

المُصْبِحُ الْمُنِيرُ فِي تَهْذِيبِ
تَفْسِيرِ ابْنِ كَثِيرٍ

TAFSIR IBN KATHIR

(ABRIDGED)

Volume 10



(Surat At-Taghabun to the end
of the Qur'ân)

ABRIDGED BY

A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

DARUSSALAM

المُصْبِحُ الْمُنِيرُ فِي تَهْدِيَةِ

تَفْسِيرِ ابْنِ كَثِيرٍ

TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 10

(Surat At-Taghabun to the
end of the Qur'ān)

ABRIDGED BY

A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York



**In the Name of Allāh
The Most Beneficent, the Most Merciful**

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsir of Ibn Kathir	15
The Tafsir of Sūrat At-Taghābun	17
Praising Allāh and mentioning His Creation and Knowledge	18
A Warning delivered through mentioning the End of the Disbelieving Nations	20
Life after Death is True	21
The Day of <i>At-Taghābun</i>	22
All that occurs to Mankind is by Allāh's Permission	24
The Order to obey Allāh and His Messenger ﷺ	25
Tawhīd	26
Warning against the <i>Fītnah</i> of Spouses and Offspring	27
The Order for Taqwā, as much as One is Capable	29
Encouraging Charity	30
The Tafsir of Sūrat Aṭ-Ṭalāq	32
There is a Period during which Divorced Women remain in Their Homes	33
Spending and Housing is up to the Husband during the Revocable 'Iddah Period	35
The Wisdom of 'Iddah at the Husband's House	36
The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband	37
Ordaining Kindness towards Divorced Women	39
The Command to have Witnesses for the Return	40
Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have <i>Taqwā</i>	40
The 'Iddah of Those in Menopause and Those Who do not have Menses	43
'Iddah of Pregnant Women	45
The Divorced Woman has the Right to Decent Accommodations, what is Reasonable	48
Forbidding Ill-Treatment of Divorced Women	48
The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth	49
The Divorced Mother may take Compensation for suckling Her Child	49
A Story of a Woman who had <i>Taqwā</i>	50
Punishment for defying Allāh's Commandments	52
The Qualities of the Messenger ﷺ	53
Allāh's Perfect Power	55

The Tafsir of Sūrat At-Tahrim	57
Allāh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him	58
Teaching One's Family the Religion and Good Behavior	68
Fuel for Hell and a Description of its Angels	69
No Excuse will be accepted from the Disbeliever on the Day of Resurrection	70
Encouraging sincere Repentance	70
The Command for Jihād against the Disbelievers and the Hypocrites	72
The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection	72
The Disbelievers can cause no Harm to the Believers	74
The Tafsir of Sūrat Al-Mulk	78
The Virtues of Sūrat Al-Mulk	78
Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars	79
The Description of Hell and Those Who will enter into it	85
The Reward of those Who fear their Lord unseen	87
Allāh's Favor of subjugating the Earth to His Servants	88
How can You feel Secure against the Punishment of Allāh while He is Able to seize You however He wills?	90
The flight of Birds is by the Power of Allāh and it is a Proof that He sees everything small and large	91
No One will help You and No One can grant Sustenance except for Allāh	93
The Parable of the Disbeliever and the Believer	94
Allāh's Power to create and It being an Evidence of the Final Abode	95
The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance	98
Reminding of Allāh's Blessing by the springing of Water and the Threat of It being taken away	99
The Tafsir of Sūrah Nūn	100
The Explanation of the Pen	101
Swearing by the Pen refers to the Greatness of the Prophet ﷺ	102
The Explanation of the Statement: "Verily, You are on an Exalted Character."	103
Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path	106
An Parable of the Removal of the Earnings of the Disbelievers	112
The Reward of Those Who have Tagwā and that They will not be treated like the Criminals	117
The Terror of the Day of Judgement	119
For Whoever denies the Qur'an	120

The Command to be Patient and to refrain from being Hasty	123
The Effect of the Evil Eye is Real	125
The Accusation of the Disbelievers and the Reply to Them	131
The Tafsīr of Sūrat Al-Hāqqah	132
Warning concerning the Greatness of the Day of Judgement	133
Mention of the Destruction of the Nations	133
A Reminder about the Blessing of the Ship	137
A Mention of the Horrors of the Day of Judgement	139
The Children of Ādam being presented before Allāh	141
The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation	142
The Bad Condition of Whoever is given His Record in His Left Hand	146
The Qur'ān is the Speech of Allāh	149
If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him	151
The Tafsīr of Sūrah Sa'ala Sā'il	154
A Request to hasten the Day of Judgement	154
The Tafsīr of "Lord of the ways of ascent"	156
The Meaning of "a Day the measure whereof is fifty thousand years"	156
Instructing the Prophet ﷺ to have Patience	160
Terrors of the Day of Judgement	161
Man is impatient	166
The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer	167
The Rebuke of the Disbelievers and the Threat against Them	172
The Tafsīr of Sūrah Nūh	178
Nūh's Invitation to His People	179
Nūh complains about his Encounter with His People	181
What Nūh said when He called His People to Allāh	183
Nūh complains to His Lord about His People's Response	187
The Idols of the People of Nūh and what happened to Him	188
The Supplication of Nūh against His People and for whoever believed in Him	189
The Tafsīr of Sūrat Al-Jinn	193
The Jinn listening to the Qur'ān and Their Belief in It	194
The Jinn's Affirmation that Allāh does not have a Wife and Children	195
Among the Causes of the Transgression of the Jinn were that Humans sought Refuge with Them	196
The Jinn stealing Information from the Sky before the the Messenger ﷺ was sent and striking Them with flaming Fire after His Coming	198
The Jinn testify that among Them there are Believers, Disbelievers, Misguided and Guided	202

The Jinns confess to Allah's Perfect Power	203
The Command to worship Allah Alone and shun <i>Shirk</i>	208
The Jinns crowding together to hear the Qur'an	208
The Messenger ﷺ does not have Power to harm or give Guidance	210
It is only obligatory upon the Messenger ﷺ to convey the Message	211
The Messenger of Allah ﷺ does not know when the Hour will be	212
The Tafsir of Sūrat Al-Muzzammil	217
The Command to stand at Night (in Prayer)	218
The Way of reciting the Qur'an	219
The Magnificence of the Qur'an	221
The Virtue of standing at Night for Prayer	222
The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it	230
Your Messenger ﷺ is like the Messenger to Fir'aun, and You know what happened to Fir'aun	231
The Threat of the Day of Judgement	232
This is a Sūrah that Men of Sound Understanding receive Admonition from	234
Abrogation of the Obligation for Voluntary Night Prayer	235
The Command to give Charity and do Good Deeds	237
The Tafsir of Sūrat Al-Muddaththir	239
The First <i>Āyāt</i> to be revealed after 'Read!'	239
Reminding of the Day of Judgement	244
A Threat for Whoever claims that the Qur'an is Magic	246
The Number of Guardians of Hell and what the Disbelievers said about that	252
None knows the Soldiers of Allah except Him	254
What will take place in the Discussion between the People of Paradise and the People of the Hellfire	256
The Disapproval of the Disbelievers' Rejection and Their Position	258
The Qur'an is a Reminder	259
The Tafsir of Sūrat Al-Qiyāmah	261
The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers	262
The Deeds of Man will be placed before Him on the Day of Judgement	266
How the Prophet ﷺ received the Revelation	269
The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter	271
Seeing Allah in the Hereafter	271
Blackening of the Faces of the Disobedient People on the Day of Judgement	273
Certainty will occur at the Time of Death	276
Mentioning the Case of the Denier	278
Man will not be left neglected	280

Supplication upon completing this <i>Sūrah</i>	282
The Tafsir of Sūrat Al-Insān	283
The Recitation of Sūrat As-Sajdah and Al-Insān in the Morning Prayer on Friday	283
Allāh created Man after He did not exist	283
Man is either Grateful or Ungrateful	285
The Recompense of the Disbelievers and the Righteous	286
The Deeds of these Righteous People	288
Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights	291
The raised Couches and the lack of Heat and Cold	293
The Shade and Fruit Clusters will be near	294
Vessels of Silver and Drinking Cups	295
The Ginger Drink and the Drink of Salsabūl	296
The Boys and Servants	297
The Garments and Ornaments	298
Mention of the Qur'ān's Revelation and the Command to be Patient and remember Allāh	301
The Censure of Love for the World and informing about the Day of the Final Return	302
The Qur'ān is a Reminder, and Guidance comes from the Help of Allāh	303
The Tafsir of Sūrat Al-Mursalāt	305
The Revelation of this Sūrat and its Recitation in the Maghrib Prayer	305
Allāh's swearing by Different Creatures about the Occurrence of the Hereafter	307
A Mention of some of what will occur on the Day of Judgement	308
The Call to contemplate Allāh's Power	312
The driving of the Criminals to their Final Abode in Hell and how it will be done	315
The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement	316
The Final Abode for Those Who have <i>Taqwā</i>	318
A Threat for Whoever denies the Day of Judgement	319
The Tafsir of Sūrat An-Naba'	321
Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement	322
Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead	322
Explaining the Day of Decision and what occurs during it	327
The Great Success will be for Those Who have <i>Taqwā</i>	333
No one will dare to speak before Allāh – not even the Angels – without first receiving Permission	335
The Day of Judgement is Near	337
The Tafsir of Sūrat An-Nāzi'āt	339

Swearing by Five Characteristics that the Day of Judgement will occur	340
The Description of the Day of Judgement, the People, and what They will say	341
Mentioning the Story of Mūsā and that it is a Lesson for Those Who fear	345
Creating the Heavens and the Earth is more difficult than repeating Creation	348
The Day of Judgement, its Pleasures and Hell, and that its Time is not known	351
The Tafsir of Sūrah 'Abasa	355
The Prophet ﷺ being reprimanded because He frowned at a Weak Man	356
The Characteristics of the Qur'an	358
The Refutation against Whoever denies Life after Death	360
The Growth of the Seed and Other Things is a Proof of Life after Death	363
The Day of Judgement and the fleeing of the People from Their Relatives during it	366
The Faces of the People of Paradise and the People of the Fire on the Day of Judgement	368
The Tafsir of Sūrat At-Takwīr	370
What has been narrated about This Sūrah	370
What will happen on the Day of Judgement, and that is the rolling up of the Sun	371
Dispersing the Stars	372
Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts	373
The Blazing of the Seas	374
Joining the Souls	375
Questioning the Female Infant Who was buried Alive	376
The Atonement for burying Infant Girls Alive	377
The Distribution of the Pages	378
Removing the Heavens, kindling Hellfire, and Paradise being brought near	378
Everyone will know what He has brought on the Day of Judgement	378
The Explanation of the Words <i>Al-Khunnas</i> and <i>Al-Kunnas</i>	380
Jibrīl descended with the Qur'an and it is not the Result of Insanity	382
The Prophet ﷺ is not Stingy in conveying the Revelation	384
The Qur'an is a Reminder for all the Worlds and It is not the Inspiration of <i>Shayṭān</i>	385
The Tafsir of Sūrat Al-Infīṭār	388
The Virtues of Sūrat Al-Infīṭār	388
What will happen on the Day of Judgement	390

Mankind should not forget about Allah	390
The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam	393
The Reward of the Righteous and the Sinners	394
The Tafsir of Sūrat Al-Muṭaffifīn	397
Increasing and decreasing in Measure and Weight will be a Cause for Regret and Loss	397
Threatening the Muṭaffifīn with standing before the Lord of all that exists	399
The Record of the Wicked and some of what happens to Them	401
The Record Book of the Righteous and Their Reward	407
The Wicked Behavior of the Criminals and Their mocking of the Believers	411
The Tafsir of Sūrat Al-Inshiqāq	413
The Prostration of Recitation in Sūrat Al-Inshiqāq	413
Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection	414
The Recompense for Deeds is True	415
The Presentation and the Discussion that will take place during the Reckoning	416
Swearing by the Various Stages of Man's Journey	419
The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers	421
The Tafsir of Sūrat Al-Burūj	423
The Interpretation of the Word <i>Burūj</i>	424
The Explanation of the Promised Day and the Witness and the Witnessed	424
The Oppression of the People of the Ditch against the Muslims	425
The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch	427
The Punishment of the People of the Ditch	433
The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allah	434
The Tafsir of Sūrat Aṭ-Ṭārīq	437
The Virtues of Sūrat Aṭ-Ṭārīq	437
Swearing by the Existence of Humanity surrounded by the Organized System of Allah	438
How Man is created is a Proof of Allāh's Ability to Return Him to Him	439
On the Day of Judgement, Man will have no Power or Assistance	440
Swearing to the Truthfulness of the Qur'ān and the Failure of Those Who oppose it	441
The Tafsir of Sūrah Sabbīḥ	444
The Virtues of Sūrat Al-A'la	444
The Command to pronounce Tasbīḥ and its Response	446
The Creation, the Decree, and the bringing forth of Vegetation	447

The Prophet ﷺ does not forget the Revelation	448
The Command to remind	449
A Statement concerning the People of Success	451
This World is Worthless in Comparison to the Hereafter	452
The Scriptures of Ibrāhīm and Mūsā	453
The Tafsīr of Sūrat Al-Ghāshiyah	455
Reciting Sūrat Al-A'la and Al-Ghāshiyah in the Friday Prayer	455
The Day of Judgement and what will happen to the People of the Fire during it	456
The Condition of the People of Paradise on the Day of Judgement	458
The Exhortation to look at the Creation of the Camel, the Heaven the Mountains and the Earth	461
The Story of Dūnām bin Tha'labah	462
The Messenger ﷺ is only charged with delivering the Message	464
The Threat for Whoever turns away from the Truth	465
The Tafsīr of Sūrat Al-Fajr	467
Recitation of Sūrat Al-Fajr in the Prayer	467
The Explanation of Al Fajr and what comes after it	468
Explanation of Night	469
Mentioning the Destruction of 'Ād	470
A Mention of Fir'awn	473
The Lord is Ever Watchful	474
Wealth and Poverty are both a Test and Honor or Disgrace for the Servant	475
From the Evil that the Servant with Wealth	476
On the Day of Judgement Everyone will be recompensed according to what He did	477
The Tafsīr of Sūrat Al-Balad	481
Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship	481
Man is encompassed by Allāh and His Bounties	484
The Ability to distinguish between Good and Evil is also a Blessing	485
The Encouragement to traverse upon the Path of Goodness	487
The Companions of the Left Hand and Their Recompense	491
The Tafsīr of Sūrah Wash Shams wa Duḥāhā	493
Recitation of Sūrah Ash Shams wa Duḥāhā in the 'Ishā' Prayer	493
Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail	494
The Rejection of Thamūd and Allāh's Destruction of Them	500
The Story of Ṣāliḥ's She-Camel	501
The Tafsīr of Sūrat Al-Layl	503
The Recitation of Sūrat Al-Layl in the 'Ishā' Prayer	503
Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that	504

The Matter of Guidance is in the Hand of Allāh, and Allāh's Warning about the Hellfire	510
The Tafsīr of Sūrat Aḍ-Ḍuḥā	516
The Reason for the Revelation of Sūrat Aḍ-Ḍuḥā	517
The Hereafter is Better Than This First Life	519
The Numerous Bounties of the Hereafter are waiting for the Messenger of Allāh ﷺ	519
A Mention of some of Allāh's Favors upon the Messenger ﷺ	520
How should this Bounty be responded to?	522
The Tafsīr of Sūrah Alam Nashrah (Sūrat Ash-Sharḥ)	524
The Meaning of opening the Breast	524
A Discussion of Allāh's Favor upon His Messenger ﷺ	525
The Meaning of raising the Fame of the Prophet ﷺ	525
Ease after Difficulty	526
The Command to remember Allāh during Spare Time	526
The Tafsīr of Sūrah Wat Tin waṣ Zaytān	528
The Recitation of Sūrat At Tin in the Prayer while traveling	528
The Explanation of At Tin and what comes after it	529
Man becoming Lowly even though He was created in the Best Form and the Result of that	530
The Tafsīr of Sūrah Iqra' (Sūrat Al-'Alaq)	532
This was the First of the Qur'ān revealed	532
The Beginning of the Prophethood of Muhammad ﷺ and the First of the Qur'ān revealed	532
The Honor and Nobility of Man is in His Knowledge	535
The Threat against Man's Transgression for the sake of Wealth	536
Scolding Abu Jah. and the Threat of seizing Him	537
Amusement for the Prophet ﷺ	539
The Tafsīr of Sūrat Al-Qaḍr	541
The Virtues of the Night of Al-Qaḍr (the Decree)	541
The Descent of the Angels and the Decree for Every Good during the Night of Al-Qaḍr	543
Specifying the Night of Decree and its Signs	544
Supplication during the Night of Decree	548
The Tafsīr of Sūrat Lam Yakun (Al-Bayyinah)	549
The Messenger of Allāh ﷺ recited this Sūrah to Ubayy	549
Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators	550
The Differing only occurred after the Knowledge came	551
The Command of Allāh was merely that They make their Religion solely for Him	552
Mentioning the Worse and Best of Creation and Their Recompense	554
The Tafsīr of Sūrat Idhā Zulzilat (Az-Zalzalah)	556
The Virtues of Sūrat Az-Zalzalah	556
The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People	558

The Recompense for Every Minute Deed	561
The Tafsir of Surat Al-'Ādiyāt	565
Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth	566
The Threat about the Hereafter	568
The Tafsir of Sūrat Al-Qār'ah	570
The Tafsir of Sūrat Al-Takāthur	575
The Result of Loving the World and Fieedlessness of the Hereafter	575
The Threat of seeing Hell and being questioned about the Delights	578
The Tafsir of Sūrat Al-'Asr	582
How 'Amr bin Al-Āṣ was aware of the Qur'ān's Miracle due to this Surah	582
The Tafsir of Sūrat Al-Humazah	585
The Tafsir of Sūrat Al-Fīl	588
A Summary of the Story of the People of the Elephant	589
The Tafsir of Sūrah Quraysh	599
The Tafsir of Surat Al-Ma'un	602
The Tafsir of Sūrat Al-Kawthar	606
Which was revealed in Al Madīnah and They also say in Makkah	606
The Enemy of the Prophet ﷺ is Cut Off	610
The Tafsir of Sūrat Qul yā Ayyuhal-Kāfirūn	612
The Recitation of these Sūrahs in the Optional Prayers	612
The Declaration of Innocence from Shirk	614
The Tafsir of Sūrat An-Nasr	617
The Virtues of Sūrat An-Nasr	617
This Sūrah informs of the Completion of the Life of Allāh's Messenger ﷺ	618
The Tafsir of Sūrah Tabbat	622
The Reason for the Revelation of this Sūrah and the Arrogance of Abu Lahab toward the Messenger of Allāh ﷺ	622
The Destiny of Umm Jamīl, the Wife of Abu Lahab	625
A Story of Abu Lahab's Wife harming the Messenger of Allāh ﷺ	626
The Tafsir of Sūrat Al-Ikhlās	628
The Reason for the Revelation of this Sūrah and its Virtues	628
Allāh is Above having Children and procreating	635
The Tafsir of Al-Mu'awwidhatayn (Sūrahs Al-Falaq and An-Nās)	638
The Position of Ibn Mas'ūd concerning Al-Mu'awwidhatayn	638
The Virtues of Sūrahs Al-Falaq and An-Nās	638
Discussion of the Bewitchment of the Prophet ﷺ	645
Index of Topics For Volumes 1-10	651

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Hāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalḥah (Al-Walībī) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Ad-Dahhāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālīk and Abu Saḥīb from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ
Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayyib, 'Ata' (bin Abi Rabāḥ), 'Aḍā' Al Khurāsānī, Muqātil bin Hayyan, Ar-Rabī' bin Anas, Ash-Sha'bī, Qatādah, Mujāhid, Ikrimah, Aḍ-Ḍaḥḥak, 'Abdur-Rahman bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawrī, Muḥammad bin Ishāq, Ibn 'Atiyyah, Ibn Abi Hātim, Ibn Jarīr (At-Tabarī).

He shaped you and made good your shapes. And to Him is the return.﴾

﴿4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴾

Praising Allāh and mentioning His Creation and Knowledge

This is the last Sūrah among Al-Musabbihāt We mentioned before that all creatures praise the glory of Allāh, their Creator and Owner. Allāh the Exalted said,

﴿هُوَ الْمَلِكُ وَهُوَ الْغَنِيُّ﴾

﴿His is the dominion, and to Him belongs the praise,﴾

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allāh's statement,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things﴾ means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allāh said,

﴿مَنْ ذَا الَّذِي خَلَقَكُمْ فَمَا يَسْكُرُكُمْ فَبِئْسَ مَا تَكْفُرُونَ﴾

﴿He it is Who created you, then some of you are disbelievers and some of you are believers.﴾

meaning, Allāh created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allāh is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allāh the Exalted said,

﴿وَأَنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And Allāh is All-Seer of what you do﴾ Allāh said,

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

﴿He has created the heavens and the earth with truth,﴾ with equity and wisdom,

﴿وَسَوَّاهُ فَأَحْسَنَ صُورَكُمْ﴾

﴿and He shaped you and made good your shapes.﴾

He made you in the best shapes and forms. Allāh the Exalted said,

﴿يَا أَيُّهَا الْإِنْسَانُ مَا مَرَّةً بِرَبِّكَ الْكَافِرُ ۚ أَلَمْ يَخْلُقْكَ فَخَلَقَكَ مِمَّا يَشِئُ ۚ وَبَعَثَكَ أَتَمًّا ۚ لَا تَرَىٰ لَهُ لُحُوفًا ۚ فَكَيْفَ تُكْفِرُ بِرَبِّكَ ۚ﴾

﴿O inan! What has made you careless about your Lord, the most Generous? Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.﴾ (82:6-8)

And His saying,

﴿فَلَهُ أَتَىٰ جَمَلٌ لِّكُمْ الْأَرْضُ فَسَرَكُمُوهَا وَأُتَتْكُمْ الْبُيُوتُ ۚ وَتُسَبِّحُونَ لَهُ حَمْدًا لَا يَسْمَعُ ۚ وَلَهُ يَكُونُ الْأَمْرُ ۚ﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.﴾ (40:64)

and His saying;

﴿وَاللَّهُ السَّمِيعُ﴾

﴿And to Him is the return.﴾ means the return and final destination. Allāh then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُنْفِرُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۚ﴾

﴿He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal, And Allāh is the All-Knower of what is in the breasts.﴾

﴿أَمْ لَمْ يَلْحَظُوا أَن يَنْصَرِفُوا ۚ إِنَّهُمْ لَا يُذْكَرُونَ ۚ﴾

45. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.﴾

46. That was because there came to them their Messengers with Bayyināt, but they said: "Shall mere men guide us?" So they disbelieved and turned away. But Allāh was not in need. And

Allah is not in need, Worthy of all praise.﴾

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth Allah says;

﴿أَلَمْ يَأْتِكُمْ سِرَ الْيَمِينِ كُفْرًا بِئِنَّ قَلَّ﴾

﴿Has not the news reached you of those who disbelieved aforetime?﴾

meaning, information about them and what happened to them,

﴿فَذَالُوا رَبَّكَ أَتَمَّ﴾

﴿And so they tasted the evil result of their disbelief.﴾

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and theirs will be a painful torment.﴾ in the Hereafter, added to the torment they received in this life. Allah explained why;

﴿ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ﴾

﴿That was because there came to them their Messengers with Bayyināt,﴾

supporting arguments, evidence, and clear proofs,

﴿فَقَالُوا أَتَجْعَلُ مِن دُونِنَا﴾

﴿but they said: "Shall mere men guide us?"﴾

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

﴿يَكْفُرُوا بِهِ وَنَحْنُ﴾

﴿So they disbelieved and turned away.﴾ they denied the truth and turned away from abiding by it,

﴿وَنَسْتَفِي اللَّهَ﴾

﴿وَذَيْكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿and that is easy for Allāh.﴾ 'resurrecting and recompensing you is easy for Allāh.'

This is the third Āyah in which Allāh orders His Messenger ﷺ to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Sūrah Yūnus,

﴿يَسْأَلُونَكَ أَحِلُّ هَٰذَا لِي رَبِّكَ إِنَّهُ لَحَرْجٌ مَّا أَشْرَ يَمْعُرُونَ﴾

﴿And they ask you to inform them: "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!"﴾ (10:53),

The second is in Sūrah Saba',

﴿وَقَالِ الَّذِينَ كَفَرُوا لَا تَأْتِيَنَا السَّاعَةُ فَرَدِّنَ رَبِّنَا لَأَيُّكُمْ﴾

﴿Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you. . . "﴾ (34:3),

and the third is this Āyah,

﴿وَنَعَمْ الْيَوْمَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ لَنْ يَرْضَىٰ عَنْكَ الْكَافِرُ وَهُوَ يُكَذِّبُكَ ۚ يَوْمَ لَا يُغْنِي عَنْكَ كَثْرَتُ دِينِكَ ۚ وَسَوْفَ تُنَادَىٰ بِأَسْمَاءِ نَارٍ ۚ وَتُؤَدَّىٰ الْمَوَارِيثَ وَالدَّارُ عَلَىٰ أَعْقَابٍ﴾

﴿The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."﴾

Allāh the Exalted said,

﴿تَكْفُرُوا بِاللَّهِ وَرَسُولِهِ وَالَّذِينَ آمَنُوا﴾

﴿Therefore, believe in Allāh and in His Messenger and in the Light which We have sent down.﴾

that is, the Qur'an,

﴿وَالَّذِي بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿And Allāh is All-Aware of what you do.﴾ none of your deeds ever escapes His knowledge.

The Day of At-Taghābun

Allāh said,

﴿يَوْمَ يَجْمَعُ رَبُّكَ إِلَيْكَ﴾

﴿The Day when He will gather you on the Day of Gathering,﴾

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allāh said,

﴿يَوْمَ يَوْمُ نَحْمِلُهُ لَكَ الْكَافِرُ وَذَلِكَ يَوْمٌ شَهْرٌ﴾

«That is the Day whereon mankind will be gathered together, that is a Day when all will be present.» [11:103], and,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ لَمَجْمُوعُونَ لِنَوْمٍ لَّيْسَ بِمَمْنُونٍ﴾

«Say: "(Yes) verily, those of old, and those of later times All will surely be gathered together for appointed meeting of a known Day."» [56:49-50]

Allāh's statement,

﴿وَالَّذِي يَوْمَ الْقِيَامِ﴾

«that will be the Day of At-Taghabun»

Ibn 'Abbās said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire."^[1] Qatādah and Mujāhid said similarly.^[2]

Muqātil bin Hayyān said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire."

Allāh explained His statement saying;

﴿وَمَنْ يُؤْمَرْ بِإِنَّ رَسُولًا مِّنْكَ مِّنْكُمْ عَنْ رَبِّهِ. وَتَجِدُ حَسْبَ جَعَلِي مِنْ نَجْمِهَا الْإِنْفَرُ
حَبِيبَتِ يَوْمَ أَيْدَا ذَوَاتِ الْقُرَى الْغَلِيمِ. وَتَبِيعَ كَفَرُوا وَصَحَّوْا بِتَابِعَاتِ أَوْلِيهِكَ
أَصْحَابُ الْآثَرِ حَبِيبِينَ نَبَا رَسَى الْمَوَدِّ﴾

«And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that

^[1] At-Tabari 23:420.

^[2] At-Tabari 23:419, 420.

destination.﴾

We explained these meanings several times before.

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمَرْ بِاللَّهِ فَإِنَّهُ رَافِعٌ إِلَيْهِمْ شَوْهُ عَلَيْهِمْ ۖ
رَافِعًا اللَّهُ وَأَطَاعُوا أَمْرًا رَبِّيًا عَلَى رَسُولٍ لَنَا عَلَى رَسُولٍ أَلْتَفَعُ الْقَبِيلُ ۚ إِنَّ اللَّهَ لَا إِلَهَ
إِلَّا هُوَ وَعَلَى اللَّهِ فَعَلَتْ كُلُّ الشَّيْءِ﴾

﴿11 No calamity occurs, but by the permission of Allāh, and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

﴿12 Obey Allāh, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.﴾

﴿13 Allāh! La ilaha illa Huwa. And in Allāh therefore let the believers put their trust.﴾

All that occurs to Mankind is by Allāh's Permission

Allāh informs us as He did in Sūrat Al Hadid,

﴿مَا أَتَتْ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَلَا فِي أَفْئِدَتِكُمْ وَلَا فِي شَيْءٍ مِنْ قَوْلٍ لِي نَزَامًا إِلَّا
دَلِيلٌ عَلَى اللَّهِ يَوْمَئِذٍ﴾

﴿No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allāh.﴾ (57:22)

Allāh said here,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿No calamity occurs, but by the permission of Allāh,﴾

Ibn 'Abbās said; "By the command of Allāh," meaning from His decree and will

﴿وَمَنْ يُؤْمَرْ بِاللَّهِ فَإِنَّهُ رَافِعٌ إِلَيْهِمْ شَوْهُ عَلَيْهِمْ﴾

﴿and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

meaning, whoever suffered an affliction and he knew that it occurred by Allāh's judgement and decree, and he patiently abides, awaiting Allāh's reward, then Allāh guides his heart, and will compensate him for his loss in this life by granting

guidance to his heart and certainty in faith. Allāh will replace whatever he lost for Him with the same or what is better.

'Alī bin Abī Ṭalhah reported from Ibn 'Abbās,

﴿رَمَنَ يَزِمَنَّ بِإِلَهِهِ قَلْبُهُ﴾

﴿and whosoever believes in Allāh, He guides his heart﴾

"Allāh will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him."^[1]

There is an agreed upon *Ḥadīth* [that Al Bukhārī and Muslim collected and] which states,

اعْتَبَا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ مُرَّةٌ ضَرَّ تَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سُرَّةٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَتَمَنَّيَ ذَلِكَ بِأَخِيهِ إِلَّا لِلْمُؤْمِنِ؛

'Amazing is the believer: There is no decree that Allāh writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.'^[2]

The Order to obey Allāh and His Messenger ﷺ

Allāh said,

﴿وَأَطِيعُوا اللَّهَ وَآطِيعُوا الرَّسُولَ﴾

﴿Obey Allāh, and obey the Messenger;﴾

Allāh commands obedience to Him and to His Messenger ﷺ in all that His legislates and in implementing His orders. Allāh also forbids one from all that His Messenger ﷺ forbids and prohibits. Allāh the Exalted said,

﴿مَنْ تَوَلَّى بَاطِلًا مِمَّا كُنَّا عَلَى رُسُلِنَا بِالْبَاطِلِ نَهَيْتُمْ﴾

﴿but if you turn away, then the duty of Our Messenger is only to convey clearly﴾

meaning, 'if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey. 'Az-Zuhri said, "From Allāh comes the Message, its

^[1] Al-Ṭabarī 23:421.

^[2] Muslim 4:2295.

وَالَّذِينَ كَفَرُوا كَذَّبُوا بِبَيْتِ أَزْلَمِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا وَلَيْسَ الصَّعِيدُ ① مَا أَصَابَ مِنْ
مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُضِلْهُ اللَّهُ فَهُوَ ضَالٌّ
كُلًّا ② سُبْحَانَ اللَّهِ ③ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ قَدْ
تَوَلَّيْتُمْ فَإِنَّكُمْ عَلَى رَسُولٍ أَلْتَمَعْتُمُ السَّيِّئِينَ ④ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ وَعَلَى اللَّهِ تَوَكَّلْتُ كُلُّ الْمُؤْمِنِينَ ⑤ تَأْتِيهِ
الْأَنْبِيَاءُ مِنْ رَبِّكَ مِنْ رُوحِكَ وَأُولَئِكَ عَدُوٌّ
لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَدَّقُوا وَقَعُوا
فِي رَكْبِ اللَّهِ غُفُورٌ رَحِيمٌ ⑥ إِنَّمَا أَمْرُكُمْ وَأَمْرُكَ
بَيْنَهُ وَاللَّهُ عِنْدَهُ أَعْرَظِيضٌ ⑦ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ
يُقِرْ شَيْعَ نَفْسِهِ فَاُولَئِكَ هُمُ الْمُفْسِدُونَ ⑧ إِنْ تَقَرُّوْا
أَلَّهُ رِضًا حَسَنًا يُصْنَعْ لَكُمْ وَيَعْمَلْ لَكُمْ وَأَلَّهُ شَكُورٌ
عَلِيمٌ ⑨ عَلَيْهِ السَّلَامُ وَشَهِدُوا الْقُرْآنَ لِلْعَالَمِينَ ⑩

سُورَةُ الطَّلَافِ

deliverance is up to the Messenger, and the adherence is up to us.⁴¹

Tawhīd

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ
تَوَكَّلِ الْمُؤْمِنُونَ﴾

«Allah! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust»

So, He first informs about *Tawhīd* and its meaning. The implied meaning is to single Him out for deification, being purely

devoted to Him, and relying upon Him, as He said;

﴿زُرْ أَفْشَى وَتَقَرَّبْ لَا إِلَهَ إِلَّا هُوَ مُجِدُّ وَكَلَّافٌ﴾

«The Lord of the east and the west, La ilaha illā Huwa So take Him alone as Trustee» (73:9)

﴿تَأْتِيهِ الْأَنْبِيَاءُ مِنْ رَبِّكَ مِنْ رُوحِكَ وَأُولَئِكَ عَدُوٌّ لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَدَّقُوا وَقَعُوا فِي رَكْبِ اللَّهِ غُفُورٌ رَحِيمٌ﴾ ⑥ إِنَّمَا أَمْرُكُمْ وَأَمْرُكَ بَيْنَهُ وَاللَّهُ عِنْدَهُ أَعْرَظِيضٌ ⑦ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ يُقِرْ شَيْعَ نَفْسِهِ فَاُولَئِكَ هُمُ الْمُفْسِدُونَ ⑧ إِنْ تَقَرُّوْا أَلَّهُ رِضًا حَسَنًا يُصْنَعْ لَكُمْ وَيَعْمَلْ لَكُمْ وَأَلَّهُ شَكُورٌ ⑨ عَلَيْهِ السَّلَامُ وَشَهِدُوا الْقُرْآنَ لِلْعَالَمِينَ ⑩

⁴¹ Al Bukhārī, in the Book of *Tawhīd*, chapter 46

﴿14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful﴾

﴿15. Your wealth and your children are only a Fitnah, whereas Allāh! With Him is a great reward.﴾

﴿16. So have Taqwā of Allāh as much as you can; listen and obey, and spend in charity, that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.﴾

﴿17. If you lend to Allāh a handsome loan, He will double it for you, and will forgive you And Allāh is Shakur, Halīm.﴾

﴿18. All-Knower of the unseen and seen, the Almighty, the All-Wise.﴾

Warning against the Fitnah of Spouses and Offspring

Allāh states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allāh said in another Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا أَثْوَالَكُمْ وَلَا أُولَئِكَم مِّنْ وَصَّيْتُمْ فَمَا تَعْمَلُونَ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَائِرُونَ﴾

﴿O you who believe! Let not your properties or you children divert you from the remembrance of Allāh. And whosoever does that then they are the losers.﴾ (63.9)

Allāh the Exalted said here,

﴿مَسَدِّقُمْ﴾

﴿therefore, beware of them!﴾ for your religion, according to Ibn Zayd. Mujāhid explained the Āyah ,

﴿إِنَّ مِنْ أُولَئِكَم مَّنْ أَمَرَ بِكَ أَنْ تَقْطَعَ عَنَّا لَكُمْ﴾

﴿Verily, among your wives and your children there are enemies for you;﴾

by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Ḥatim recorded that

Ibn 'Abbās said to a man who asked him about this *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَزْوَاجِكُمْ عَدُوًّا لَكُمْ مُضْتَرِفٌ﴾

﴿O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!﴾

"There were men who embraced Islam in Makkah and wanted to migrate to Allāh's Messenger ﷺ. However, their wives and children refused to allow them. Later when they joined Allāh's Messenger ﷺ, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allāh the Exalted sent down this *Āyah*,

﴿وَلَا تَقْرَأُوا وَتَصَدَّقُوا وَتَقْرَأُوا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.﴾"

At-Tirmidhī collected this *Ḥadīth* and said that it is *Ḥasan Ṣaḥīḥ*.^[1] Allāh's statement,

﴿إِنَّا أَنْزَلْنَاهُ فِيكُمْ وَأَنْزَلْنَاهُ فِيكُمْ وَاللَّهُ بِهِ عَلِيمٌ﴾

﴿Your wealth and your children are only a *Fintah*, whereas Allāh! With Him is a great reward﴾

Allāh said that the wealth and children are a test and trial from Allāh the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allāh's statement,

﴿وَاللَّهُ بِهِ عَلِيمٌ﴾

﴿whereas Allāh! With Him﴾ meaning, on the Day of Resurrection,

﴿أَنْزَلْنَاهُ فِيكُمْ﴾

﴿is a great reward.﴾ As Allāh said;

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

[1] *Tuhfat Al-Aḥwadhī* 9:222.

«Beautiful for men is the love of things they covet; women children, Qanāfir Al-Muqantarāh^[1] of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with him.» (3:14), and the Āydh after it.

Imām Ahmad recorded that Buraydah said, "The Messenger of Allāh ﷺ was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger ﷺ descended from the Minbar, held them and placed them in front of them and said,

«صَدَقَ اللهُ وَرَسُولُهُ إِنَّمَا أَنزَلْنَاهُ وَأَزَلَّكُمْ بَنُوهُ، نَظَرْتُ إِلَى مَفْزَعِ الصَّبِيِّ يَنْبِذَانِ
رَمْتَرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

«Allāh and His Messenger said the truth, 'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.»^[2]

This was recorded by the Sunan compilers, and At Tirmidhi said, "Ḥasan Ḡarīb."^[3]

The Order for Taqwā, as much as One is Capable

Allāh said,

﴿تَتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

«So have Taqwā of Allāh as much as you can;»

meaning, as much as you are able and can bear or endure. The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا بِهِ مَا اسْتَطَعْتُمْ، وَإِن نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ﴾

«When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.»^[4]
Allāh's statement,

[1] See volume two, the Tafsīr of Sūrah Al Imrān (3:14).

[2] Ahmad 5:354.

[3] Abu Dāwud 1:663, Tuhfat Al-Aḥwadhī 10:278, An-Nasa'i 3:108, Ibn Mājah 2:1190.

[4] Fath Al-Bārī 13:264, Muslim 2:975.

﴿وَأَسْمِعُوا وَأَطِيعُوا﴾

﴿listen and obey﴾ means, obey what Allāh and His Messenger ﷺ command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allāh and His Messenger ﷺ issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

Encouraging Charity

Allāh the Exalted said,

﴿وَأَنْفِقُوا مِنْ ثَمَرِهِمْ﴾

﴿and spend in charity; that is better for yourselves﴾

meaning, give from what Allāh has granted you to your relatives, the poor, the needy and the weak. Be kind to Allāh's creatures, just as Allāh was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allāh said;

﴿وَمَنْ يُؤَدِّ شَيْءٌ عَبْدًا فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And whosoever is saved from his own greed, then they are the successful ones﴾

This was explained with a similar Āyah in Sūrat Al-Hashr, where we also mentioned the relevant Hadīths.¹¹ Therefore, we do not need to repeat them here, all praise and gratitude is due to Allāh. Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَرْضًا حَسَنًا مِمَّا بَيْنَ يَدَيْكُمْ فَزِدُوا عَنْهُ قَرْضًا أُخْرَىٰ ۖ فَكَفِّرُوا بَعْدَ ذَلِكَ مِنْكُمْ ۚ وَالْحَمْدُ لِلَّهِ الْعَظِيمِ﴾

﴿If you lend to Allāh a handsome loan, He will double it for you, and will forgive you﴾

meaning, whatever you spend, then Allāh will replace it, and on Him will be the reward of whatever you give away in charity.

Allāh considered giving charity as if it is a loan to Him, just as Allāh said in a Qudsi Hadīth,

¹¹ See volume nine, the Tafsīr of Sūrat Al-Hashr (59-9).

مَنْ يُضِرُّ غَيْرَ ظَلَمٍ وَلَا عَدْوٍ

“Who will give a loan to He Who is neither unjust nor poor?”^[1]

This is why Allāh the Exalted said in Surat Al-Baqarah,

﴿وَضَعَفَهُ لَهُ أَنْفَاكَ كَعِدْرَةٍ﴾

﴿So that He may multiply it to him many times﴾ (2:245)

Allāh said,

﴿رَبَّنَا فَزَقِّمْ لَنَا﴾

﴿and will forgive you.﴾ meaning, He will erase your mistakes,

﴿وَنَسْأَلُكَ كُفْرًا﴾

﴿And Allāh is Shakūr﴾ meaning, He gives abundantly in return for what was little,

﴿حَمِيدٌ﴾

﴿Halīm﴾ means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

﴿عَبْدُ الْغَيْبِ وَالْغَيْبِ الْمَرُؤُوسِ لِلْفَيْدِ﴾

﴿All-Knower of the unseen and seen, the Almighty, the All Wise.﴾ Its explanation has already preceded several times

This is the end of the Tafsīr of Sūrat At-Taghābun, all the praise and appreciation is due to Allah

^[1] Muslim 1:522.

The Tafsir of Sūrat Aṭ-Ṭalāq (Chapter - 65)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ الْمَرْأَةَ فَطَلِقُوهُنَّ لِغَيْرِ بَيْتٍ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بَيْنَهُمَا مَوْضِعٌ فَتُحْسِنُوا وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِشُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَاتَّكِفْنَ أَثَلَيْسَ بِهِنَّ يَمْكُرُونَ وَإِنْ يَخِفُّنَّ عَلَيْكُمْ فَأَتُواهُنَّ حَيْثُ يَكُونُنَّ وَلَا يَحْسَبُ عَلَيْكُمْ بَرْءٌ بِمَا فَسَحَكُمْ بِهِ وَلَا تَتْلُوا عَلَيْهِمْ حُدُودَ اللَّهِ وَلَكُمْ فِي الْقُرْآنِ حُكْمٌ وَأَنَّ اللَّهَ وَرَسُولَهُ يَكُونُنَّ فِي حَيْثُ طَلَقْتُمُ الْمَرْأَةَ فَتُحْسِنُوا وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِشُ بَعْدَ ذَلِكَ أَمْرًا ﴿٢﴾

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ الْمَرْأَةَ فَطَلِقُوهُنَّ لِغَيْرِ بَيْتٍ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بَيْنَهُمَا مَوْضِعٌ فَتُحْسِنُوا وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِشُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَاتَّكِفْنَ أَثَلَيْسَ بِهِنَّ يَمْكُرُونَ وَإِنْ يَخِفُّنَّ عَلَيْكُمْ فَأَتُواهُنَّ حَيْثُ يَكُونُنَّ وَلَا يَحْسَبُ عَلَيْكُمْ بَرْءٌ بِمَا فَسَحَكُمْ بِهِ وَلَا تَتْلُوا عَلَيْهِمْ حُدُودَ اللَّهِ وَلَكُمْ فِي الْقُرْآنِ حُكْمٌ وَأَنَّ اللَّهَ وَرَسُولَهُ يَكُونُنَّ فِي حَيْثُ طَلَقْتُمُ الْمَرْأَةَ فَتُحْسِنُوا وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِشُ بَعْدَ ذَلِكَ أَمْرًا ﴿٢﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ الْمَرْأَةَ فَطَلِقُوهُنَّ لِغَيْرِ بَيْتٍ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بَيْنَهُمَا مَوْضِعٌ فَتُحْسِنُوا وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِشُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

﴿1. O Prophet! When you divorce women, divorce them at their 'Iddah and count their 'Iddah. And have Taqwā of Allāh, your Lord. And turn them not out of their homes nor shall

they leave, except in case they are guilty of Fāhishah Mubayyinah. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You know not, it may be that Allāh will afterward bring some new thing to pass.﴾

There is a Period during which Divorced Women remain in Their Homes

The Prophet ﷺ was addressed first in this Āyah, to honor him, even though his Ummah is also being addressed in Allāh's statement,

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ مِنْ حَيْثُ هُنَّ لَا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْكُمْ وَلَئِنْ كُنْتُمْ عَلَيْنَ فِتْنَةٍ فَطَلِّقُوهُنَّ مِنْ حَيْثُ هُنَّ لَا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْكُمْ وَلَئِنْ كُنْتُمْ عَلَيْنَ فِتْنَةٍ فَطَلِّقُوهُنَّ مِنْ حَيْثُ هُنَّ لَا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْكُمْ وَلَئِنْ كُنْتُمْ عَلَيْنَ فِتْنَةٍ فَطَلِّقُوهُنَّ مِنْ حَيْثُ هُنَّ لَا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْكُمْ

«O Prophet! When you divorce women, divorce them at their 'Iddah»

Al Bukhari recorded that 'Abdullah bin 'Umar divorced his wife, during the lifetime of Allāh's Messenger ﷺ, while she was menstruating 'Umar bin Al-Khaṭṭāb mentioned that to Allāh's Messenger ﷺ, Allāh's Messenger became angry and said,

«يُرَاجِعُهَا ثُمَّ يُنكِحُهَا حَتَّى تَطْهُرَ، ثُمَّ نَحْفِظُ نِكَاحَهُ، فَإِنْ بَدَأَ لَهُ أَنْ يُعْلَنَ، فَلْيُطْلِقْهَا طَاهِرًا قَبْلَ أَنْ يَنْسَهَ. قُلْتُ: أَيْمَنُةُ النَّبِيِّ أَمَرَ بِهِ اللَّهُ غَرًّا وَجَرًّا»

«Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the 'Iddah which Allāh the Exalted and Most Honored has fixed.»¹¹

Al Bukhari recorded this Ḥadīth in several parts of his Ṣaḥīḥ. Muslim collected this Ḥadīth and his narration uses these words,

«فَلِكِ الْاِمْدَةِ الَّتِي أَمَرَ اللَّهُ أَنْ يُطْلَقَ نَهَا الَّتِي»

«This is the 'Iddah which Allāh has fixed for the women being divorced.»¹²

In his Ṣaḥīḥ, Muslim has recorded a Ḥadīth which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az Zubayr informed him that he heard 'Abdur-Raḥmān bin Ayman, the freed slave of 'Azzah, questioning 'Abdullah bin 'Umar. And Abu Az Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses?" 'Abdullah answered, "During the time of Allāh's

¹¹ Fath Al-Bārī 8:521.

¹² Fath Al-Bārī 9:258, 393; Muslim 2:1094, 1095.

Messenger ﷺ, 'Abdullāh bin 'Umar divorced his wife who was menstruating in the life time of Allāh's Messenger ﷺ. So Allāh's Messenger ﷺ said:

«لِرَاجِعِهَا»

«Let him take her back.» so she returned and he ﷺ said:

«إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ يُنكِحْ»

«When she is pure, then either divorce or keep her.»

'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ recited this Āyah:

(يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلٍ عَدَّتِهِنَّ)

(O Prophet! When you divorce women, divorce them at their 'Iddah)^[1]

And 'Abdullāh (Ibn Mas'ūd) commented on Allāh's statement,

﴿طَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾

«divorce them at their 'Iddah» He said, "Purity without intercourse."^[2] Similar was reported from Ibn 'Umar, 'Atā', Mujāhid, Al-Hasan, Ibn Sīrīn, Qatādah, Maymūn bin Mihrān and Muqātil bin Hayyān. It is also reported from Tkrimah and Ad Ḍaḥḥāk.^[3] 'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās about the Āyah;

﴿طَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾

«divorce them at their 'Iddah», "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once."^[4] And Tkrimah said about

﴿طَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾

«divorce them at their 'Iddah», "The 'Iddah is made up of cleanliness and the menstrual period." So he divorces her while it is

[1] Mushm 2:1098.

[2] Aṭ-Ṭabarī 23:432.

[3] Aṭ-Ṭabarī 23:432-434.

[4] Aṭ-Ṭabarī 23:435

clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce, one that conforms to the *Sunnah* and another innovated.

The divorce that conforms to the *Sunnah* is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a *Sunnah* nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated. Allāh said,

﴿وَأَحْصُوا الْعِدَّةَ﴾

﴿and count their 'Iddah.﴾ meaning, count for it and know its beginning and end, so that the 'Iddah does not become prolonged for the woman and she cannot get married again,

﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ﴾

﴿And have Taqwā of Allāh, your Lord.﴾ in this matter.

Spending and Housing is up to the Husband during the Revocable 'Iddah Period

Allāh said,

﴿لَا تَجْرِمُوهُنَّ مِنْ أَيْمَانِهِنَّ وَلَا يَقْرَبْنَ﴾

﴿And turn them not out of their homes nor shall they leave,﴾

meaning, during the duration of the 'Iddah, she has the right to housing from her husband, as long as the 'Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allāh said,

﴿إِلَّا أَنْ يَتَّخِذُوا بُيُوتًا﴾

«except in case they are guilty of *Fāḥishah Mubayyinah*.»

meaning that the divorced wife is not to abandon her husband's house unless she commits *Fāḥishah Mubayyinah*, in which case, she vacates her husband's house. For example, *Fāḥishah Mubayyinah* implies adultery, according to 'Abdullāh bin Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Muṣayyib, Ash Sha'bī, Al Ḥasan, Ibn Sīrīn, Mujahid, 'Ikrimah, Sa'īd bin Jubayr, Abu Qilābah, Abu Ṣāliḥ, Aḍ Ḍaḥḥāk, Zayd bin Aslam, 'Aṭā' Al-Khurāsānī, As-Suddī, Sa'īd bin Hilāl and others.¹¹ *Fāḥishah Mubayyinah* implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka'b, Ibn 'Abbās, 'Ikrimah and others.²¹ Allāh's statement,

﴿وَنَقَّضَ كُفُّهُ أَمْرًا﴾

«And those are the set limits of Allāh.» means, these are from His legislation and prohibitions,

﴿وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ﴾

«And whosoever transgresses the set limits of Allāh.»

meaning, whoever violates these limits, transgresses them and implements anything else besides them,

﴿فَقَدْ ظَلَمَ نَفْسًا﴾

«then indeed he has wronged himself.» by doing so.

The Wisdom of 'Iddah at the Husband's House

Allāh said,

﴿لَا تَدْرِي لَعَلَّ اللَّهُ يَخْرِجُكَ مِنْهَا أَوْ يَجْعَلَ لَكَ مِنْهَا دَلِيلًا﴾

«You know not, it may be that Allāh will afterward bring some new thing to pass.»

meaning, 'We commanded that the divorced wife remains in her husband's house during the 'Iddah period, so that the

¹¹ Aṭ-Ṭabarī 23:438, Al-Qurṭubī 18:156, Ad-Durr Al-Manthūr 8:194.

²¹ Aṭ-Ṭabarī 23:438

husband might regret his action and Allāh decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhri said that 'Ubaydullāh bin 'Abdullāh said that Fātimah bint Qays said about Allāh's statement,

﴿لَا تَدْرِي لَعَلَّ اللَّهَ يُخَوِّفُ بَعْدَ ذَلِكَ أَمْرًا﴾

«You know not, it may be that Allāh will afterward bring some new thing to pass.»

‘Taking her back.’^[1] Similar was said by Ash-Sha‘bi, ‘Atā’, Qatādah, Ad-Ḍaḥḥāk, Muqāṭil bin Ḥayyān and Ath-Thawri.^[2]

The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Ḥadīth of Fātimah bint Qays Al-Fihriyah when her husband Abu ‘Amr bin Ḥaṣṣ divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, “By Allāh I am not obligated to spend upon you.” So, she went to Allāh’s Messenger ﷺ, who said,

«لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ»

«There is no obligation on him to spend on you.»

Muslim added in his narration,

«وَلَا سُكْنَى»

«nor housing.» And he ordered her to finish her ‘Iddah period in the house of Umm Sharīk. He then said,

«هَذِهِ نِزَاءٌ بَيْنَنَا وَأَصْحَابِي، اغْتَدِي عِنْدَ أَبِي أَمْ مَكْتُومٍ. فَإِنَّهُ رَجُلٌ اعْتَمَى نَصِيْبِي»
يَا أَيُّهَا

«She is a woman my Companions visit. Spend this period in

[1] At-Ṭabari 23:441.

[2] At-Ṭabari 23:442 Al-Qurṭubi 18:157, Ad-Durr Al-Manthūr 8:194.

the house of Ibn Umm Maktum, for he is a blind man; (he cannot see you if) you take off your garments (1)

Imām Ahmad collected this Hadith using another chain of narration. In his narration, the Messenger of Allāh ﷺ said,

«نُشْرِي بِأَبْنَتِ أَبِي قَيْسٍ بِنَا نَسْفَةً وَشَكْرًا لِلْمَرْأَةِ عَلَى زَوْجِهَا، مَا كَانَتْ تَعْلَمُهَا رَحْمَةً فَإِذَا سَمَّ يَكُنْ لَهُ عَلَيْهَا رَحْمَةٌ فَلَا تَعْلَمُ وَلَا شَكْرًا، أَوْجِبِي مَا يَزِيْلِي عَلَى مُلَاةٍ»

‘Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.’

He then said,

«يَا بَنَاتُ أَتُخَدِّثُنَّ إِنِّي، أُرَبِّي عَلَى ابْنِ أُمِّ مَكْتُومٍ فَهُوَ أَعْمَى لَا يَرَاكِ»

‘They speak to her. Therefore, go to Ibn Umm Maktum, for he is a blind man and cannot see you.’ (2)

Abu Al-Qasim Aṭ-Ṭabarani recorded that ‘Amr Ash Sha’bi went to Fātimah bint Qays, sister of Ad-Ḍahhāk bin Qays, from the tribe of Quraysh. Fatimah was married to Abu ‘Amr bin Hafs bin Al-Mughīrah, from Bani Makhzūm. She said, ‘Abu ‘Amr bin Hafs sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, ‘He did not send us anything for that, nor did he request it from us.’ I went to Allah’s Messenger ﷺ and said to him, ‘O Allah’s Messenger! Abu ‘Amr bin Hafs divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.’ Allah’s Messenger ﷺ said,

«يَا الشَّكْرَى وَالنَّسْفَةُ لِلْمَرْأَةِ إِذَا كَانَ لِرُؤُوسِهَا رَحْمَةً، فَوَإِذَا كُنْتَ لَا تَحِلُّ لَكَ حَتَّى تَكُونِ رُؤُوسًا عَمْرَةً، فَلَا نَعْمَ لَهَا وَلَا شَكْرًا»

‘Spending and housing are required from the husband for his

[1] Muslim no. 1480

[2] Ahmad 6:373

divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.^[1]

An-Nasā'ī also recorded this narration ^[2]

﴿إِنَّمَا تَعْلَمُ أَتَابَعْتُمُ بِسَعْرٍ أَوْ دُرُوسٍ بِسَعْرٍ وَأَنْتُمْ ذُرَىٰ عَذْلٍ بَيْنَكُمْ وَأَبْدَانُ
أَشْهَادٌ لِلَّهِ فِي ذَلِكَمْ فَوَعَلْ بِهِ. مَنْ كَانَ يَتُوبَ إِلَى اللَّهِ وَالْيَوْمِ الْآخِرِ مِنْ شَيْءٍ اللَّهُ يَجْعَلْ لَهُ
مَخْرَجًا. وَرِزْقًا كَثِيرًا. وَمَنْ يَتُوبْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ. إِنَّ اللَّهَ بَصِيرٌ أَعْمَدٌ فَدَعَا
حَمَلُ اللَّهِ إِلَيْكَ مَنْ وَدَّارًا﴾

﴿2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever has Taqwā of Allāh, He will make a way for him to get out.﴾

﴿3. And He will provide him from where he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾

Ordaining Kindness towards Divorced Women

Allāh the Exalted says that when the woman who is in her *Tddah* nears the end of the *Tddah* term, the husband must decide to reconcile with her, thus keeping their marriage together,

﴿بِطَرَفٍ﴾

﴿in a good manner﴾ while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners

^[1] Al-Tabarānī in *Al-Kabīr* 24:382.

^[2] An-Nasā'ī 6:144.

The Command to have Witnesses for the Return

Allāh said,

﴿وَاتَّخِذُوا ذُرَىٰ عَدْلٍ مِّنكُمْ﴾

﴿And take as witness two just persons from among you.﴾

meaning when taking her back, if this is your decision. Abu Dāwūd and Ibn Mājah recorded that Imrān bin Ḥusayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. Imran said, "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct."^[1] Ibn Jurayj said that 'Atā' commented on the Āyah,

﴿وَاتَّخِذُوا ذُرَىٰ عَدْلٍ مِّنكُمْ﴾

﴿And take as witness two just persons from among you.﴾

"It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allāh the Exalted has said except when there is a valid excuse." Allāh's statement,

﴿وَلَكُمْ مِّنْهُ نَوْعٌ مَّا يَصْطَلِحُ بِهِ مَن كَانَ يَرْجُوا يَوْمَ الْقِيَامَةِ﴾

﴿That will be an admonition given to him who believes in Allāh and the Last Day﴾

means, 'this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allāh and the Last Day.' This legislation is meant to benefit those who fear Allāh's punishment in the Hereafter.

Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwā

Allāh said,

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا مِّنْ رِّزْقِهِ مِمَّا سَبَّحَ لَا يَحِثُّ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for

[1] Abu Dāwūd 2:637, Ibn Mājah 1:652

him to get out. And He will provide him from where he never could imagine.﴾

meaning, whoever has *Taqwā* of Allāh in what He has commanded and avoids what He has forbidden, then Allāh will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abi Hātim recorded that 'Abdullāh bin Mas'ūd said, "The most comprehensive Āyah in the Qur'ān is,

﴿إِذْ قَالَ اللَّهُ يَا مُرُّ بِالْقَدْلِ وَالْإِحْسَانِ﴾

﴿Verily, Allāh enjoins Al-'Adl (justice) and Al-Ihsān (doing good)﴾ (16:90).

The greatest Āyah in the Qur'ān that contains relief is,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾"

Tirmidhī also commented on the Āyah, "Whoever divorces as Allāh commanded him, then Allāh will make a way out for him."^[1] Similar was reported from Ibn 'Abbās and Ad-Dahhāk. 'Abdullāh bin Mas'ūd and Masrūq commented on the Āyah,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾

"It pertains to when one knows that if Allāh wills He gives, and if He wills He deprives,

﴿مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿from where he never could imagine﴾ from resources he did not anticipate"^[2] Qatādah said,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾

"meaning, from every doubt and the horrors experienced at the

[1] Aṭ-Ṭabari 23:446.

[2] Aṭ Ṭabari 23:445, 446.

time of death,

﴿وَرَبُّهُ مِنْ جَنَّتْ لَا يَحْتَسِبُ﴾

«And He will provide him from where he never could imagine»
from where he never thought of or anticipated.^[1]
Allāh said,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

«And whosoever puts his trust in Allāh, then He will suffice him.»

Imam Ahmad recorded that Ibn 'Abbās said that he rode the Prophet's camel while sitting behind the Prophet ﷺ, and the Messenger of Allāh ﷺ said to him,

﴿يَا عَلَامُ إِنِّي مُنَلِّمُكَ كَلِمَاتٍ: احْطِ لِمَا يَخْشَعُكَ، احْطِ لِمَا تَجِدُهُ نَجَافًا، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْصُرُوكَ لَمْ يَنْصُرُوكَ، وَلَا يَشْرِيْكَ فَمَا كَتَبَ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَصْرُوكَ لَمْ يَصْرُوكَ إِلَّا بِشَيْءٍ فَمَا كَتَبَ اللَّهُ عَلَيْكَ، رُفِيبُ الْأَقْلَامِ وَجَفَّتِ الصُّحُفُ﴾

«O boy! I will teach you words [so learn them]. Be mindful of Allāh and He will protect you, be mindful of Allāh and He will be on your side. If you ask, ask Allāh, and if you seek help, seek it from Allāh. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allāh has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allāh has decreed against you. The pens have been raised and the pages are dry.»^[2]

At-Tirmidhi collected this Hadith and said: "Ḥasan Ṣaḥīḥ."^[3]
Allāh's statement,

﴿وَاللَّهُ نَعِمْ أَتَمُّ﴾

«Verily, Allāh will accomplish his purpose.» meaning, Allāh will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

[1] At-Ṭabarī 23:448.

[2] Ahmad 1:293.

[3] Tuhfat Al-Aḥwadhī 7:219.

﴿لَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

﴿Indeed Allāh has set a measure for all things.﴾

This is like His saying:

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

﴿Everything with Him is in (due) proportion.﴾ (13:8)

﴿وَالَّذِي يَتَسَاءَلِينَ مِنَ آبَائِهِمْ أَبَوَاتَهُنَّ فَسَبَّحْنَ أَهْلَهُنَّ رُفَعْنَ
وَأُزْلِفَتْ لَأَهْلِهِنَّ أَنْ يَصْنَحَ حَلَّتْهُنَّ وَمَنْ يَتَى اللَّهُ تَحْمِلْ لَهُ مِنْ أَمْرِ
أَمْرِ لَزَلَةٍ إِلَيْكَ وَمَنْ يَتَى فَهُوَ بِكَفَرٍ عَمَّ مَيْتَلَبٍ وَتُسَلِّمَ لَهُ لَمْرًا﴾

44. Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden; and whosoever has Taqwā of Allāh, He will make his matter easy for him.﴾

45. That is the command of Allāh, which He has sent down to you; and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.﴾

The 'Iddah of Those in Menopause and Those Who do not have Menses

Allāh the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Āyah in (Surah) Al-Baqarah. [see 2:228]

The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying,

﴿وَالَّذِي لَمْ يَحْمِلْ﴾

﴿and for those who have no courses . ﴾ as for His saying;

﴿إِنْ رَيْبٌ﴾

﴿if you have doubt...﴾ There are two opinions:

First, is the saying of a group of the Salaf, like Mujāhid, Az-

Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.^[11] The second, is that if you do not know the ruling in this case, then know that their 'Iddah is three months. This has been reported from Sa'd bin Jubayr and it is the view preferred by Ibn Jarir.^[12] And this is the more obvious meaning.

Supporting this view is what is reported^[13] from Ubay bin Ka'b that he said, "O Allah's Messenger! Some women were not mentioned in the Qur'an, the young, the old and the pregnant." Allah the Exalted and Most Honored sent down this *Āyah*,

﴿وَالَّذِي يُسَوِّدُ مِنَ الْمَجْنُونِ مِنْ نَسَائِكَ إِذَا رَضَعْنَهُمْ فَمِنْهُمْ مَنْ تَحْلَلُ وَأُولَئِكَ الْأَحْصَاءُ لَيسَ بِسَعْرٍ حَنِينٍ﴾

«Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden.»^[14]

Ibn Abi Hātim recorded a simpler narration than this one from Ubay bin Ka'b who said, "O Allāh's Messenger! When the *Āyah* in *Sūrat Al-Baqarah* was revealed prescribing the 'Iddah of divorce, some people in Al-Madinah said, 'There are still some women whose 'Iddah has not been mentioned in the Qur'an. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this *Āyah* was revealed,

﴿وَالَّذِي يُسَوِّدُ مِنَ الْمَجْنُونِ مِنْ نَسَائِكَ إِذَا رَضَعْنَهُمْ فَمِنْهُمْ مَنْ تَحْلَلُ وَأُولَئِكَ الْأَحْصَاءُ﴾

«Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses.»^[15]

[11] At-Tabari 23:450.

[12] At-Tabari 23:452.

[13] This and the following are reported from him by 'Amr bin Sālim, who it is said did not actually hear from Ubay, rendering the narrations *Mursal*.

[14] At-Tabari 23:451.

[15] Al-Hālim 2:492.

Iddah of Pregnant Women

Allāh's statement,

﴿وَأُولَئِكَ أَتُكَلِّمُنَّ أَنْ يَصَرَ حَمَلُهُنَّ﴾

«And for those who are pregnant, their 'Iddah is until they lay down their burden;»

Allāh says, the pregnant woman's 'Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable *Āyah* and what is mentioned in the Prophetic *Sunnah*.

Al Bukhārī recorded that Abu Salamah said, "A man came to Ibn 'Abbās while Abu Hurayrah was sitting with him and said, 'Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn 'Abbās said, ' [Her 'Iddah period lasts until] the end of the longest among the two prescribed periods.' I recited,

﴿وَأُولَئِكَ أَتُكَلِّمُنَّ أَنْ يَصَرَ حَمَلُهُنَّ﴾

«For those who are pregnant, their prescribed period is until they deliver their burdens.»

Abu Hurayrah said, 'I agree with my cousin (Abu Salamah).' Then Ibn 'Abbās sent his slave Kurayb to Umm Salamah to ask her. She replied, 'The husband of Subay'ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allāh's Messenger ﷺ married her to somebody. Abu As-Sanābil was one of those who proposed to her.'^[1] Al Bukhārī collected this short form of the *Ḥadīth*, which Muslim and other scholars of *Ḥadīth* collected using its longer form.^[2]

Imām Ahmad recorded that Al-Miswar bin Makhramah said, "Subay'ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allāh's Messenger ﷺ for the marriage, and he permitted her to

^[1] *Fath Al-Bārī* 8:521.

^[2] *Fath Al-Bārī* 9:379, *Muslim* 2:1123, *Tuhfat Al-Aḥwadhī* 4:375, *An-Nasā'ī* 6:192

marry, so she got married."^[1] Al-Bukhārī collected this narration, as did Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah^[2] with a different chain of narration from the *Ḥadīth* of Subay'ah.

Muslim bin Al Ḥajjāj recorded that 'Ubaydullāh bin 'Abdullāh bin 'Utbah said that his father wrote to 'Umar bin 'Abdullāh bin Al-ʿArqam Az-Zuhri, requesting that he go to Subay'ah bint Al-Ḥārith Al-Aslamiyyah to ask her about the matter in question, and about what Allāh's Messenger ﷺ said to her when she sought his verdict.

'Umar bin 'Abdullāh wrote to 'Ubaydullāh bin 'Abdullāh bin 'Utbah informing him that Subay'ah told him that she had been married to Sa'd bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant.

Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanābil bin Ba'kak came to her and said, 'Why do I see you have beautified yourself? Do you wish to remarry? By Allāh, you cannot marry unless four months and ten days have passed.'

Subay'ah said, "When he said that, I dressed myself in the evening and went to Allāh's Messenger ﷺ and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish."^[3] This is the narration that Muslim collected. Al-Bukhārī collected this *Ḥadīth* in a shorter form.^[4]

Allāh's statement,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا مِنْ شَأْنِهِ﴾

«and whosoever has Taqwā of Allāh, He will make his matter easy for him.»

means, Allāh will make his matters lenient for him and will

[1] Aḥmad 4:327.

[2] *Faṭḥ Al-Bārī* 9:379, 7:360, Abu Dāwud 2:728, An-Nasā'ī 6:190,196, Ibn Mājah 1:654.

[3] Muslim no. 1122.

[4] *Faṭḥ Al-Bārī* 9:379

﴿7 Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease﴾

The Divorced Woman has the Right to Decent Accommodations, what is Reasonable

Allāh the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her 'Iddah period,

﴿اَنْكِحُوهُنَّ مِنْ حَيْثُ مَكَنُهُنَّ﴾

﴿Iodge them where you dwell,﴾ means, with you,

﴿فَرِيقًا مِمَّا مَلَكَتْ اَيْمَانُكُمْ﴾

﴿according to what you have,﴾ Ibn 'Abbās, Mujāhid and several others said, it refers to "Your ability" ⁽¹⁾ Qatadah said, "If you can only afford to accommodate her in a corner of your house, then do so." ⁽²⁾

Forbidding Ill-Treatment of Divorced Women

Allah's statement,

﴿وَلَا تَسَاءَلُوهُنَّ لِيُضِلَّوْا عَلَيْنَهُنَّ﴾

﴿and do not harm them in order to suppress them.﴾

Muqātil bin Hayyān said "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Mansūr, from Abu Aq Ḍuhā,

﴿وَلَا تَسَاءَلُوهُنَّ لِيُضِلَّوْا عَلَيْنَهُنَّ﴾

﴿and do not harm them in order to suppress them﴾

"He divorces her, and when a few days remain, he takes her back" ⁽³⁾

⁽¹⁾ At-Tabari 23:457.

⁽²⁾ Ad-Durr Al-Manthūr 8:207

⁽³⁾ Al-Qurtubi 18:168.

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allāh said,

﴿رَبِّكَ أَزَلَّكَ أَتَىٰ الْقُلُوبَ غِلًّا﴾

«And if they are pregnant, then spend on them till they lay down their burden.»

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, she has then right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allah said,

﴿قُلْ﴾

«Then if they suckle them for you,» meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the 'iddah, then at that time they may either suckle the child or not.

But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allāh the Exalted said,

﴿فَدَا بَنِي إِسْرَءِيلَ لَكَ فَاغْرُوسَ الْهَرَضِ﴾

¶Then if they suckle the children for you, give them their due payment.¶

Allah said,

﴿وَلْتَعْلَمُوا أَنَّكُمْ بِمَعْرُوفٍ﴾

And let each of you deal with each other in a mannerly way.

meaning, the affairs of the divorced couple should be managed

in a just way without causing harm to either one of them, just as Allāh the Exalted said in *Surat Al-Baqarah*,

﴿لَا تُكْذِرُ وَالِدَکَ وَلَا مَوْلَکَ ۚ سَوَاءٌ لَّکَ بِرَأْسِکَ﴾

﴿No mother shall be treated unfairly on account of her child, nor father on account of child.﴾ (2:233) Allāh said

﴿وَمَنْ سَاءَ مَا يَحْكُمُونَ ۚ﴾

﴿But if you make difficulties for one another, then some other woman may suckle for him﴾

meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child.

Allāh's statement,

﴿يَسْفُكُ دُونَهُ مِنْ مَعْنَى﴾

﴿Let the rich man spend according to his means﴾ means the wealthy father or his representative should spend on the child according to his means,

﴿وَمَنْ جُورَ عَلَيْهِ رِزْقُهُ فَيَسْفُكُ مِمَّا آتَاهُ اللَّهُ لَا يَجْنُ لَهُ شَيْءٌ إِلَّا مَا آتَاهُ﴾

and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him﴾

This is as Allāh said,

﴿لَا يُكَلِّفُ اللَّهُ شَيْئًا إِلَّا وَاسْعَ﴾

﴿Allāh does not burden a person beyond what He can bear﴾ (2:286)

A Story of a Woman who had *Taqwa*

Allāh's statement;

﴿سَيَجْعَلُ اللَّهُ مَدَّ عُسْرٍ قَسْرًا﴾

﴿Allāh will grant after hardship, ease﴾

This is a sure promise from Him, and indeed, Allah's promises are true and He never breaks them,

This is an Allāh's saying;

﴿وَمَعَ الْقُرْ تُرُورِ يَ مَعَ الْقُرْ تُرُورِ﴾

﴿Verily, along with every hardship is relief Verily, along with every hardship is relief.﴾ [94:5-6]

There is a relevant *Hadīth* that we should mention here. Imām Ahmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, 'Do you have anything to eat?' She said, 'Yes, receive the good news of Allāh's provisions.' He again said to her, 'If you have anything to eat, bring it to me.' She said, 'Wait a little longer.' She was awaiting Allah's mercy. When the matter was prolonged, he said to her, 'Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, 'I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, 'I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven."

Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al Qāsim (Prophet Muhammad ﷺ)! This is the same statement that Muḥammad ﷺ said,

﴿أَنْزَلْتُ مَا فِي بَيْ وَخْتِهَا وَلَمْ تَنْفُضْهَا [لَطَحَتْهَا] إِلَى يَوْمِ الْبَيِّنَاتِ﴾

«Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.»^[1]

^[1] Ahmad 2:421. There is a similar version no. 10663. Both chains have disparaged narrators. Most of the scholars indicated its weakness.

meaning, horrendous and terrifying,

﴿مَذَاقٌ وَبَالٌ أَلِيمٌ﴾

﴿So it tasted the evil result of its affair,﴾ meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

﴿وَبَالٌ غَلِيظٌ أَلِيمٌ﴾ ﴿أَمَّا اللَّهُ فَمَنْ عَمَّا كِبِدُوا﴾

﴿and the consequence of its affair was loss. And Allāh has prepared for them a severe torment.﴾ means, in the Hereafter, added to the torment that was sent down on them in this life, Allāh the Exalted said, after mentioning what happened to the disbelieving nations,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ يَخْذِلْكُمُ اللَّهُ فِي تَقْوَاهُ﴾

﴿So have Taqwā of Allāh, O men of understanding,﴾

meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

﴿الَّذِينَ آمَنُوا﴾

﴿who believe﴾ meaning, in Allāh and His Messengers,

﴿قَدْ أَرْسَلْنَا إِلَيْكَ رَسُولًا﴾

﴿Allāh has indeed sent down to you a Reminder.﴾

meaning, this Qur'an. Allāh also said,

﴿إِنَّا نَحْنُ الرَّحْمَنُ الْكَرِيمُ﴾ ﴿لَمْ يَخْطُوكُم بِهَا﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it﴾ (15:9)

The Qualities of the Messenger ﷺ

Allāh's statement,

﴿رَسُولًا يَتْلُو عَلَيْكَ آيَاتِ اللَّهِ الَّتِي وَصَّيْنَاكَ﴾

﴿A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,﴾

Some said that the Messenger is the subject of what is being sent [as a reminder] because the Messenger is the one that

conveys the *Dhikr*. Ibn Jarir said that what is correct is that the Messenger explains the *Dhikr*.^[1] This is why Allāh the Exalted said here,

﴿رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ لِيُزَكِّىَ﴾

﴿A Messenger, who recites to you the *Āyāt* of Allāh containing clear explanations,﴾

meaning, plain and apparent. The statement of Allāh;

﴿يُخْرِجُ الَّذِينَ كَفَرُوا لِيُظَاهِرُوا مِنْهُمْ مَنْ يُنَاصِرُهُمْ﴾

﴿that He may take out those who believe and do righteous good deeds, from the darkness to the light.﴾

Allāh's is like saying;

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿A Book which We have revealed unto you in order that you might lead mankind out of darkness﴾ (14:1), and,

﴿لَهُ نُورٌ الْيَوْمَ وَالْآخِرَ: مَنْ يُضِلُّهُمْ مِنْ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿Allāh is the Guardian of those who believe. He brings them out from darkness into light.﴾ (2:257)

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allāh the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allāh also called it *Rūḥ*, in that, it brings life to the hearts,

﴿وَقَدْ كُنَّا أَنْزَلْنَاهُ إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَئِنْ لَمْ يَنْزِلْ لَكَ الْوَحْيُ لَكُنَّ مِنَ الْخَاسِرِينَ﴾

﴿We have sent down to you the *Rūḥ* of our command. You knew not what is the book, nor what is faith? But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.﴾ (42:52)

Allāh's statement,

[1] Aṭ-Ṭabarī, 23:468

﴿وَمَنْ يُؤْتَ يَأْتِهِ وَرَسُولٌ مِّنْهُ يَخْبُرُهُ بِغِيَمِهِ جَنَّاتُ عَدْنٍ مِّنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَلَا ذَٰلِكَ مَنَاسِكُ اللَّهِ لِمَنْ يُرِيدُ﴾

﴿And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴾

was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allāh.

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِن تَحْتِهَا يَبْلُغُ الْبَرْقُ بِرُءُوسِ السَّيِّمَاتِ أَنَّىٰ اللَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۚ وَاللَّهُ الَّذِي نَدَّ الْأَحْطٰى بِكُلِّ شَيْءٍ مُّخْتَصِرًا ۝۱۲﴾

﴿12. It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allāh has power over all things, and that Allāh surrounds all things with (His) knowledge.﴾

Allāh's Perfect Power

Allāh the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ﴾

﴿It is Allāh Who has created seven heavens﴾ Allāh said in similar Āyāt, like what Prophet Nuh said to his people,

﴿أَلَمْ تَرَ أَنَّىٰ جَاءَ اللَّهُ بِسَبْعَ سَمَاوَاتٍ بِلَا عِصَابٍ﴾

﴿See you not how Allāh has created the seven heavens one above another?﴾ (71:15), and,

﴿سَبْعَ لَدُنِّي السَّمٰوٰتِ وَالْأَرْضُ وَمَنْ فِيْهِنَّ﴾

﴿The seven heavens and the earth and all that is therein, glorify him.﴾ (17:44) Allāh's statement,

﴿وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿and of the earth the like thereof.﴾ means, He created seven earths. In the Two Ṣaḥīḥs, there is a Ḥadīth that states,

مَنْ ظَلَمَ قَيْدَ شَيْءٍ مِنَ الْأَرْضِ طَرَفَهُ مِنْ سَبْعِ أَرْضِينَ

«Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.»^[1]

And in *Ṣaḥīḥ Al-Bukhārī* the wording is:

«خُفِّفَ بِهِ إِلَى سَبْعِ أَرْضِينَ»

«...he will sink down to the seven earths.»^[2]

In the beginning of my book, *Al-Bīdayah wan-Nihāyah*, I mentioned the various narrations for this *Ḥadīth* when I narrated the story of the creation of the earth.^[3] All the thanks and praise is due to Allāh.

Those who explained this *Ḥadīth* to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'an and the *Ḥadīth* without having proof.

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭalāq*, all the thanks and praise is due to Allāh.

[1] *Faṭḥ Al-Bārī* 5:124, *Muslim* 3:1232.

[2] *Faṭḥ Al-Bārī* 5:124

[3] *Al-Bīdayah wan-Nihāyah* 1:19,20.

from your oaths. And Allāh is your Protector and He is the All-Knower, the All-Wise.﴾

﴿3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allāh made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware has told me."﴾

﴿4. If you two turn in repentance to Allāh, your hearts are indeed so inclined; but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.﴾

﴿5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allāh in repentance, worshipping Allāh sincerely, Sā'ūjāt, previously married, and virgins.﴾

Allāh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him

In the Book of Vows, Al-Bukhārī recorded that 'Ubayd bin 'Umayr said that he heard 'Ā'ishah claiming that Allāh's Messenger ﷺ used to stay for a period in the house of Zaynab bint Jahsh and drink honey in her house (She said) 'Hafṣah and I decided that when the Prophet ﷺ entered upon either of us, we would say, 'I smell Maghāfir⁽¹⁾ on you. Have you eaten Maghāfir?' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا جَدَّ زَيْنَبُ يَسْتَبْخَعْنِي وَلَنْ أُعْرِدَ لَهُ»

«No, but I drank honey in the house of Zaynab bint Jahsh, and I will never drink it again.»

Then the following was revealed;

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

﴿O Prophet! Why do you forbid that which Allāh has allowed to you?﴾ up to,

﴿إِنْ تَوَلَّوْا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمُ﴾

⁽¹⁾ The author explains below.

﴿If you both turn in repentance to Allāh, your hearts are indeed so inclined;﴾

in reference to 'Ā'ishah and Ḥafṣah.

﴿وَلَوْ أَنَّهُمْ إِذَا تَوَلَّوْا لَأَعْتَدُوا حَبِيبًا﴾

﴿And (remember) when the Prophet disclosed a matter in confidence to one of his wives,﴾

which refers to this saying,

﴿هَلْ شَرِبْتُ عَسَلًا﴾

•But I have drunk honey • Ibrāhīm bin Mūsā said that Hishām said that it also meant his saying,

﴿وَلَنْ أَغْرُدَ لَهُ وَلَدًا خَلَقْتُ فَلَا تُخْبِرِي بِذَلِكِ أَحَدًا﴾

if will not drink it anymore, I have taken an oath to that.
Therefore do not inform anybody about it.^[1]

Al-Bukhārī also recorded this Ḥadīth in the Book of Divorce;^[2] then he said, "Al-Maghāfir is a type of sap, and in Ar-Rimth [a type of citrus] its taste is sweet..."

Al Jawhari said, "The 'Urfū^[3] is a tree of the shrub variety, which secretes Maghfūr."

Muslim collected this Ḥadīth from 'Ā'ishah in the Book of Divorce in his Ṣaḥīḥ, and his wording is the same as Al-Bukhārī in the Book of Vows.^[4]

In the Book of Divorce, Al-Bukhārī recorded that 'Ā'ishah said, "Allāh's Messenger ﷺ liked sweets and honey. After performing the 'Aṣr prayer, he used to visit his wives, going close to them. So he went to Ḥafṣah, daughter of 'Umar, and stayed with her more than his usual stay. I ('Ā'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allāh's Messenger made from it.' I said, 'By Allāh, we will contrive a plot against him.' I said to Ṣawdah bint Zam'ah, 'When the Messenger visits you and draws close

[1] Faṭḥ Al-Bārī 11:572

[2] Faṭḥ Al-Bārī 9:287

[3] It appears in a narration that follows.

[4] Muslim 2:1100.

to you, say to him, 'Have you eaten *Maghāfir*?' And when he says to you, 'No', then ask him, 'What is this odor?' He will say to you, 'Hafṣah has given me a drink of honey.' Then you should say to him, 'The honeybees might have eaten from *Urfuṭ*, and I will also say the same to him. Ṣafiyyah, you should also say this.' Sawdah later said, 'It was under compulsion that I had decided to state that which you told me; soon, by Allāh, he was standing at my door.' So when Allāh's Messenger ﷺ came near her, she said, 'O Messenger of Allāh! Did you eat *Maghāfir*?' He said, 'No.' She again said, 'Then what is this odor?' He said,

«مَنْعَنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»

«Hafṣah gave me honey to drink.» She said, 'The honeybees might have eaten from *Urfuṭ*.»

Ā'ishah continued, "When he came to me I said the same to him. He then visited Ṣafiyyah and she also said similar to him. When he again visited Hafṣah, she said, 'O Messenger of Allāh, should I not give you that (drink)?' He said,

«لَا خَاجَةَ لِي فِيهِ»

«I do not need it.» Sawdah said, 'By Allāh! We have prevented him from drinking honey.' I said to her, 'Keep quiet!' ^[1] Muslim also recorded this *Ḥadīth*, ^[2] but this wording is from Al-Bukhārī.

In the narration of Muslim, Ā'ishah said, "The Messenger of Allāh ﷺ used to hate to have a bad odor coming from him" ^[3] This is why they suggested to him that he ate *Maghāfir*, because it causes a bad odor. When he said,

«بَلْ شَرِبْتُ عَسَلًا»

«No, I had some honey.» They said that the bees ate from a tree that is called *Al-Urfuṭ*, which has *Maghāfir* gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through 'Urwah from Ā'ishah, mentions that it was Hafṣah who gave the Prophet ﷺ the honey.

[1] *Fath Al-Bāri* 9:287.

[2] Muslim 2:1101, 1102

[3] Muslim 2:1102

In another narration collected from 'Ubayd bin 'Umayr, from 'Ā'ishah, it was Zaynab bint Jahsh who gave the honey to the Prophet ﷺ, while 'Ā'ishah and Hafṣah were the plotters. Allāh knows best. Some might say that they were two separate incidents. However, it is not likely that the *Āyāt* were revealed about both incidents, if indeed they were two separate incidents. Allāh knows best. A *Ḥadīth* that Imām Aḥmad collected in the *Musnad* mentions that 'Ā'ishah and Hafṣah were the plotters. Imām Aḥmad recorded that Ibn 'Abbās said, "I was eager to ask 'Umar about the two ladies among the wives of the Prophet ﷺ, about whom Allāh said,

﴿إِنْ تَوَلَّيَا إِلَىٰ مُوَلَّدَ صَعْتٌ تَرْكُكَ﴾

﴿If you two turn in repentance to Allāh your hearts are indeed so inclined﴾

Then I performed *Hajj* along with 'Umar, and on our way back from *Hajj* he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, 'O Commander of the faithful! Who were the two ladies among the wives of the Prophet ﷺ, to whom Allāh said,

﴿إِنْ تَوَلَّيَا إِلَىٰ مُوَلَّدَ صَعْتٌ تَرْكُكَ﴾

﴿If you two turn in repentance to Allāh your hearts are indeed so inclined﴾?

'Umar said, 'I am astonished at your question, O Ibn 'Abbās.' " - Az-Zuhri (a subnarrator) said that 'Umar did not like the question, but he still answered it, saying that they were 'Ā'ishah and Hafṣah.

"Then 'Umar went on relating the story and said, 'We, the people of Quraysh, used to have authority over our women. But when we came to live with the Anṣār, we noticed that the Anṣārī women had the upper hand over their men, so our women started acquiring the habits of the Anṣārī women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-'Awālī^[1] Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, 'Why

^[1] A place on the north-eastern outskirts of Al Madīnah.

do you dislike me talking back to you? By Allāh, the wives of the Prophet ﷺ talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Hafsa and asked her, 'Do you talk back to Allāh's Messenger?' She said, 'Yes.' I asked, 'Does any of you keep Allāh's Messenger angry all day long, until night?' She replied, 'Yes.' I said, 'Whoever among you does this is a ruined, losing person! Doesn't she fear that Allāh may get angry for the anger of His Messenger and, thus, she will be ruined? Don't ask Allāh's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allāh's Messenger than you.' He meant 'Ā'ishah

I, and an Anṣārī neighbor of mine used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassān (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, adding that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Hafsa is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the *Ṣubḥ* prayer. I went to Hafsa and found her weeping. I asked her, 'Has Allāh's Messenger divorced all of you?' She replied, 'I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet ﷺ to ask for his permission to see me, and the boy went in and then came out saying, 'I mentioned you to him and he remained silent.' I then went out and came to the *Minbar* and found a group of people around it and some of them were weeping.

I sat with them for some time, but could not endure the situation. So, I requested to the boy, 'Will you get the permission for 'Umar?' He went in and then came out saying, 'I mentioned you to him, but he did not reply.' So, I went to

Minbar and sat with the people who were sitting by the Minbar, but I could not bear the situation, so I went to the boy again and said, 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, 'Allāh's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the *Salām* and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ.

I said, 'Have you divorced your wives, O Allāh's Messenger?' He raised his eyes to me and replied no. I said, '*Allāhu Akbar*. O Allāh's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madīnah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, 'Why do you dislike that I talk back to you? By Allāh, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, 'Whoever does this among them is the ruined loser! Does she feel safe from Allāh getting angry with her on account of His Messenger's anger? In that case, she would be ruined.' On that the Prophet ﷺ smiled.

I then said, 'O Allāh's Messenger! I went to Hafṣah and said to her, 'Do not be tempted to imitate your companion ('Ā'ishah) for she is more beautiful than you and more beloved to the Prophet.' The Prophet ﷺ smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Allāh, I couldn't see anything of importance, except three hides. I said, 'Invoke Allāh, O Allāh's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allāh.' The Prophet ﷺ sat upright and said,

«أَفِي ذِكِّكَ أَنْتَ يَا ابْنَ الْخَطَّابِ! أَوْلَيْكَ قَوْمٌ عَجَّلَتْ لَهُمْ طَلَبُهُمْ فِي الْعَبَاةِ الدُّنْيَا»

‘O Ibn Al-Khattāb! Do you have any doubt? These people have been given rewards of their good deeds in this world only.’

I asked the Prophet ﷺ, 'Please beg Allāh's forgiveness for me,

O Allāh's Messenger.' The Prophet ﷺ swore that he would not go to his wives for one month, because of his severe anger towards them, until Allāh the Exalted and Most Honored censured him.^[1] Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth* using various chains of narration.^[2] Al-Bukhārī and Muslim also collected it from Ibn 'Abbās, who said, "For a whole year, I was eager to ask 'Umar bin Al-Khaṭṭāb about an Āyah. However, I hesitated out of respect for him. Once, he went on a *Ḥajj* trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arāk. I stopped until he finished and then walked along with him and asked him, 'O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ﷺ?' "^[3] This is the narration that Al-Bukhārī collected, while Muslim recorded that Ibn 'Abbās asked, "Who are the two women about whom Allāh the Exalted said,

﴿رَبَّنَا ظَهَرَ لَكَ الْخُبْرُ﴾

﴿but if you help one another against him,﴾?"

'Umar replied, "Ā'ishah and Ḥafṣah."^[4] Muslim mentioned the rest of the *Ḥadīth*

Muslim also recorded that Ibn Abbas said that 'Umar bin Al-Khaṭṭab said to him, "When Allāh's Messenger ﷺ stayed away from his wives, I entered the *Masjid* and found people striking the ground with pebbles. They said, 'Allāh's Messenger has divorced his wives.' That occurred before *Ḥijāb* was commanded. I said to myself, 'I must investigate this news today.' "

So he mentioned the *Ḥadīth* in which he went to Ā'ishah and Ḥafṣah and admonished them. He then said, 'I went in and found Rabāḥ, the servant of Allāh's Messenger ﷺ, sitting on a window sill. I called, 'O Rabāḥ, seek permission for me from Allāh's Messenger.' "

He then mentioned the story as we mentioned above. 'Umar continued, "I said, 'O Messenger of Allāh, what trouble do you

[1] Aḥmad 1.33,34.

[2] *Faṭḥ Al-Bārī* 9:187, 5:137, Muslim 2:111, *Tuḥfat Al-Aḥwadh* 9:224, An-Nasā'ī in *Al-Kubrā* 5.366.

[3] *Faṭḥ Al-Bārī* 8:525.

[4] Muslim 2:1108.

feel from your wives? If you have divorced them, verily Allāh is with you, His angels, Jibrīl, Mikāl, I, Abu Bakr and the rest of believers are with you.'

Often, when I talked, all praise is due to Allāh, I hoped that Allah would testify to the words that I uttered. And so the Āyat of option¹ was revealed. Allāh said,

﴿عَنْ رَبِّهِ إِنْ طَلَغَتْ لِي بَيْتَهُ، أَرْوَاهُ سَكْرًا يَكُونُ

﴿Maybe his Lord, if he divorces you, will give him in your place wives better than you,﴾ and,

﴿وَأَن تَنْصُرُوا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾

﴿but if you help one another against him then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.﴾

I said, 'Messenger of Allāh, have you divorced them?' He said, 'No.' I stood at the door of the Masjid and called out at the top of my voice, 'The Messenger of Allāh has not divorced his wives.' It was on this occasion that this Āyah was revealed,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْرِ أَوِ الْخَوْفِ أَكَلُوا بِأَنزِلِهِمْ وَإِلَى أَرْسُلِهِمْ ذَلِكَ أُنْزِلَ

الْأَمْرُ مِنْهُمْ لَمَلًأ لِّذِينَ يَسْتَبْشِرُونَ بِهِمْ﴾

﴿When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.﴾(4:83)

It was I who understood (and properly investigated) this matter.²

Similar was said by Sa'īd bin Jubayr, 'Ikrimah, Muqātil bin Hayyān, Ad Daḥḥāk and others.³ The Āyah,

﴿وَصَالِحُ الْمُؤْمِنِينَ﴾

﴿and the righteous among the believers;﴾

refers to Abu Bakr and 'Umar. Al-Ḥasan Al-Baṣrī added

¹ Allowing the Prophet ﷺ to choose between divorcing his wives or not.

² Muslim 2:1105.

³ Al-Tabarī 23:486

‘Uthmān to them. Layth bin Abi Sulaym said from Mujahid:

﴿وَرَبِّلَهُ الْمُؤْمِنِينَ﴾

﴿and the righteous among the believers;﴾ includes ‘Ali bin Abi Ṭalib also.

Al-Bukhari recorded that Anas said, ‘Umar said, ‘The wives of the Prophet ﷺ were all jealous for his affection, and I said to them,

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ﴾

﴿Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.﴾

Thereafter, this Āyah was revealed.”^[1] We mentioned before that ‘Umar said statements that were confirmed by the Qur’ān, such as about the revelation about Hijāb [see 33:53] and the captive idolators after the battle of Badr [see 8:67]. ‘Umar’s suggestion to take the Station of Ibrāhīm as a place for prayer and Allāh revealed this Āyah,

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿And take you the Maqām (station) of Ibrāhīm as a place of prayer.﴾ (2:125)

Ibn Abi Ḥatim recorded that Anas said that ‘Umar bin Al-Khaṭṭāb said, ‘I heard news that the Mothers of the faithful had a dispute with the Prophet ﷺ. So I advised them, saying, ‘Either stop bothering Allāh’s Messenger or Allāh might provide him better wives than you.’ When I was talking to the last one among the Mothers of the faithful, she said, ‘O ‘Umar! Is it that the Messenger of Allāh cannot advise his wives, so that you interfere between him and them?’ I stopped upon hearing this from her, but Allāh revealed;

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمِينَ مَوَدَّةَ بَيْنِهِمْ﴾

﴿مُسْلِمِينَ تَعْلَمُونَ وَأَمَّاكَ تُرِيدُ﴾

﴿Maybe his Lord, if he divorces you, will give him instead of you, wives better than you, submitting, believers, obedient, worshipping, Sā’ihāt, previously married and virgins.﴾^[2]

[1] Fath Al-Bān 8:528.

[2] Al-Ṭabari 23:488

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٦١

الْحَمْدُ لِلَّهِ الَّذِي

بَيَّنَّا لَكُمُ الْآيَاتِ ۖ وَأَمَّا تَوَلَّوْا إِلَى اللَّهِ تَوْبَةً نَسُوهَا ۚ إِنَّكُمْ كُنْتُمْ عَنِ الْآيَاتِ أَكْثَرًا
 أَنْ تَكْفُرَ عَنْكُمْ مَسِيحَاتُكُمْ ۖ وَبَدَّلْكُمْ حَسْبَ تَجَرُّي
 مِنْ عَنِّي ۖ أَلَا تَهْتَرُونَ ۚ لَا تَجْرِي أَلْفُ أَلْفٍ مِنَ الْوَدَّيْنِ ۖ وَأَمَّا
 مَعَهُ تَوْرَةٌ بِسْمِ يَكُ أَذْيَبُهُمْ ۖ وَأَيُّهُمْ يَقُولُونَ رَبَّنَا
 أَنْتُمْ لَنَا نُورٌ ۖ وَأَغْبِرْنَا إِلَيْكَ عَلَى كُلِّ شَيْءٍ وَفِيهِ ۖ ﴿١﴾
 بَيَّنَّا أَلْفُ أَلْفٍ مِنْهُمْ تَكْفِيرًا ۖ وَالْمُسْقِينَ وَنَاطَ عَلَيْهِمْ
 وَمَا وَنَهَرُ جَهَنَّمَ وَشَرَّ الْمَصِيرِ ۖ ﴿٢﴾ صَرَكَ اللَّهُ مَثَلًا
 وَلَهُ يَكْفُرُونَ ۖ أَمْرًا تَوَجَّ وَأَمْرًا لَوْ طَرَحَكَ نَتَّحَتَ
 عَدِيٍّ مِنْ عِبَادٍ ۖ مَا صَلَّحَتِ ۖ فَحَسْبَ أَهْلًا مَعَهُ بَعِيَّتُهَا
 مِنْ أَمَّا شَيْئًا وَقَبْلَ أَذْخَلَا أَسَارَ مَعَ اللَّهِ خَلِيلٍ ۖ ﴿٣﴾
 وَصَرَكَ اللَّهُ مَثَلًا لَنَبِيِّ ۖ وَأَمَّا أَمْرًا تَوَجَّ وَفَرَعُونَ ۖ ذُ
 قَلْتُ رَبِّي أَنِّي بِي عِنْدَكَ بَيْتٍ فِي الْحَسَةِ وَبِحُجِّي مِنْ فِرْعَوْنَ
 وَعَمَلِي ۖ وَبِحُجِّي مِنْ الْقَوْمِ الظَّالِمِينَ ۖ ﴿٤﴾ وَمَنْ مَتَّ
 عَمْرَى أَلْفِي أَحْصَدَتْ فَرْجَهَا فَتَعَجَّلَ بِهِ مِنْ رُوحِنَا
 وَصَدَفَتْ بِكَلْبٍ رَيْهَا وَكُنْتُمْ مِنَ الْفَاسِقِينَ ۖ ﴿٥﴾

The wife mentioned here was Umm Salamah, and she is the one who advised Umar to stop interfering between the Prophet ﷺ and his wives, as is confirmed in *Shahih Al-Bukhari*.¹⁾ Allāh's statement,

﴿سُبِّحْتَ تُؤْمِنُ فَتَنْتَ تَنْتَ عَيْدُ﴾

«submitting, believers, obedient, turning repentance, worshipping» is clear in its implications, while,

﴿سَبَّحْتَ﴾

«Sā'ibah» means, fasting, according to Abu Hurayrah, 'A'ishah, Ibn 'Abbās, 'Ikrimah, Mujāhid, Sa'd bin Ju-

bayr, 'Atā', Muhammad bin Ka'b Al Qurazi, Abu 'Abd al-Rahmān As-Sulami, Abu Malik, Ibrahim An-Nakha'i, Al-Hasan, Qatādah, Ad Dāhḥak, Ar Rabi' bin Anas, As Suddi, and others²⁾

﴿بَيَّنَّا لَكُمُ الْآيَاتِ ۖ وَأَمَّا تَوَلَّوْا إِلَى اللَّهِ تَوْبَةً نَسُوهَا ۚ إِنَّكُمْ كُنْتُمْ عَنِ الْآيَاتِ أَكْثَرًا
 أَنْ تَكْفُرَ عَنْكُمْ مَسِيحَاتُكُمْ ۖ وَبَدَّلْكُمْ حَسْبَ تَجَرُّي
 مِنْ عَنِّي ۖ أَلَا تَهْتَرُونَ ۚ لَا تَجْرِي أَلْفُ أَلْفٍ مِنَ الْوَدَّيْنِ ۖ وَأَمَّا
 مَعَهُ تَوْرَةٌ بِسْمِ يَكُ أَذْيَبُهُمْ ۖ وَأَيُّهُمْ يَقُولُونَ رَبَّنَا
 أَنْتُمْ لَنَا نُورٌ ۖ وَأَغْبِرْنَا إِلَيْكَ عَلَى كُلِّ شَيْءٍ وَفِيهِ ۖ ﴿١﴾
 بَيَّنَّا أَلْفُ أَلْفٍ مِنْهُمْ تَكْفِيرًا ۖ وَالْمُسْقِينَ وَنَاطَ عَلَيْهِمْ
 وَمَا وَنَهَرُ جَهَنَّمَ وَشَرَّ الْمَصِيرِ ۖ ﴿٢﴾ صَرَكَ اللَّهُ مَثَلًا
 وَلَهُ يَكْفُرُونَ ۖ أَمْرًا تَوَجَّ وَأَمْرًا لَوْ طَرَحَكَ نَتَّحَتَ
 عَدِيٍّ مِنْ عِبَادٍ ۖ مَا صَلَّحَتِ ۖ فَحَسْبَ أَهْلًا مَعَهُ بَعِيَّتُهَا
 مِنْ أَمَّا شَيْئًا وَقَبْلَ أَذْخَلَا أَسَارَ مَعَ اللَّهِ خَلِيلٍ ۖ ﴿٣﴾
 وَصَرَكَ اللَّهُ مَثَلًا لَنَبِيِّ ۖ وَأَمَّا أَمْرًا تَوَجَّ وَفَرَعُونَ ۖ ذُ
 قَلْتُ رَبِّي أَنِّي بِي عِنْدَكَ بَيْتٍ فِي الْحَسَةِ وَبِحُجِّي مِنْ فِرْعَوْنَ
 وَعَمَلِي ۖ وَبِحُجِّي مِنْ الْقَوْمِ الظَّالِمِينَ ۖ ﴿٤﴾ وَمَنْ مَتَّ
 عَمْرَى أَلْفِي أَحْصَدَتْ فَرْجَهَا فَتَعَجَّلَ بِهِ مِنْ رُوحِنَا
 وَصَدَفَتْ بِكَلْبٍ رَيْهَا وَكُنْتُمْ مِنَ الْفَاسِقِينَ ۖ ﴿٥﴾

¹⁾ *Fath Al-Ban* 8:16.

²⁾ *At-Tabari* 23:490, *Al-Qurtubi* 18:193, *Ad Durr Al Manthur* 8:224

﴿6. O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allāh, but do that which they are commanded.﴾

﴿7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.﴾

﴿8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow – the Day that Allāh will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands They will say. "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."﴾

Teaching One's Family the Religion and Good Behavior

'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿وَرَأَى أَنَّهُ وَأَهْلُكَ نَارًا﴾

﴿Protect yourselves and your families against a Fire (Hell)﴾

He said, "Work in the obedience of Allāh, avoid disobedience of Allāh and order your families to remember Allāh, then Allāh will save you from the Fire."^[1] Mujāhid also commented on:

﴿وَرَأَى أَنَّهُ وَأَهْلُكَ نَارًا﴾

﴿Protect yourselves and your families against a Fire (Hell)﴾

saying, "Have Taqwā of Allāh and order your family to have Taqwā of Him."^[2] Qatādah said, "He commands obedience to Allāh, to not disobey Allāh, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."^[3] Similar was said by Ad-Daḥḥāk and Muqātil; "It is an

[1] Aḥ-Ṭabari 23:491.

[2] Aḥ-Ṭabari 23:492.

[3] Aḥ-Ṭabari 23:492.

obligation for the Muslim to teach his near family members, and his male and female slaves what Allāh has made obligatory for them and what Allāh has forbidden for them."^[1]

There is a *Hadith* that confirms the meaning of this *Āyah*. Aḥmad, Abu Dāwūd and At-Tirmidhi recorded that Ar-Rabi' bin Sabrah said that his father said that the Messenger of Allāh ﷺ said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا نَتَجَ سِتْعَ سِنِينَ، فَإِذَا بَلَغَ عَشَرَ سِنِينَ فَضَرِّبُوهُ عَلَيْهَا»

«Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.»

This is the narration that Abu Dāwūd collected; At-Tirmidhi said, "This *Hadīth* is *Hasan*."^[2]

Fuel for Hell and a Description of its Angels

Allāh said,

﴿وَقُودُهُ أَشْجَارٌ وَلُجَجَانٌ﴾

«whose fuel is men and stones,» indicating that the Children of Ādam will be fuel for the Fire that will feed it,

﴿وَالُجَجَانُ﴾

«and stones» in reference to the idols that were worshipped, just as Allāh said in another *Āyah*,

﴿إِنَّكُمْ وَمَا تَسْجُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!» (21:98)

'Abdullāh bin Mas'ūd, Mujāhid, Abu Ja'far Al-Bāqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujāhid.^[3]

Allāh's statement,

﴿عَلَيْهَا مَلَكَةٌ مُنَادٍ عَالَمٌ يَدْعُوهُ﴾

[1] Al-Qurṭubī 18:196

[2] Aḥmad 3:404, Abu Dāwūd 1:332, *Tuhfat Al-Aḥwadhī* 2:445.

[3] At-Ṭabari 1:381.

﴿over which are (appointed) angels stern (and) severe,﴾

means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allāh,

﴿جِنَّاتٍ﴾

﴿severe﴾ meaning, their structure is powerful, strong and frightening,

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿who disobey not the commands they receive from Allāh, but do that which they are commanded.﴾

meaning, whatever Allāh commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called Az-Zabāniyah, meaning, the keepers and guards of Hell, may Allāh give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَسْتَدِينُوا الْيَوْمَ إِنَّا كُنَّا نَعْلَمُ مَا كُنْتُمْ تَعْمَلُونَ﴾

﴿O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.﴾

meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do Today, you will receive the punishment for your actions."

Encouraging sincere Repentance

Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً حَقِيقَةً﴾

﴿O you who believe! Turn to Allāh with sincere repentance!﴾

meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he

used to do. Allāh said,

﴿عَسَىٰ أَنْ يَكْفُرَ عَنْكُمْ سَيِّئَاتُكُمْ وَيَدْخَلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow»

And when Allāh says, "It may be," it means He shall.

﴿يَوْمَ لَا يَحْزَنُ اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ﴾

«the Day that Allāh will not disgrace the Prophet and those who believe with him»

meaning, on the Day of Resurrection, Allāh will not disgrace those who believed in the Prophet ﷺ,

﴿مُورِقَهُمْ عَنْ يَمِينِكُمْ وَبِأَيْمَانِهِمْ﴾

«Their light will run forward before them and in their right hands.»

as we explained in Sūrat Al-Hadid,^[1]

﴿يَقُولُونَ رَبَّنَا أَنْتُمْ فَآئِزُّنَا وَأَعِزَّنَا بِمَا عَلَيْنَا مِنْ ذُنُوبِنَا﴾

«They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."»

Mujāhid, Ad-Dahhāk and Al-Hasan Al-Baṣrī and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished."^[2]

Imām Ahmad recorded that a man from the tribe of Banu Kinānah said, "I prayed behind the Messenger of Allāh ﷺ during the year of the Conquest (of Makkah), and heard him say,

﴿اللَّهُمَّ لَا تُحْزِنِي يَوْمَ الْقِيَامَةِ﴾

«O Allāh! Please, do not disgrace me on the Day of Resurrection.»^[3]

[1] See volume nine, the Tafsir of Sūrat Al-Hadid (57:12).

[2] At-Tabari 23:496.

[3] Ahmad 4:234.

﴿ثَانِيًا أَلَمْ يَجْعَلْ لَكُمْ جِهَدًا وَاسْتِيفَ وَأَمَّا جِهَدُكُمْ وَمَا زُيِّنَ لَهُمْ هَهُنَ وَنَحْنُ الْعَزِيزُ ۚ
 مَرَّتْ أَمَةٌ مَثَلًا لِّلَّذِينَ كَفَرُوا أَمْرًا نُّوحٍ وَآثَرَاتٍ يُورَثُ صَدَقَاتُ نَحْنُ صَدَقْتُمْ بِرِ عَدَا
 سَتَيْتُمْ مَخْلُوعًا طَرِيقًا بَيْنَ أَيْمَانِكُمْ مِن لِّمَمْنٍ شَتَّىٰ وَقَبْلَ كَٰذِبًا أَلَمْ تَعْلَمُوا ۚ﴾

49 O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell and worst indeed is that destination. ﴿

﴿10 Allāh sets forth an example for those who disbelieve: the wife of Nūh and the wife of Lūṭ. They were under two of our righteous servants, but they both betrayed them. So they availed them not against Allāh and it was said, 'Enter the fire along with those who enter!' ﴿

The Command for Jihād against the Disbelievers and the Hypocrites

Allāh the Exalted orders His Messenger ﷺ to perform *Jinād* against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allāh's legislated penal code,

﴿وَأَمَّا عَلَيْهِمْ﴾

﴿and be severe against them﴾ meaning, in this life,

﴿وَمَا لَهُمْ بِهِمْ هَهُنَ وَنَحْنُ الْعَزِيزُ﴾

﴿their abode will be Hell, and worst indeed is that destination ﴿ that is, in the Hereafter

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allāh the exalted said,

﴿مَرَّتْ أَمَةٌ مَثَلًا لِّلَّذِينَ كَفَرُوا﴾

﴿Allah sets forth an example for those who disbelieve﴾

meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allāh, until and unless they gain faith in their hearts. Then Allāh mentioned the parable saying,

﴿أَمْرًا نُّوحٍ وَإِبْرَاهِيمَ لَوْمٌ كَانَتْ تَحْتَ عَدْنٍ مِّنْ عِبَادِنَا صَبِيحِينَ﴾

﴿the wife of Nūh and the wife of Lūṭ. They were under two of our righteous servants.﴾

means, they were the wives of two of Allah's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

﴿فَبَاغُوا﴾

﴿they both betrayed them.﴾ meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allah's statement,

﴿مَنْ يَبْغِ عَصَاهُ مِّنْ أَلْفٍ شَيْئًا﴾

﴿So, they availed them not against Allāh﴾ means, because their wives were disbelievers,

﴿وَقِيلَ﴾

﴿and it was said﴾ meaning, to these wives,

﴿تَدْخُلْنَ النَّارَ مَعَ الَّذِينَ يَدْخُلْنَ﴾

﴿Enter the Fire along with those who enter!﴾

The part of the Āyah that reads,

﴿وَمَنْ لَّمْ يَفْعَلْ﴾

﴿but they both betrayed them﴾ does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allāh has granted His Prophets, as we explained in *Surat An-Nur*.^[1]

Al-'Awfi reported from Ibn 'Abbās, "They betrayed them by not following their religion. The wife of Prophet Nūḥ used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nūḥ. As for the wife of

[1] This was briefly mentioned in volume seven, in the *Tafsīr* of *Surat An-Nūr* (24-26)

people of the earth and the most disbelieving. By Allāh! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allāh is the Just Judge Who will not punish anyone except for their own sins.^[1]

Ibn Jarīr recorded that Sulaymān said, "The wife of Fir'awn was tortured under the sun and when Fir'awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise."^[2]

Ibn Jarīr said that Al Qāsim bin Abī Bazzah said, "Fir'awn's wife used to ask, 'Who prevailed?' When she was told, 'Musā and Hārūn prevailed', she said, 'I believe in the Lord of Mūsā and Hārūn.' Fir'awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body.'^[3] This is the meaning of her statement,

﴿وَرَبِّ اِنِّى بِيْ عَذَابِكَ مُّقَرَّرٌ ۚ وَرَبِّ اِنِّى اَتُوبُ اِلَيْكَ وَرَبِّ اِنِّى اَسْتَغْفِرُكَ﴾

﴿My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work,﴾

means, 'deliver me from him, because I am innocent of his actions,'

﴿وَرَبِّ اِنِّى اَتُوبُ اِلَيْكَ وَرَبِّ اِنِّى اَسْتَغْفِرُكَ﴾

﴿and save me from the people who are wrongdoers.﴾

Her name was Āsiyah bint Muzāḥim, may Allāh be pleased with her.

Allāh said,

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِىْ اٰمَنَتْ رَحْمَةً﴾

﴿And Maryam, the daughter of 'Imrān who guarded her chastity (private part).﴾

[1] At-Tabari 23:500.

[2] At-Tabari 23:500.

[3] At-Tabari 23:500 See the section about reports such as this and the previous in the beginning of this book.

meaning, who protected and purified her honor, by being chaste and free of immorality,

﴿مَمَّكَ يَوْمَ مِنْ رُوحٍ﴾

﴿And We breathed into it (private part) through Our Rūḥ,﴾

meaning, through the angel Jibrīl. Allāh sent the angel Jibrīl to Maryam, and he came to her in the shape of a man in every respect. Allāh commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how 'Isā was conceived. This is why Allāh said here,

﴿مَمَّكَ يَوْمَ مِنْ رُوحٍ وَمَعَّتْ بِكِتَابِ رَبِّهِ وَكُتُبِهِ﴾

﴿And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalāmāt, and His Kutub,﴾

meaning His decree and His legislation.

﴿وَكَلَّتْ مِنَ الْيَمِينِ﴾

﴿and she was of the Qāmtīn.﴾

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ drew four lines on the ground and said,

«أَنْتَرُونَ مَا هَذَا»

«Do you know what these lines represent?»

They said, 'Allāh and His Messenger know best.' He ﷺ said,

«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ إِيمَرَانَ، زَاوِيَةُ بِنْتُ مُزَاهِمٍ امْرَأَةُ فِرْعَوْنَ»

«The best among the women of Paradise are Khadijah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint 'Imrān and Āsiyah bint Muzāḥim, wife of Fir'aun.»^[1]

It is confirmed in the Two Ṣaḥīḥs from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«كَمُلَ مِنَ الرِّجَالِ كَيْفَ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَمِيَةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ إِيمَرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثُّرَيَّا عَلَى

[1] Aḥmad 1:293

شأنه العظيم

Many men have reached the level of perfection, but none among women have reached this level except Āsiyah – Fir'aun's wife, Maryam-the daughter of 'Imrān, and Khadijah-the daughter of Khuwaylid. And no doubt, the superiority of 'Ā'ishah to other women is like the superiority of Tharīd to other meals.^[1]

In my book, *Al-Bidāyah wan-Nihāyah*,^[2] I have mentioned these *Ḥadīths* using their various chains of narration in relating the story of Prophet 'Isā and his mother Maryam, peace be upon them, all praise be to Allāh.

This is the end of the *Tafsīr* of Sūrat At-Tahrīm, all thanks and praise are due to Allāh.

[1] *Faḥ Al-Bān* 6:514, *Muslim* 4:1885. *Tharīd* is an Arabian dish prepared of broth and bread.

[2] *Al-Bidāyah wan-Nihāyah* 2:61.

The Tafsīr of Sūrat Al-Mulk (Chapter - 67)

Which was revealed in Makkah

The Virtues of Sūrat Al-Mulk

Imām Ahmad recorded from Abū Hurayrah that Allāh's Messenger ﷺ said,

«إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ لِمُصَاحِبِهَا حَتَّى يُعْفَرَ لَهُ. ﴿سُورَةُ الْمُلْكِ يُبْدِئُهَا﴾»^[1]

«Verily, there is a chapter in the Qur'ān which contains thirty Āyāt that will intercede on behalf of its reciter until he is forgiven. (It is): ﴿Blessed be He in Whose Hand is the dominion﴾»^[1]

This Ḥadīth was collected by At-Tirmidhī and the four Sunan Compilers. At Tirmidhī said concerning it, "This is a *Hasan Ḥadīth*."^[2]

At-Ṭabarānī and Al-Ḥāfiẓ Ad-Dīyā' Al-Maqdīsī both recorded from Anas that the Messenger of Allāh ﷺ said,

«سُورَةٌ فِي الْقُرْآنِ خَاصَّةٌ عَنْ صَاحِبِهَا حَتَّى أَدْخُلَتْهُ الْجَنَّةَ: ﴿سُورَةُ الْمُلْكِ يُبْدِئُهَا﴾»^[3]

«There is a chapter of the Qur'ān that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is). ﴿Blessed be He in Whose Hand is the dominion﴾»^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

^[1] Ahmad 2:321.

^[2] Abū Dāwūd 2:119, *Tuhfat Al-Ahwadhī* 8:200, An-Nasā'i in *Al-Kubr* 6:496, and Ibn Mājah 2:1244.

^[3] At-Ṭabarānī in *Al-Awsaf* 4:391

﴿تَتَرَكُنَا تَعْلَىٰ بِيَمِينِكَ أَلَمْ تَكُنْ مِن قَبْلُ فَاكِهًا ۚ تَرَىٰ حِينَ الْمَوْتِ وَأَخْلَوْا يُسَلِّمُونَكَ إِلَيْهِ
 لَمَسَ عِندَهُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۚ إِلَٰهَ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي حَقِّهِ رُحُونِي ۖ وَرُوحِي ۖ وَرُوحُ
 رَبِّكَ لَا يَرْجِعُ إِلَىٰ رُبِّكَ إِلَّا بِإِذْنِهِ ۚ فَتَ رَاجِعَ إِلَىٰ رُبِّكَ لَمَّا كُنْتَ فِي شَكٍّ مِّنْ عِلْمِ لَدُنِّهِ بِرَبِّكَ ۚ وَهُوَ
 الْعَزِيزُ الرَّحِيمُ ۚ وَلَقَدْ رَءَاكَ اللَّهُ يَضْحِكُ وَخُشِعَ رُوحًا يُنْصَبُ ۚ وَخُذْنَا لَهُ مَقَدْرًا
 سَبْعِينَ ۖ﴾

﴿1 Blessed be He in Whose Hand is the dominion; and He is Able to do all Things.﴾

﴿2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;﴾

﴿3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts?﴾

﴿4. Then look again and yet again, your sight will return to you Khāsi', and worn out.﴾

﴿5 And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayāṭīn, and have prepared for them the torment of the blazing Fire ﴾

Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars

Allāh the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allāh says,

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things.﴾

Then Allāh says,

﴿الَّذِي سَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ﴾

to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them? There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the *Ḥadīth* of *Isrā'* (the Prophet's Night Journey) and other narrations.

Concerning Allāh's statement,

﴿نَاظِرِينَ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوِيرٍ﴾

﴿you can see no fault in the creation of the Most Gracious﴾

means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allāh says,

﴿فَاتَّخِذِ الْبَصَرَ حَذْرًا تَرَىٰ مِن ظُورٍ﴾

﴿Then look again. Can you see any rifts?﴾

meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it? Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Ath-Thawri and others said concerning Allāh's statement,

﴿فَاتَّخِذِ الْبَصَرَ حَذْرًا تَرَىٰ مِن ظُورٍ﴾

﴿Then look again. Can you see any rifts?﴾ that it means cracks.^[1] As-Suddi said that,

﴿حَذْرًا تَرَىٰ مِن ظُورٍ﴾

﴿Can you see any rifts?﴾ means any tears^[2] Qatādah said,

﴿حَذْرًا تَرَىٰ مِن ظُورٍ﴾

﴿Can you see any rifts?﴾ means, 'do you see any defects O Son of Ādam (mankind)?'

In reference to Allāh's statement,

﴿ثُمَّ نَبْهِيَ الْفَعْرَ فَتَرَىٰ﴾

^[1] *Ad-Durr Al-Manthūr* 8:235, *Al-Qurṭubī* 18:209, and *Aṭ-Ṭabarī* 23:507.

^[2] *Al-Qurṭubī* 18:209.

﴿Then look again and yet again,﴾

Qatadah said, "It means (look) twice."

﴿مَقْبِلٌ إِلَيْكَ الْبَصَرُ حَسْبًا﴾

﴿your sight will return to you Khāsi',﴾

Ibn 'Abbās said that *Khāsi'* means humiliated.^[1] Mujahid and Qatadah both said that it means despised.^[2]

﴿وَمَوْ حَبْرًا﴾

﴿and worn out.﴾

Ibn 'Abbās said that this means it will be exhausted.^[3] Mujahid, Qatadah and As Suddi all said that it means broken down fatigue that comes from weakness. Thus, the *Āyah* means that if you continuously looked no matter how much you look, your sight will return to you.

﴿حَسْبًا﴾

﴿Khāsi'﴾

due to the inability to see any flaw or defect (in Allah's creation).

﴿وَمَوْ حَبْرًا﴾

﴿and worn out.﴾

meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allāh negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿And indeed We have adorned the nearest heaven with lamps,﴾

This refers to the stars which have been placed in the heavens, some moving and some stationary.

[1] At-Tabari 23:507.

[2] At-Tabari 23:507.

[3] Ad-Durr Al-Manthūr 8:235.

In Allāh's statement

﴿رَسُولًا وَمِنْهُمْ مِّنْ يُسِيلِ﴾

﴿and We have made them (as) missiles to drive away the Shayāṭin,﴾

The pronoun 'them' in His statement, "and We have made them" is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allāh knows best.

Concerning Allāh's statement,

﴿وَأَعَدَّ لَهُمْ عَذَابَ نَّارٍ﴾

﴿and We have prepared for them the torment of the blazing Fire.﴾

means, "We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter." This is as Allāh said in the beginning of Sūrat Aṣ-Ṣaffāt,

﴿إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَوَاقِعِ النُّجُومِ ۚ وَإِنَّا بِمَا يَصْنَعُونَ لَا بَصِيرَةٌ إِلَىٰ آلَاءِ
الْآخِرِينَ ۚ وَنَعْدُوهُمْ مِن كُلِّ جَانِبٍ ۚ لَّعَنَّا نَارًا وَكَمْ عَذَابٌ أَلِيمٌ ۚ إِلَّا مَن خَفِيَ لِنَافِعَةٍ فَاتَّخَذَ
يَهَاتُ قَلْبًا مَّزِينًا﴾

﴿Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾
[37 6-7]

Qatādah said, "These stars were only created for three purposes: Allāh created them as adornment for the heaven [sky], as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarīr and Ibn Abi

The Description of Hell and Those Who will enter into it
Allāh the Exalted says,

﴿ز﴾

﴿and﴾ meaning, 'and We have prepared.'

﴿لِلَّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ جَهَنَّمَ وَلَهُنَّ أَلْسِنُ السَّجِرِ﴾

﴿for those who disbelieve in their Lord is the torment of Hell,
and worst indeed is that destination.﴾

This means that this will be the worst end and a terrible destiny.

﴿يَا أَيُّهَا النَّارُ يَا نِسْرًا لَهَا شَهِيقًا﴾

﴿When they are cast therein, they will hear its Shahiq﴾

Ibn Jarir said, "This means the sound of shouting."^[1]

﴿وَيَا نَسْرًا﴾

﴿while it is simmering.﴾ Ath-Thawri said, "It will boil them just
as a small number of seeds are boiled in a lot of water."

Then Allāh says,

﴿تَكَادُ تَمُزُّ مِنْ غَمَرٍ﴾

﴿It almost bursts up with fury.﴾ meaning, some parts of it almost
break apart from other parts due to the severity of its rage and
anger with them.

﴿عَلَّمْنَا آلِينَ يَا قَوْمَ سَاءَ مَا كَرَّمْتُمُ الرَّسُولَ بَإِذْنِهِ قُلُوبًا لَمْ يَكُنِ لَهُمْ لُبٌّ فَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مَلِكٌ﴾

﴿لَهُمْ مِنْكُمْ إِذَا أَشْرَأُوا إِلَى سَائِلٍ كَيْفَ﴾

﴿Every time a group is cast therein, its keepers will ask: "Did
no warner come to you?" They will say: "Yes, indeed a warner
did come to us, but we rejected him and said: 'Allāh never sent
down anything; you are only in great error.' "﴾

In these Āyāt Allāh reminds of His justice in dealing with His
creatures and that He does not punish anyone until the proof
has been established against them and a Messenger has been
sent to them. This is similar to Allāh's statement,

^[1] At-Tabari 23:508.

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾
[17:15]

Allāh also says,

﴿حَتَّىٰ إِذَا سَاءَ وَجْهُهُمْ لِقَائِهِمْ وَقَالَ لَهُمْ حَارِثُهُ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْ رَبِّكُمْ بِتُورٍ وَكِتَابٍ مِمَّا بَيْنَ يَدَيْكُمْ يُبَيِّنُ لَكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُكُمْ لِيَوْمٍ أَنْتُمْ مُخْرَجُونَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْ رَبِّكُمْ بِتُورٍ وَكِتَابٍ مِمَّا بَيْنَ يَدَيْكُمْ يُبَيِّنُ لَكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُكُمْ لِيَوْمٍ أَنْتُمْ مُخْرَجُونَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْ رَبِّكُمْ بِتُورٍ وَكِتَابٍ مِمَّا بَيْنَ يَدَيْكُمْ يُبَيِّنُ لَكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُكُمْ لِيَوْمٍ أَنْتُمْ مُخْرَجُونَ﴾

‘till when they reach it, the gates thereof will be opened. And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Ayāt of your Lord, and warning you of the meeting of this Day of yours?” They will say, “Yes,” but the Word of torment has been justified against the disbelievers!”﴾ [39:71]

Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ النَّارِ﴾

﴿Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!﴾

meaning, ‘if we would have benefited from our intellects or listened to the truth that Allāh revealed, we would not have been disbelieving in Allāh and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.’ Allāh then says,

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ النَّارِ﴾

﴿Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴾

Imam Ahmad recorded from Abu Al-Bakhtari Aṭ-Ṭā’i that he heard from one of the Companions that the Messenger of Allāh ﷺ said,

﴿يَنْبُذُ فِيهِكَ إِنْ شِئْتَ حَتَّىٰ يُعَذِّبُوا مِنْ أَعْسِهِمْ﴾

‘The people will not be destroyed until they themselves confess

their guilt.^[1]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ رَبَّهُمْ لَمْ يَكُنْ لَهُمْ كَيْدٌ وَهُمْ كَرِيمُونَ ﴿١٢﴾ وَأُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٣﴾ هُوَ الَّذِي أَنْشَأَ قُلُوبَهُمْ فَلَا يَسْمَعُونَ إِلَّا بِأَمْرٍ مِنْ حَقٍّ وَهُوَ الْعَلِيمُ الْحَقِيرُ ﴿١٤﴾ هُوَ الَّذِي أَنْشَأَ لَكُمْ سُبُلَ الْبَرِّ وَهُمْ لَا يَشْكُرُونَ ﴿١٥﴾ وَهُوَ الَّذِي أَنْشَأَ رِجَالَكُمْ ثَمَرًا وَنَسُوا أَوَّلَكُمْ وَآلَكُمْ وَآلَكُمْ أَنْشَأَ لَهُمْ أَكْوَافًا ﴿١٦﴾ ذُلُّوا لَهُمْ خَشْيَةَ رَبِّهِمُ الْيَوْمَ الَّذِي يَخْرُجُونَ مِنَ الْجَنَّةِ فِي الْوَسْطِ ﴿١٧﴾ وَهُمْ فِيهَا خَالِدُونَ﴾

﴿12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.﴾

﴿13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.﴾

﴿14. Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware.﴾

﴿15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision And to Him will be the resurrection.﴾

The Reward of those Who fear their Lord unseen

Allāh informs of he who fears standing before his Lord, being frightened about matters between himself and Allāh when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allāh. Allāh mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two *Sahīḥs*,

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي يَوْمٍ لَا ظِلَّ إِلَّا ظِلُّهُ»

«There are seven people whom Allāh the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.»

Then he mentioned that among those people are.

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْجِبٍ وَجَمَالٍ قَالَتْ إِنَّي أَخَافُ أَنَّهُ وَرَحَلَا تَصْلُقُ بِسَفْوَةٍ فَأَخَذَهَا حَتَّى لَا تَعْلَمَ شَيْئًا مِمَّا تَفْعَلُ بِهَا قِيلَ إِنَّهُ»

«A man who is tempted by a beautiful woman of high social status, but he says: 'Verily, I fear Allāh.' Another person from

[1] Alḥmad 5:293.

among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.^[1]

Then He says, while informing that He is aware of the innermost conscience and secrets,

﴿وَابَرَأَ قُلُوبَكُمْ أَلَا نَعْلَمُ أَرْوَاحَهُمْ إِنَّمَا يَكُن لَّيْسُ شَفَعَرَيْنِ﴾

«And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.»

meaning, that which occurs in the hearts [ideas, thoughts etc.).

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

«Should not He Who has created know?»

This means, 'doesn't the Creator know?'

﴿وَهُوَ أَلَطُّبُفُ الْغَيْبِ﴾

«And He is the Most Kind and Courteous, All-Aware (of everything).»

Allāh's Favor of subjugating the Earth to His Servants

Then Allāh mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allāh says,

﴿مَنْ أَوَّلَىٰ خَلْقِكُمْ أَتَمَّ لَأَزِمَّ دَلُولُ فَتَشْرَىٰ مَنَاجِيَا﴾

«He it is Who has made the earth subservient to you; so walk in the paths thereof»

meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allāh makes matters easy for you. Allāh continues to say,

﴿وَتَقَرَّأَ مِنْ دُونِهِ﴾

^[1] *Fath Al-Bān* 2:168, and *Muslim* 2:715.

﴿and eat of His provision.﴾

Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allāh (Al-Tawakkul). This is similar to what Imām Aḥmad recorded from Umar bin Al-Khaṭṭāb, that he heard the Messenger of Allāh ﷺ say,

«لَوْ أَنَّكُمْ تَزْكُلُونَ عَلَى اللَّهِ خُلُ تَوَكَّلُوا، لَزَرَقَكُمْ فَمَا يَزْرُقُ الطَّيْرُ، تَغْدُوْ بِجُفَاةٍ وَتَرُوحُ بِطَنَانٍ»

«if you would trust in Allāh as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.»^[1]

At-Tirmidhi, An-Nasā'ī and Ibn Mājah all recorded this Ḥadīth. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ." ⁽²⁾ So this confirms that the bird searches morning and evening for its sustenance while depending upon Allāh. For He is the Subduer, the Controller and the One Who causes everything.

﴿وَالَهُ الشُّرُوءُ﴾

﴿And to Him will be the resurrection.﴾

meaning, the place of return on the Day of Judgement. Ibn 'Abbās, Mujāhid, As-Suddi and Qatādah all said that *Manākibuhā* (its paths) means its outermost borders, its roads and its regions.^[3]

«يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْسَبُوا أَنَّكُمْ آتُونَ بِكُمْ الْأَرْضَ وَلَا بِكُمْ شُرُوءُهَا أَمْ لَمْ يَكُنْ لَكُمْ يَوْمَ الْقِيَامَةِ حَسِبًا فَتَقُولُونَ كَذِبًا نَبِيْرُكُمْ وَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِهَا أَلَمْ يَرَوْا أَنَّ الْأَرْضَ يَوْمَ الْقِيَامَةِ تَلَيُّهَا وَتَلَيُّهَا مَا يُحْسِبُونَ إِلَّا أَرْسَالُ يَوْمٍ بِكُلِّ غَمَةٍ نَكِيرِهَا»

«16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?﴾

^[1] Aḥmad 1:52

^[2] Tuhfat Al-Aḥwadhī 8:8, An-Nasā'ī in Al-Kubrā, the book of Ar-Raḡā'iq, Tuhfat Al-Ashraf 8:79, and Ibn Mājah 2:1394.

^[3] Aṭ-Ṭabari 23:512, and Al-Qurtubi 18:215.

﴿17 Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥaṣīb? Then you shall know how has been My warning﴾

﴿18. And indeed those before them rejected, then how terrible was My reproach?﴾

﴿19 Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.﴾

How can You feel Secure against the Punishment of Allāh while He is Able to seize You however He wills?

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

﴿وَلَوْ بَرُّجِدُّ أَنْهُ أَتَى بِمَا كُتِبُوا مَا سَرَفَكَ عَلَىٰ ظُهُورِهِمْ مِنْ دَاكِنٍ وَنَاصِيسٍ
يُزَجِرُهُمْ إِنَّ لَمْ يَسَّرْ لَدَا حَكَاةٍ أَجَلَهُمْ لَبَدَّ أَنْهُ كَانَ بِعَاذِهِ سَيِّئًا﴾

﴿And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allāh is Ever All Seer of His servants.﴾ [35:45]

Here Allāh says,

﴿أَلَيْسَ مَنْ فِي السَّمَاءِ أَنْ يَحْبِثَ بِكُمْ تَلَوُّنَ يَدَا هُوَ ثَوْرٌ﴾

﴿Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?﴾

meaning, that it would move back and forth, and be disrupted.

﴿لَمْ أَلَيْسَ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا﴾

﴿Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥaṣīb?﴾

meaning, a wind containing gravel that will strike you, as Allāh says in another Āyah,

﴿الَّذِينَ لَا يَجِدُ فِيكُمْ حَبِيبًا أَوْ يُرْسِدُ مَعَكُمْ سَائِبًا ثُمَّ لَا يَجِدُ لَكُمْ
وَكِيلًا﴾

«Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no trustee.» [17-68]

And similarly, here Allāh threatens them with His statement,

﴿تَسْتَكْبِرُونَ كَيْفَ نَذِيرٌ﴾

«Then you shall know how has been My warning.»

meaning, 'how is My admonition and what will happen to those who disregard and reject it.' Then Allāh says,

﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

«And indeed those before them rejected,»

meaning, from the previous nations and the old generations that have passed. Then Allāh says,

﴿تَكُنَّ لَكُمْ دَكِيرٌ﴾

«then how terrible was My reproach?»

meaning, 'how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

The Flight of Birds is by the Power of Allāh and it is a Proof that He sees everything small and large

Allāh says,

﴿أَوَلَمْ يَرَوْا إِلَى الْكُفْرِ تَوَحُّشًا مِّنْهُمْ وَيَتَنَادَوْنَ رَبِّهِمْ﴾

«Do they not see the birds above them, spreading out their wings and folding them in?»

meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

﴿لَا يَسْجُدُونَ﴾

«None upholds them» meaning, in the air,

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

«except the Most Gracious.» meaning, Allah holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«Verily, He is the All-Seer of everything.» means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

﴿لَمْ يَرَوْا إِلَى اللَّهِ فِئَافَةً
وَمَا يَرَوْا إِلَهُهُ إِلَّا كَمَا يَرَوْنَ
الْأَنفُسَ فِي الْمِرْيَاقِ
وَمَا يَرَوْا إِلَهُهُ إِلَّا كَمَا يَرَوْنَ
الْأَنفُسَ فِي الْمِرْيَاقِ

وَأَمَّا رَأَوْكُمْ أَوْ أَحْمَرُ وَابْيَضُ بَلَاءَهُ عَلَيْهِمْ ذَاتِ الشُّدْرِ ﴿٢٠﴾
بَعَثَ مِنْ خَلْقٍ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٢١﴾ هُوَ الَّذِي جَعَلَ لَكُمُ
الْأَرْضَ دَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهَا وَإِلَيْهِ النُّشُورُ
﴿٢٢﴾ أَمَّا يَسُمُّ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضُ فَوَدَاهُمْ
تَمُورُ ﴿٢٣﴾ أَمْ أَمِيتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا
فَسَتَلِمُوا كَيْفَ يَدِيرُ ﴿٢٤﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿٢٥﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا هُمْ صَفَقَتِ وَيَقِضُ مَا
يُبْسِكُهُمْ لَا إِلَهَ إِلَّا الرَّحْمَنُ لَهُمْ كُلُّ شَيْءٍ وَصِيَّةٍ ﴿٢٦﴾ أَمْ هَذَا الَّذِي
هُوَ خُذْ لَكُمْ يُصْرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّا الْكَافِرُونَ ﴿٢٧﴾ أَلَمْ تَرَ
إِلَى الَّذِينَ يَرْفَعُونَ أَمْسَكَ يَرْفَعُونَ لِحَافِي عَتَوُ
وَتَقُورُ ﴿٢٨﴾ أَمْ يَتَّبِعُونَ مَكِيدَ عَنِّي وَحِيلَ مَا هَدَىٰ أَمْ يَتَّبِعُونَ
عَنِّي مِرْطَ مُتَفَتِحِينَ ﴿٢٩﴾ أَفَلَمْ يَرَوْا إِلَى أَنَّا شَاءَ وَجَعَلْناكُمْ السَّعِ
وَالْأَصْنَافَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٣٠﴾ أَفَلَمْ يَرَوْا إِلَى
وَالْأَرْضِ وَلَهُ نَحْشُرُونَ ﴿٣١﴾ وَهُمْ يَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٢﴾ قُلْ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٣٣﴾

«Do they not see the birds held in the midst of the sky? None upholds them but Allah. Verily, in this are clear Ayât for people who believe.» [24-79]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا هُمْ صَفَقَتِ وَيَقِضُ مَا يُبْسِكُهُمْ لَا إِلَهَ إِلَّا الرَّحْمَنُ لَهُمْ كُلُّ شَيْءٍ وَصِيَّةٍ﴾
﴿أَمْ هَذَا الَّذِي هُوَ خُذْ لَكُمْ يُصْرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّا الْكَافِرُونَ﴾
﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَرْفَعُونَ أَمْسَكَ يَرْفَعُونَ لِحَافِي عَتَوُ وَتَقُورُ﴾
﴿أَمْ يَتَّبِعُونَ مَكِيدَ عَنِّي وَحِيلَ مَا هَدَىٰ أَمْ يَتَّبِعُونَ عَنِّي مِرْطَ مُتَفَتِحِينَ﴾
﴿أَفَلَمْ يَرَوْا إِلَى أَنَّا شَاءَ وَجَعَلْناكُمْ السَّعِ وَالْأَصْنَافَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾
﴿أَفَلَمْ يَرَوْا إِلَى وَالْأَرْضِ وَلَهُ نَحْشُرُونَ﴾
﴿وَهُمْ يَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ﴾
﴿قُلْ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ﴾

20. Who is it besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but

delusion.﴾

﴿21. Who is it that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and flee.﴾

﴿22. Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?﴾

﴿23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give."﴾

﴿24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered."﴾

﴿25. They say: "When will this promise come to pass, if you are telling the truth?"﴾

﴿26. Say: "The knowledge is with Allāh only, and I am only a plain warner."﴾

﴿27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!"﴾

No One will help You and No One can grant Sustenance except for Allāh

Allāh addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allāh rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allāh says,

﴿إِنَّ هَذَا إِلَهِىَ قَوْمٍ لَّكَ بِشَرِّكَ مِنْ دُونِكَ أَتَمَنَ﴾

﴿Who is it besides the Most Gracious that can be an army to you to help?﴾

meaning, there is no protector or helper for you besides Him. This is the reason that Allāh says,

﴿إِنَّ الْكُفْرَ إِلَّا فِي ضَلَالٍ﴾

﴿The disbelievers are in nothing but delusion.﴾

Then Allāh says,

﴿إِنَّ هَذَا إِلَهِىَ مِمَّا لَكُمْ مِنْ شَيْءٍ﴾

﴿Who is it that can provide for you if He should withhold His provision?﴾

meaning, who is it that can provide for you if Allāh cuts off your sustenance? There is no one who gives, withholds, creates, provides and helps other than Allāh alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allāh says,

﴿لَنْ نُرْ﴾

﴿Nay, but they continue﴾ meaning, they persist in their transgression, lying and misguidance.

﴿فَإِنْ شَاءَ رَبُّنَا﴾

﴿to be in pride, and flee﴾ meaning, they continue in obstinance arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allāh says,

﴿أَفَرَأَيْتُم مَّنْ مَّكَّ عَنْ وَجْهِهِ أَهْدَىٰ أَمَّا رَأَيْتُم مَّنْ سَلَكَ سَبِيلًا مُسْتَقِيمًا﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?﴾

This is a parable which Allāh made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

﴿لَنْ يَسِيرَ سَبِيلًا﴾

﴿or he who walks upright﴾ meaning, he who stands erect.

﴿فَإِنْ شَاءَ رَبُّنَا﴾

﴿on a straight path?﴾ meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered

walking down on his face to the Hellfire.

﴿اَلَمْشَرُوا لَكُمْ سُلُوكَنَا رَبًّا كَمَا يَبْغُونَ﴾ مِنْ دُونِ اللَّهِ قَالُوا هُمْ اِلٰهٌ مِثْلُكُمْ فَلَمَّا نَسُوا مَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

﴿Assemble those who did wrong, together with their companions and what they used to worship instead of Allah, and lead them on to the way of flaming Fire.﴾ (37:22,23)

"Companions" here means those like them. Imam Ahmad recorded from Anas bin Mālik that it was said, "O Messenger of Allah! How will the people be gathered on their faces?" So the Prophet ﷺ replied,

«يَسِّرُ لِيْهِ نَفْسُهُ عَلَى اَرْجُلِهِمْ قَدِيْرًا عَنْ اَنْ يَنْتَبِهُنَّ عَلَى وُجُوْهِهِمْ»

«Is not He who made them to walk on their legs able to make them walk on their faces?»^[1]

This Ḥadīth is also recorded in the Two Saḥīḥs.^[2]

Allāh's Power to create and It being an Evidence of the Final Abode

Allah says,

﴿قُلْ مَرَّ أَتَى الْفِتَاءُ﴾

﴿Say it is He Who has created you,﴾ meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing) Then He says,

﴿وَمَنَّ لَكُمْ سَمْعًا وَبَصَرًا وَأَفْئِدَةً﴾

﴿and endowed you with hearing and seeing, and hearts.﴾ meaning, intellects and powers of reasoning.

﴿بَلَا مَا تَشْكُرُونَ﴾

﴿Little thanks you give.﴾ meaning, how little you use these abilities that Allāh has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

﴿مَرَّ مَوْ اَلَى مَرَاتِكُمْ فِي الْاَرْضِ﴾

﴿Say: "It is He Who has created you on the earth . . . "﴾

meaning, He has spread and distributed you all throughout the

^[1] Ahmad 3:167.

^[2] Fath Al-Bān 6:300, and Muslim 4:2161.

various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

﴿رَأَيْتُمْ شُرَكَاءَ﴾

﴿and to Him shall you be gathered.﴾

meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allāh said;

﴿رَبُّكُمُ الَّذِي يُفَعِّلُ هَذَا الْقَوْلُ إِنَّكُمْ لَعِندَ رَبِّكُمُ فِي شَكٍّ﴾

﴿They say: "When will this promise come to pass if you are telling the truth?"﴾

meaning, 'when will this gathering after separation that you are informing us of, occur?'

﴿قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ﴾

﴿Say: "The knowledge is with Allāh only..."﴾

meaning, 'no one knows the time of the Day of Judgement exactly except Allāh, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

﴿وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿and I am only a plain warner.﴾

meaning, 'I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allāh says,

﴿إِنَّمَا رَأَوْا زُلْفَةً بِهَيْئَةٍ وَهُمْ أَلْفُ كَفْرٍ﴾

﴿But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.﴾

means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allāh will command what they were not

فَلَمَّا رَأَوْهُ زُلْمَةً سِيئَةً وَجُوهٌ أَلْيَسٌ كَفَرُوا وَقِيلَ هَذَا لَدَى
كُتْمٍ يَذْعُوبُونَ ﴿٢٨﴾ فَلَمَّا رَأَوْهُ بَشَرَ إِنْ هَذَا إِلَّا كَلْبٌ لَّهُمْ وَمَنْ يَنْ
أَوْرِثُهُمْ مِنْ بَعْدِهِ الْكَاذِبِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٩﴾ فَلَمَّا هُوَ
الرَّحْمَنُ مَأْسُومٌ وَعَلَيْهِ نَزَّلْنَا آتِغَابُكُمْ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ
﴿٣٠﴾ فَلَمَّا رَأَوْهُ بَشَرَ إِنْ هَذَا إِلَّا كَلْبٌ لَّهُمْ يَنْصَحُ مَا يُكَذِّبُكُمْ وَمَا مَعِينٌ ﴿٣١﴾

سُورَةُ الْقُلُوبِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَوَاتَلُّوا وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَتَى يَتَّبِعُونَكَ يَسْحَبُونَ ﴿٢﴾
وَأَنَّ لَكَ لَأَجْرًا غَيْرُ مَسْئُومٍ ﴿٣﴾ وَأَنَّكَ عَلَى كُلِّ شَيْءٍ عَظِيمٌ ﴿٤﴾
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَبِخَيْرِ مَا يُبَصِّرُونَ ﴿٥﴾ وَإِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ صَلَّى عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٦﴾ فَلَا تُطِيعُ
الْمُكْذِبِينَ ﴿٧﴾ وَذُوقُوا نَارَهُمْ فَسَبِّحُوا ﴿٨﴾ وَلَا تُطِيعُ كُلَّ
حَدٍّ مِنْهُمْ يَهْدِي ﴿٩﴾ هُمَا رَشَاءُ يَسِيرٌ ﴿١٠﴾ مَنَاجٍ يَلْعَنُ مَعْنَى
أَنْبِيٍّ ﴿١١﴾ عَنَّا بَعْدَ ذَلِكَ نَرْفَعُ ﴿١٢﴾ أَلْكَادَ مَا لَوْ يَبِينُ
﴿١٣﴾ إِذَا نَزَّلْنَا عَلَيْهِ مِائِدَاتٍ لَكُمُ اسْتَطِيرَ الْأَوَّلِيَّةُ ﴿١٤﴾

able to reckon or fully comprehend to come to them.

﴿وَبَدَّ لَهُمْ رَبُّكَ أَلْمُومًا لَمْ يَكُونُوا يَتَّبِعُونَ﴾ ﴿٢٨﴾ ﴿وَلَمَّا رَأَوْهُ بَشَرَ﴾ ﴿٢٩﴾ ﴿فَلَمَّا رَأَوْهُ بَشَرَ﴾ ﴿٣٠﴾ ﴿فَلَمَّا رَأَوْهُ بَشَرَ﴾ ﴿٣١﴾

And there will become apparent to them from Allāh what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. ﴿39:47,48﴾

This is why it will be said to them in order to scold and reprimand them,

﴿هَذَا نَذْرٌ كُفُّوا يَذْعُوبُونَ﴾

﴿This is what you were caling for!﴾ meaning, that you were seeking to hasten.

﴿فَلَمَّا رَأَوْهُ بَشَرَ﴾ ﴿٢٨﴾ ﴿فَلَمَّا رَأَوْهُ بَشَرَ﴾ ﴿٢٩﴾ ﴿فَلَمَّا رَأَوْهُ بَشَرَ﴾ ﴿٣٠﴾ ﴿فَلَمَّا رَأَوْهُ بَشَرَ﴾ ﴿٣١﴾

﴿28. Say: 'Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?'﴾

﴿29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So you will come to know who it is that is in manifest error."﴾

﴿30. Say: "Tell me! If (all) your water were to sink away, who

then can supply you with flowing water?" ﴿

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allāh says,

﴿قُلْ﴾

﴿say﴾ 'O Muḥammad to these idolators who are associating partners with Allāh and denying His favors,'

﴿لَيْسَ لَنَا إِلَٰهٌ غَيْرُكَ إِنَّا كَانُوا قَوْمًا يَفْتَرُونَ﴾

﴿Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?﴾

meaning, 'save yourselves, for verily, there is nothing that can rescue you from Allāh except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allāh punishes us or has mercy on us, there is no escaping from Allāh's punishment and painful torment that you will suffer.' Then Allāh says,

﴿قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿Say, "He is the Most Gracious, in Him we believe, and upon Him we rely.﴾

meaning, 'we believe in the Lord of all that exists, the Most Gracious, the Most Merciful and upon Him we rely in all of our affairs.' This is as Allāh says,

﴿وَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿So worship Him and rely upon Him.﴾ (11-123)

Thus, Allāh continues saying,

﴿تَسْتَسْقُونَ مِنْهُ فِي حَرْبٍ يَوْمَ الْقِيَامَةِ﴾

﴿So, you will come to know who it is that is in manifest error.﴾

meaning, 'between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

Reminding of Allāh's Blessing by the springing of Water and the Threat of It being taken away

Demonstrating how merciful He is to His creatures, Allāh says,

﴿قُلْ رَبِّمَّ إِنَّ لَسَعَجَ مَاؤُكَ عَرَا﴾

﴿Say: Tell me! If your water were to sink away...﴾

meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. 'Ghā'ir' (sinking) as used here in the *Ayah*, is the opposite of springing forth. This is why Allāh says,

﴿مَنْ يَأْتِيَكُم بِمَآءٍ ثَٰبِتٍ﴾

﴿who then can supply you with flowing water?﴾

meaning springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allāh. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allāh's is all the praise and thanks

This is the end of the *Tafsir* of Surah Al-Mulk and all praise and thanks are due to Allāh.

The Tafsir of Sūrah Nūn^[1]

(Chapter - 68)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿نُوحٌ وَالْقَارُونَ وَمَا يُنظَرُونَ﴾ مَا أَنتَ بِمَعْنُوكَ بِمَحْمُودٍ ۖ وَكَذَلِكَ لَأَجْرُكَ عَلَيْهِمْ مُسَوِّدٌ ۚ
وَلَكَ لَئْلَ لَئْلِ غُلْبٍ ۖ فَتَوَيْدٌ وَتَوَيْدٌ ۚ يَلِيكُمُ الْمَعْرُودُ ۚ إِنَّ رَبَّكَ مُرْأَنُومٌ
يَسْ مَرَّ عَرَّ سَيِّبٍ ۖ وَهُوَ أَعْلَمُ وَالْمُهَيِّدُ ۚ ﴿١﴾

- ﴿1. Nūn. By the pen and by what they Yasfur.﴾
- ﴿2. You, by the grace of your Lord, are not insane ﴾
- ﴿3. And verily, for you will be reward that is not Mamnūn ﴾
- ﴿4. And verily, you are on an exalted character.﴾
- ﴿5. You will see, and they will see,﴾
- ﴿6. Which of you is afflicted with madness.﴾
- ﴿7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.﴾

We have already discussed the special letters of the Arabic alphabet at the beginning of Sūrat Al-Baqarah. Thus, Allāh's saying,

﴿ن﴾

﴿Nūn﴾, is like Allāh's saying,

﴿س﴾

﴿Sād﴾, and Allāh's saying,

[1] Also called Sūrat Al-Qalam



﴿Qāf﴾, and similar to them from the individual letters that appear at the beginning of Qur'anic chapters. This has been discussed at length previously and there is no need to repeat it here.

The Explanation of the Pen

Concerning Allāh's statement,



﴿By the pen﴾ The apparent meaning is that this refers to the actual pen that is used to write. This is like Allāh's saying,

﴿قُرْآنًا مَّحْمُودًا ۝ أَلَمْ يَلْمِكَ الْإِنْسَانُ إِذْ قَالَ لَهُ يَا وَيْلَهُ ۖ كَيْفَ يُدْرِكُ الْإِنْسَانَ إِلَّا بِالْقَلَمِ ۚ﴾

﴿Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.﴾
(96:3-5)

Therefore, this statement is Allāh's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allāh continues by saying,



﴿and by what they Yastur.﴾ Ibn 'Abbās, Mujāhid and Qatādah all said that this means, "what they write."^[1] As Suddi said, "The angels and the deeds of the servants they record."

Others said, "Rather, what is meant here is the pen which Allāh caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present *Hadīths* that have been reported about the Pen.

Ibn Abi Hātim recorded from Al-Walid bin Ubādah bin Aṣ-Ṣamit that he said, "My father called for me when he was dying and he said to me: 'Verily, I heard the Messenger of Allāh ﷺ say,

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، قَالَ: يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ
الْقَدْرَ وَمَا مَرُّ كَاتِبٍ إِلَى الْأَبَدِ،

^[1] Al-Ṭabarī 23:527, 528.

‘Verily, the first of what Allah created was the Pen, and He said to it: “Write.” The Pen said: “O my Lord, what shall I write?” He said, “Write the decree and whatever will throughout eternity.”’^[1]

This *Hadith* has been recorded by Imām Ahmad through various routes of transmission.^[2] At-Tirmidhi also recorded it from a *Hadith* of Abu Dawud Aṭ-Ṭayālisi and he (At-Tirmidhi) said about it, “*Hasan Ṣaḥīḥ, Gharīb*.”^[3]

Swearing by the Pen refers to the Greatness of the Prophet ﷺ

Allah says,

﴿مَا أَنتَ بِمُتَحَرِّرٍ﴾

‘You, by the grace of your Lord, are not insane.’

meaning – and all praise is due to Allah – ‘you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.’

﴿رَبِّكَ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ﴾

‘And verily, for you will be reward that is not *Mamnūn*.’

meaning, ‘for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.’ The meaning of,

﴿غَيْرَ مَمْنُونٍ﴾

‘not *Mamnūn*’ is that it will not be cut off. This is similar to Allah’s statement,

﴿عَلَاةٌ غَيْرُ مَعْدُورٍ﴾

‘a gift without an end.’ (11:108)

and His statement,

﴿مَهْدٍ أَمْرٍ غَيْرَ مَمْنُونٍ﴾

^[1] Aṭ-Ṭabari 23:526.

^[2] Ahmad 5:317.

^[3] *Tuhfat Al-Aḥwadhī* 9:232

﴿Then they shall have a reward without end.﴾ (95.6)

Mujāhid said,

﴿غَيْرَ مَعْمُورٍ﴾

﴿Without Ma'mūn﴾ means "Without reckoning."^[1] And this refers back to what we have said before

The Explanation of the Statement: "Verily, You are on an Exalted Character."

Concerning Allāh's statement,

﴿وَلَقَدْ لَعَلَّ عَظِيمٍ﴾

﴿And verily, you are on an exalted (standard of) character.﴾

Al-'Awfi reported from Ibn 'Abbas, "Verily, you are on a great religion, and it is Islām."^[2] Likewise said Mujāhid, Abu Mālik, As-Suddi and Ar-Rabī bin Anas.^[3] Aḍ-Ḍaḥḥāk and Ibn Zayd also said this.^[4] Sa'd bin Abi 'Arūbah reported from Qatadah that he said concerning Allāh's statement,

﴿وَلَقَدْ لَعَلَّ عَظِيمٍ﴾

﴿And verily, you are on an exalted (standard of) character.﴾

"It has been mentioned to us that Sa'd bin Hishām asked 'Ā'ishah about the character of the Messenger of Allah ﷺ, so she replied: Have you not read the Qur'ān?' Sa'd said: 'Of course.' Then she said, 'Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān.'^[5] 'Abdur-Razzāq recorded similar to this.^[6] and Imām Muslim recorded it in his Ṣaḥīḥ on the authority of Qatadah in its full length.^[7]

This means that he would act according to the commands and the prohibition in the Qur'ān. His nature and character were patterned according to the Qur'ān, and he abandoned his

[1] At-Ṭabari 23:528.

[2] At Ṭabari 23:529.

[3] At-Ṭabari 23:529, and *Ad-Durr Al-Manthūr* 8:243

[4] At-Ṭabari 23:530.

[5] At-Ṭabari 23:529.

[6] 'Abdur-Razzāq 3:307

[7] Muslim 1:513.

natural disposition (i.e., the carnal nature). So whatever the Qur'ān commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allāh gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic.

This is like that which has been confirmed in the Two *Ṣaḥīḥs* that Anas said, "I served the Messenger of Allāh ﷺ for ten years, and he never said a word of displeasure to me (*Uff*), nor did he ever say to me concerning something I had done: 'Why did you do that?' And he never said to me concerning something I had not done: 'Why didn't you do this?' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allāh ﷺ. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allāh."^[1]

Imām Al-Bukhārī recorded that Al-Bara' said, "The Messenger of Allāh ﷺ had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short."^[2]

The *Ḥadīths* concerning this matter are numerous. Abu 'Isā At-Tirmidhī has a complete book on this subject called *Kitāb Ash-Shamā'il*.

Imām Aḥmad recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting *Jihād* in the cause of Allāh. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allāh were transgressed. Then, in that case he would avenge for the sake of Allāh."^[3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

[1] *Faṭḥ Al-Bārī* 10:471, and Muslim 4:1814.

[2] *Faṭḥ Al-Bārī* 6:652.

[3] Aḥmad 6:232. Similar with Muslim 7:80.

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

‘I have only been sent to perfect righteous behavior.’

Ahmad was alone in recording this *Hadīth* ^[1]

In reference to Allāh’s statement,

﴿سَتَجِدُنَا رَاسِمِينَ يَوْمَ هُمْ كَايِلُونَ﴾

‘You will see, and they will see, which of you is afflicted with madness.’

then it means, you will know, O Muḥammad – and those who oppose you and reject you, will know – who is insane and misguided among you.’ This is like Allāh’s statement,

﴿يَسْتَفْهِمُونَ عَلَىٰ مَنَ الْكَذَّابِ الْإِثْرَ﴾

‘Tomorrow they will come to know who is the liar, the insolent one!’ (54:26)

Allāh also says,

﴿وَلَا أُرِي بِإِحْسَانٍ قَدِّمُوا أَوْ تَأَخَّرُوا﴾

‘And verily (either) we or you are rightly guided or in plain error.’ (34:24)

Ibn Jurayj reported from Ibn ‘Abbās, it means ‘You will know and they will know on the Day of Judgement.’ ^[2] Al-‘Awfi reported from Ibn ‘Abbās;

﴿بِأَيِّكُمْ الْمَقْتُولُ﴾

‘Which of you is *Maftūn* (afflicted with madness).’

means which of you is crazy. ^[3] This was also said by Mujāhid and others as well. ^[4] The literal meaning of *Maftūn* is one who has been charmed or lured away from the truth and has strayed from it

Thus, the entire statement means, ‘so you will know and they will know,’ or ‘you will be informed and they will be informed, as to which of you is afflicted with madness.’ And

^[1] Ahmad 2:381.

^[2] Al-Qurtubi 18:229.

^[3] Al-Ṭabarī 23:531.

^[4] Al-Ṭabarī 23:530.

Allāh knows best. Then Allāh says,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَا عَلَىٰ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَنِ هُدِيَ﴾

﴿Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided﴾

meaning, 'He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

﴿لَا تُطِيعُوا أَصْحَابَ الْغَيْبِ ۚ وَذُرُوا قُدُورَهُمْ ۚ وَلَا تَتَّبِعُوا كُلَّ بَغْيٍ ۚ هَٰذَا صَدَقَ رَسُولُ رَبِّكُمْ ۚ فَاعْلَمُوا ۚ﴾
 ﴿وَمَنْ يَتَّبِعْ أَهْلَ الْبَيْتِ فَهُوَ مِنْكُمْ ۚ وَمَنْ يَتَّبِعْ أَهْلَ الْغَيْبِ فَهُوَ مِنْهُمْ ۚ وَمَنْ يَتَّبِعْ أَهْلَ الْغَيْبِ فَهُوَ مِنْهُمْ ۚ﴾
 ﴿إِنَّا نَسُئِلُ اللَّهَ أَنْ يَكُونَ هَٰذَا مِنْ عَمَلِهِ ۚ﴾

﴿8. So, do not obey the demers.﴾

﴿9. They wish that you should compromise with them, so they (too) would compromise with you.﴾

﴿10. And do not obey every Hallaf Mahim.﴾

﴿11. A Hammāz, going about with Namīm,﴾

﴿12. Hinderer of the good, transgressor, sinful,﴾

﴿13. 'Utul, and moreover Zanīm.﴾

﴿14. (He was so) because he had wealth and children.﴾

﴿15. When Our Ayāt are recited to him, he says: "Tales of the men of old!"﴾

﴿16. We shall brand him on the snout (nose)!﴾

Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allāh says, 'just as We have favored you and given you the upright legislation and great (standard of) character,'

﴿لَا تُطِيعُوا أَصْحَابَ الْغَيْبِ ۚ وَذُرُوا قُدُورَهُمْ ۚ وَلَا تَتَّبِعُوا كُلَّ بَغْيٍ ۚ﴾

﴿So do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.﴾

Ibn 'Abbās said, "That you would permit them (their idolatry)

and they also would permit you (to practice your religion)."^[1] Mujahid said,

﴿وَدُّوا لَوْ تُدْرِكُنَّ يُدْرِكُونَ﴾

«They wish that you should compromise with them, so they (too) would compromise with you.»

"This means that you should be quiet about their gods and abandon the truth that you are upon."^[2] Then Allāh says,

﴿وَلَا تُطِيعُوا كُلَّ حَلَّافٍ مِثْلِهِ﴾

«And do not obey every Hallāf (one who swears much) Mahīm (liar or worthless person).»

This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allah's Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn 'Abbās said, "Al-Mahīm means the liar."^[3]

Then Allāh says,

﴿مَنْزِلٍ﴾

«A Hamnūz,» Ibn 'Abbās and Qatādah both said, "This is slander."^[4]

﴿نَسَّافٍ يَبْرِئُ﴾

«going about with Namīm,» This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two *Saḥiḥs* that Mujāhid reported from Ṭāwus that Ibn 'Abbās said, "The Messenger of Allāh ﷺ once passed by two graves and he said,

«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي غَيْبٍ، إِنْ أَخَذْتُمَا فَخَانَ لَا تَسْرُ مِنْ الْقَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَتَّبِعُنِي بِالسَّبِّ»

«Verily, these two are being punished, and they are not being

[1] At-Ṭabari 23:533.

[2] At-Ṭabari 23:533.

[3] At-Ṭabari 23:533.

[4] At-Ṭabari 23:534.

punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namimah.^[1]

This Hadith has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujāhid.^[2]

Imām Ahmad recorded that Hudhayfah said, "I heard the Messenger of Allāh ﷺ saying,

لَا يَدْخُلُ الْجَنَّةَ قَاتٌ

«The slanderer will not enter into Paradise.»^[3]

This Hadith has been reported by the Group except for Ibn Mājah.^[4]

Concerning Allāh's statement,

﴿مَنْعًا لِّمَنْعٍ مُّنكَ أَمِيرًا﴾

«Hinderer of good, transgressor, sinful,» it means, he refuses to give and withholds that which he has of good.

﴿مَنْعًا﴾

«transgressor,» this means, in attaining that which Allāh has made permissible for him, he exceeds the legislated bounds.

﴿أَمِيرًا﴾

«sinful,» meaning, he delves into the forbidden things. Concerning Allāh's statement,

﴿عَنْزِلًا بَعْدَ ذَلِكَ زُورًا﴾

«Utul, and moreover Zanīm.»

Utul means one who is cruel, harsh, strong, greedy and stingy. Imām Ahmad recorded from Al-Ḥarithah bin Wahb that the Messenger of Allāh ﷺ said,

^[1] Fath Al-Bārī 1:358, and Muslim 1:240.

^[2] Abu Dāwud 1:25, Tuhfat Al-Aḥwadhīl:232, An-Nasā'ī 1:28 and 4:412, Al-Kubrā 6:496, and Ibn Mājah 1:125.

^[3] Ahmad 5:382.

^[4] Fath Al-Bārī 10:487, Muslim 1:101, Abu Dāwud 5:190, Tuhfat Al-Aḥwadhī 6:172, and An-Nasā'ī in Al-Kubrā 6:496.

«أَلَا أُبَيِّنُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُضْغَبٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ. أَلَا أُبَيِّنُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ غُلٍّ جَزَافٍ مُتَكَبِّرٍ»

«Shall I inform you of the people of Paradise? (They will be) every weak and oppressed person. When he swears by Allāh, he fulfills his oath. Shall I inform you of the people of the Fire? Every 'Utul (cruel person), Jawwāḏ and arrogant person.»^[1]

Al-Wakī' said, "It ('Utul) is every Jawwāḏ, Ja'zari and arrogant person." Both Al-Bukhārī and Muslim recorded this in their Two *Sahīhs*, as well as the rest of the Group, except for Abu Dāwūd. All of its routes of transmission are by way of Sufyān Ath-Thawri and Shu'bah who both reported it from Sa'īd bin Khālid.^[2]

The scholars of Arabic language have said that Ja'zari means rude and harsh, while Jawwāḏ means greedy and stingy.

Concerning the word Zanīm, Al-Bukhārī recorded from Ibn 'Abbās that he said concerning the Āyah,

﴿عَنْكَ يَدَ الْيَوْمِ عَلَى بَلٍ أَصَبْ﴾

«'Utul (cruel), and moreover Zanīm.»

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off."^[3] The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the Zanīm is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarīr and others among the Imāms have said this. Concerning Allāh's statement,

﴿إِنْ كَانَ ذَا مَالٍ وَبَنِينَ، إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ﴾

«(He was so) because he had wealth and children. When Our Āyāt are recited to him, he says: "Tales of the men of old!"»

Allāh is saying, "this is how he responds to the favors that

^[1] Ahmad 5:306.

^[2] *Fath Al-Bāri* 8:530, *Muslim* 4:2190, *Tuhfat Al-Aḥwadhī* 7:331, *An-Nasā'i* in *Al-Kubr* 6:497, and *Ibn Mājah* 2:1378

^[3] Al-Bukhārī no. 4917.

بسم الله الرحمن الرحيم

٥٦٥

قُلْ أَتُحِبُّونَ الْغَافِلِينَ

سَبَّحَهُ عَلَىٰ خُرُوبِهِ ﴿١٧﴾ إِنَّ لَوْلَاهُمُكَ بَلَوْنَا أَصْحَابَ الْغَايَةِ ﴿١٨﴾
لَتَصْنَعُنَا مُصِيبِينَ ﴿١٩﴾ وَلَا تَسْتَنْتَنَ ﴿٢٠﴾ فَلَوْ عَلَيْنَا حِفْظٌ مِنْ رَبِّكَ
وَهَرْنَا بِهَؤُلَاءِ ﴿٢١﴾ فَأَصْحَابُ الْغَايَةِ ﴿٢٢﴾ فَتَدْرَأُوهُمْ مُصِيبِينَ ﴿٢٣﴾ أَمْ
أَعْدُو عَلَىٰ حَرْزِكُمْ أَنْ تُنَمِرَ مِنْكُمْ سُرَرِيَةً ﴿٢٤﴾ فَأَتَانَهُمْ وَأَهْرَبُوا فَخَفِقُوا ﴿٢٥﴾
أَنْ لَا يَدَّخِلَهُ يُومٌ عَلَيْكُمْ فَتُخْشَوْنَ ﴿٢٦﴾ وَأَعْدُو عَلَىٰ حَرْزِكُمْ وَهُمْ لَا يَدْرُونَ ﴿٢٧﴾
رَأَوْهَا قَالُوا إِنَّا لَأَعْدُو ﴿٢٨﴾ نَلَّ عَنْ خُرُوبِهِمْ ﴿٢٩﴾ قَالَ أَوْطَعُكُمْ أَلَوْ قُلَّ
لَكُمْ لَوْلَا خَيْرٌ ﴿٣٠﴾ قَالُوا نَسْخَرُ مِنْكَ يَا دَاكِرَ الْغُلَامِ ﴿٣١﴾ وَانْزِلْ
بَعْضَهُمْ عَلَىٰ بَعْضٍ يَتْلُونَ ﴿٣٢﴾ قَالُوا يَوَيْلًا إِنَّ كُنَّا طَائِفِينَ ﴿٣٣﴾ عَنْ
رَبِّنَا نَذِيرٌ لِمَا حَيْثُ مِنْهَا إِنَّمَا إِلَهُ بَنِي إِسْرَءِيلَ ﴿٣٤﴾ كَذَلِكَ الْعَذَابُ وَلَعَذَابُ
الْآخِرَةِ أَكْثَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٥﴾ إِنَّ الْيَتِيمَ يَجِدُ بَيْنَ يَدَيْهِ حُسْنًا فَالْيَمِيمَ
﴿٣٦﴾ أَفَتَعْمَلُ الْغُلَامِ كَمَنْ عَمِيَ ﴿٣٧﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٨﴾ أَمْ
لَكُمْ كِتَابٌ يَدْرُسُونَ ﴿٣٩﴾ إِنَّ لَكُمْ فِيهِ لَبَآئِبًا كَثِيرًا ﴿٤٠﴾ أَمْ لَكُمْ آيَاتُنُ
عَلَيْهَا بَيِّنَةٌ ﴿٤١﴾ يَوْمَ الْفِتْنَةِ إِنْ كُنْتُمْ مُعْتَكِفُونَ ﴿٤٢﴾ سَلِّمُوا إِلَيْهِمْ
وَذَلِكَ رَيْمٌ ﴿٤٣﴾ أَمْ هُمْ شُرَكَاءُ فُلَانٍ وَهُمْ لَا يَتَذَكَّرُونَ ﴿٤٤﴾ أَفَلَا يَصْدَقُونَ ﴿٤٥﴾
يَوْمَ نَكْشِفُ عَنْ سَافِرٍ وَيَدْعُونَ إِلَى الشُّحُوحِ وَلَا يُسْطَلْعُونَ ﴿٤٦﴾

﴿We shall brand him﴾
This is the mark of
the people of the Hell-
fire; meaning, 'We will
blacken his face on
the Day of Judge-
ment,' and the face
has been referred to
here as snout.

﴿١٧﴾ مَوْقِفٌ كَمَا نَرَا أَصْحَابَ الْغَايَةِ
أَتُحِبُّونَ الْغَافِلِينَ مُصِيبِينَ ﴿١٨﴾ نَا
تَسْتَنْتَنَ سَفَافٌ فَمَا سَهَبَ مِنْ
رَبِّكَ وَهُمْ لَا يَهْتَدُونَ ﴿١٩﴾ فَاتَّصَفَتْ
الْغَايَةُ ﴿٢٠﴾ فَتَدْرَأُوهُمْ مُصِيبِينَ ﴿٢١﴾ أَمْ
أَعْدُو عَلَىٰ حَرْزِكُمْ أَنْ تُنَمِرَ مِنْكُمْ
سُرَرِيَةً ﴿٢٢﴾ فَأَتَانَهُمْ وَأَهْرَبُوا فَخَفِقُوا
تَحْفِقُونَ ﴿٢٣﴾ أَمْ لَا تَسْمَعُونَ الْقَوَمَ
يَجْرُ مُنْجِبُهُمْ ﴿٢٤﴾ وَمَعَا عَلَىٰ حَرْزِ
كَيْدِهِمْ ﴿٢٥﴾ نَا رَأَوْهَا قَالُوا إِنَّا
لَأَعْدُو ﴿٢٦﴾ نَلَّ عَنْ خُرُوبِهِمْ ﴿٢٧﴾ قَالَ
أَوْطَعُكُمْ أَلَوْ قُلَّ لَكُمْ لَوْلَا خَيْرٌ ﴿٢٨﴾
فَالْوَا شَيْعَرَتَيْنِ ﴿٢٩﴾ قَالُوا نَسْخَرُ مِنْكَ يَا
دَاكِرَ الْغُلَامِ ﴿٣٠﴾ نَا نَلَّ عَنْ خُرُوبِهِمْ ﴿٣١﴾
تَقُولُونَ ﴿٣٢﴾ قَالُوا يَوَيْلًا إِنَّ كُنَّا طَائِفِينَ ﴿٣٣﴾
عَنْ رَبِّنَا نَذِيرٌ لِمَا حَيْثُ مِنْهَا إِنَّمَا إِلَهُ بَنِي إِسْرَءِيلَ ﴿٣٤﴾ كَذَلِكَ الْعَذَابُ وَلَعَذَابُ
الْآخِرَةِ أَكْثَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٥﴾

﴿١٧﴾ مَوْقِفٌ كَمَا نَرَا أَصْحَابَ الْغَايَةِ
أَتُحِبُّونَ الْغَافِلِينَ مُصِيبِينَ ﴿١٨﴾ نَا
تَسْتَنْتَنَ سَفَافٌ فَمَا سَهَبَ مِنْ
رَبِّكَ وَهُمْ لَا يَهْتَدُونَ ﴿١٩﴾ فَاتَّصَفَتْ
الْغَايَةُ ﴿٢٠﴾ فَتَدْرَأُوهُمْ مُصِيبِينَ ﴿٢١﴾ أَمْ
أَعْدُو عَلَىٰ حَرْزِكُمْ أَنْ تُنَمِرَ مِنْكُمْ
سُرَرِيَةً ﴿٢٢﴾ فَأَتَانَهُمْ وَأَهْرَبُوا فَخَفِقُوا
تَحْفِقُونَ ﴿٢٣﴾ أَمْ لَا تَسْمَعُونَ الْقَوَمَ
يَجْرُ مُنْجِبُهُمْ ﴿٢٤﴾ وَمَعَا عَلَىٰ حَرْزِ
كَيْدِهِمْ ﴿٢٥﴾ نَا رَأَوْهَا قَالُوا إِنَّا
لَأَعْدُو ﴿٢٦﴾ نَلَّ عَنْ خُرُوبِهِمْ ﴿٢٧﴾ قَالَ
أَوْطَعُكُمْ أَلَوْ قُلَّ لَكُمْ لَوْلَا خَيْرٌ ﴿٢٨﴾
فَالْوَا شَيْعَرَتَيْنِ ﴿٢٩﴾ قَالُوا نَسْخَرُ مِنْكَ يَا
دَاكِرَ الْغُلَامِ ﴿٣٠﴾ نَا نَلَّ عَنْ خُرُوبِهِمْ ﴿٣١﴾
تَقُولُونَ ﴿٣٢﴾ قَالُوا يَوَيْلًا إِنَّ كُنَّا طَائِفِينَ ﴿٣٣﴾
عَنْ رَبِّنَا نَذِيرٌ لِمَا حَيْثُ مِنْهَا إِنَّمَا إِلَهُ بَنِي إِسْرَءِيلَ ﴿٣٤﴾ كَذَلِكَ الْعَذَابُ وَلَعَذَابُ
الْآخِرَةِ أَكْثَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٥﴾

﴿17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,﴾

﴿18. Without (saying, "If Allāh wills.")﴾

﴿19. Then there passed over it a Tā if from your Lord while they were asleep.﴾

﴿20. So by the morning, it became like As-Sarīm﴾

﴿21. Then they called out (one to another as soon) as the morning broke.﴾

﴿22. Saying "Go to your tilth in the morning, if you would

pluck (the fruits).”﴾

﴿23. So they departed, and they were whispering.﴾

﴿24. ‘No poor person shall enter upon you into it today.’﴾

﴿25. And they went in the morning with Hard Qadim﴾

﴿26. But when they saw it, they said: “Verily, we have gone astray”﴾

﴿27. ‘Nay! Indeed we are deprived!’﴾

﴿28. The Awsat among them said, “Did I not tell you, ‘Why do you not Tusabbihūn.’”﴾

﴿29. They said: “Glory to Our Lord! Verily, we have been wrongdoers.”﴾

﴿30. Then they turned one against another, blaming﴾

﴿31 They said ‘Woe to us! Verily, we were Tāghīn.’﴾

﴿32. “We hope that our Lord will give us in exchange better than it Truly, we hope in our Lord.”﴾

﴿33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.﴾

A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allah made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muhammad ﷺ to them. But they met him with denial, rejection and opposition. Therefore Allah says,

﴿وَبَلَّغْنَا﴾

﴿Verily, We have tried them﴾ meaning, ‘We have tested them.’

﴿كَأَنَّا اخْتَبَلْنَاهُ﴾

﴿as We tried the People of the Garden,﴾

This refers to a garden containing different types of fruits and vegetation.

﴿وَإِذْ أَثْمَرُوا ثَمَرَهُمْ﴾

﴿when they swore to pluck the fruits of the (garden) in the morning.﴾

meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

﴿وَبَيْنَهُمْ سَفِيرٌ﴾

﴿Without (saying) "If Allāh wills."﴾

meaning their vow that they made. Therefore, Allāh broke their vow. He then said,

﴿فَلَمَّا عَلَيَّا لَيْلٌ مِنْ رَبِّكَ زُلْزِلُوا سُجُودًا﴾

﴿Then there passed over it a Tā'if from your Lord while they were asleep.﴾

meaning, it was afflicted with some heavenly destruction

﴿فَصَبَتْ مِثْلَ شَارِبِ اللَّيْلِ﴾

﴿So by the morning it became like As-Šarīm.﴾

Ibn 'Abbās said, "Like the dark night."¹¹ Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

﴿فَتَنَادَوْا مُصْبِينَ﴾

﴿Then they called out (one to another as soon) as the morning broke.﴾

meaning, when it was [early] morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allāh said,

﴿يَا أَهْلَ الْاُدَىٰ عَلَىٰ رَأْسِكُمْ اِنْ كُنْتُمْ صَادِقِينَ﴾

﴿(Saying.) "Go to your filth in the morning, if you would pluck (the fruits).">﴾

meaning, 'if you want to pluck your harvest fruit.'

﴿فَاذْهَبُوا وَتَذَكَّرُوا فَخْتَدُوا﴾

﴿So they departed, and they were whispering:﴾

meaning, they spoke privately about what they were doing so

¹¹ Aṭ-Ṭabari 23:544.

that no one could hear what they were saying. Then Allāh, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

﴿مَلَلْنَا وَرَمَيْنَاكَ فِي الْوَادِي لِيَبْقِيَ الْيَوْمَ عَلَىٰ الْفَقِيرِ﴾

﴿So they departed, and they were whispering - "No poor person shall enter upon you into it today."﴾

meaning, some of them said to others, "Do not allow any poor person to enter upon you in it [the garden] today" Allāh then said,

﴿وَمَدَّ يَدَهُ بِزُحْرٍ﴾

﴿And they went in the morning with Hard﴾ meaning, with strength and power.

﴿قَادِرِينَ﴾

﴿Qādirīn﴾ meaning, they thought they had power to do what they claimed and what they were desiring.

﴿فَإِذَا رَأَوْا تِلْكَ الْوَادِيَّ الَّتِي كَانُوا يُوعَدُونَ﴾

﴿But when they saw it, they said - "Verily, we have gone astray."﴾ meaning, when they arrived at it and came upon it, and it was in the condition which Allāh changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

﴿إِنَّا ضَلَلْنَا﴾

﴿Verily, we have gone astray.﴾ meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn 'Abbās and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

﴿يَا نَارُ إِنَّا غُرِبْنَا﴾

﴿Nay! Indeed we are deprived (of the fruits)!﴾

meaning, 'nay, this is it, but we have no portion and no share [of harvest].'

﴿فَلَا أَرْسَلْنَا﴾

﴿The Awsaṭ among them said,﴾ Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Ka'b, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥak and Qatādah all said, "This means the most just of them and the best of them."^[1]

﴿تَوَلَّوْا لَكَ زُنُودًا﴾

﴿Did I not tell you, Why do you not Tusabbihūn?﴾

Mujāhid, As-Suddi and Ibn Jurayj all said that,

﴿زُنُودًا تَسْبِيحًا﴾

﴿Why do you not Tusabbihūn?﴾ this means "why do you not say, 'If Allāh wills?'"^[2] As-Suddi said, "Their making exception due to the will of Allāh in that time was by glorifying Allāh (Tasbīḥ)." Ibn Jarīr said, "It is a person's saying, 'If Allāh wills'"^[3] It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allāh and thank Him for what He has given you and favored you with?"

﴿فَكَرَرُوا رَبَّهُمْ إِنَّهُمْ ظَالِمُونَ﴾

﴿They said: "Glory to Our Lord! Verily, we have been wrongdoers."﴾

They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

﴿إِنَّا كُنَّا ظَالِمِينَ﴾ فَأَلْقَى تَسْبِيحَهُمْ عَلَىٰ سَاقٍ يَتَوَلَّوْنَ

﴿'...Verily, we have been wrongdoers.' Then they turned one against another, blaming.﴾

meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

﴿فَكَرَرُوا رَبَّهُمْ إِنَّهُمْ ظَالِمُونَ﴾

﴿They said: "Woe to us! Verily, we were Ṭāghīn."﴾

^[1] Aṭ-Ṭabari 23:550.

^[2] Aṭ Ṭabari 23:551, and Ad-Durr Al-Manthūr 8:253.

^[3] Aṭ Ṭabari 23:550.

meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

﴿مَنْ رَئَا أَنْ يُؤْتَىٰ بِهَا فَيَكْفُرُ بِهَا﴾

﴿We hope that our Lord will give us in exchange better than it.
Truly, we hope in our Lord.﴾

It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allah knows best. Some of the Salaf mentioned that these people were from Yemen. Sa'īd bin Jubayr said, "They were from a village that was called Darawān which was six miles from Ṣan'ā' (in Yemen)." It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allah took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allah then says,

﴿كَذَٰلِكَ أَصَابَ﴾

﴿Such is the punishment,﴾ meaning, such is the punishment of whoever opposes the command of Allāh, is stingy with what Allāh has given him and favored him with, withholds the right of the poor and needy, and responds to Allah's blessings upon him with ungratefulness (or disbelief).

﴿وَالْعَذَابُ الْآخِرُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

﴿but truly, the punishment of the Hereafter is greater if they but knew.﴾

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder

﴿إِن يَشَاقِبْ لَهُ ذَنبُهُمْ حَسْبُ الْعَمَلِ﴾ أَسْأَلُ الْمَلَكَيْنِ الْكَافِرَيْنِ ﴿يَا لَكَ كَيْفَ تَعْلَمُونَ﴾ أَمْ لَكُمْ كِتَابٌ يَدَّعُونَ ﴿يَا لَكَ بِذَلِكَ عِلْمٌ﴾ أَمْ لَكُمْ أَيْدٍ عَلَى إِلَهِ أَوَّلِ الْيَوْمِ فَلْيُنِظِرُوا لَكُمْ لَوْ لَمْ تَعْلَمُوا أَنَّ اللَّهَ بِذَلِكَ رَعِيمٌ ﴿يَا لَكُمْ عُذْرٌ﴾ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿

﴿34. Verily, for those who have Taqwā are Gardens of Delight with their Lord.﴾

﴿35. Shall We then treat the Muslims like the criminals?﴾

﴿36. What is the matter with you? How judge you?﴾

﴿37. Or have you a Book wherein you learn,﴾

﴿38. That you shall therein have all that you choose?﴾

﴿39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?﴾

﴿40. Ask them, which of them will stand as surety for that!﴾

﴿41. Or have they "partners"? Then let them bring their "partners" if they are truthful!﴾

The Reward of Those Who have Taqwā and that They will not be treated like the Criminals

After Allāh mentions the situation of the people of the worldly garden and the wrath they suffered when they disobeyed Allāh and opposed His command, He then explains that whoever has Taqwā of Him, then they will have Gardens of Delight in the Hereafter that will never end. These Gardens will last forever and their pleasures will never cease. Allāh says,

﴿أَسْأَلُ الْمَلَكَيْنِ الْكَافِرَيْنِ﴾

﴿Shall We then treat the Muslims like the criminals?﴾

meaning, 'should We deal equally between them in terms of recompense?' Nay, by the Lord of the heaven and the earth, surely not! Thus, Allāh says,

﴿يَا لَكَ كَيْفَ تَعْلَمُونَ﴾

﴿What is the matter with you? How do you judge?﴾

meaning, 'how can you think that?' Then He says,

﴿أَمْ لَكُمْ كِتَابٌ يَدَّعُونَ﴾ يَا لَكَ بِذَلِكَ عِلْمٌ ﴿

﴿42. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴾

﴿43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were.﴾

﴿44. Then leave Me alone with whoever denies this narration We shall punish them gradually from directions they perceive not.﴾

﴿45. And I will grant them a respite. Verily, My plan is strong.﴾

﴿46. Or is it that you ask them a wage, so that they are heavily burdened with debt?﴾

﴿47. Or that the Unseen is in their hands, so that they can write it down?﴾

The Terror of the Day of Judgement

After Allāh mentions that those who have Taqwā, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

﴿يَوْمَ يَكْتُفُ عَنْ سَائِرِ وَدَعْوَتٍ إِلَى أَنْشُورٍ لَا يُسْطَلِقُونَ﴾

﴿The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴾

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it

Al-Bukhārī recorded that Abu Sa'īd Al-Khudrī said that he heard the Prophet ﷺ saying,

«يَكْتُفُ رَبُّنَا عَنْ سَائِرِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَقِفُ مَنْ كَانُ يَسْجُدُ لِي الدُّنْيَا رِبَاءً وَسُخْمَةً، فَيَذَلُّ لِيَسْجُدَ، فَبَعْدَ طَهْرَةٍ طَبَعًا وَجَدًا»

- «Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off) This type of person will try to prostrate at that time, but his back will made to be one stiff

*plate (the bone will not bend or flex).**"

This *Hadith* was recorded in the Two *Ṣaḥīḥs* and other books from different routes of transmission with various wordings. It is a long *Hadith* that is very popular.⁽¹⁾

Concerning Allāh's statement,

﴿سَمِعَتْ لَنَزَمَهُمْ وَالْعَذَابُ﴾

﴿*Their eyes will be cast down and ignominy will cover them ;*﴾

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate, rather, their backs will become one plate. Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

For Whoever denies the Qur'ān

Then Allāh says,

﴿هَدَرِي وَرَنِّي كَيْفَ يَكُونُ عَلَيَّ الْغَيْبُ﴾

﴿*Then leave Me alone with such as belie this narration.*﴾

meaning, the Qur'ān. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allāh says,

﴿مَنْ شِئْنَهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ﴾

﴿*We shall punish them gradually from directions they perceive not.*﴾

meaning, and they will not even be aware of it. Rather, they

(1) *Faḥṣ al-Bārī* 8:531, 532, and *Muslim* 1:167.

will believe that it is a noble blessing from Allāh, but really the same matter is actually a form of humiliation (for them). This is similar to Allāh's statement,

﴿يَحْسَبُونَ أَنَّمَا نُسْقِيهِم مِّن مَّاءٍ طَهُرٌ ۖ هُوَ مِن ثَمَرِهِمْ يُسْقَوْنَ ۚ فَلَئِمَّا جَاءَهُمْ نَسُوا فِى فَنَاءِهِمْ أَن سُبُلَ اللَّهِ لَمْ يَكُنْ لِهَا مِيزَانٌ عِنْدَ رَبِّهِمْ ۚ وَبَدَّلُوا بِهَا بَرَكَاتِ اللَّهِ سُبُلًا ۚ وَتَوَلَّىٰ وَوَجَّهُ ثَمَرَهُمْ بِالْأَيْمَنِ ۚ فَهُمْ عَاثِلُونَ ۚ﴾

«Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.» (23:55,56)

Allāh also said,

﴿فَلَمَّا نَسُوا مَا يُنذَرُونَ ۖ فَفَتَحْنَا عَنْهُمْ آفَاقَهُمْ فَنَقَبُوا فِيهَا ۖ وَنَجَّيْنَا لَهُمُ السُّبُلَ ۖ فَهَلْ رَوَوْا لَهَا غَايَةً ۚ فَمَلَأْنَاهُمْ بَيْنَهُمَا بَقَعًا ۚ فَأَنذَرْنَاهُمْ يَوْمَهُمْ ۚ فَكَفَرُوا بِنُوحٍ ۖ وَسَوَّغْنَا لِيَوْمِهِمُ الْمَقْتَلَ ۚ فَضَرَبْنَاهُمْ أَصْفَادًا ۚ فَوَقَدْنَاهُمْ نَارَ الْفُجَارِ ۚ﴾

«So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.»

Therefore, Allāh says here,

﴿وَأَنذَرْتُ لَهُمْ إِتْ كَيْدِي نِيرًا ۚ﴾

«And I will grant them a respite. Verily, My plan is strong»

meaning, 'I will delay them, give them respite and extend their time Yet, this is My plan, and My plot against them.' Thus, Allāh says,

﴿بَلَّغْنِي سَدًّا ۚ﴾

«Verily, My plan is strong.»

meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me'

In the Two Saḥiḥs it is recorded from the Messenger of Allāh ﷺ that he said,

«يَا أَيُّهَا النَّاسُ إِنَّمَا يَنْظُرُ بِالنَّظَرِ حَتَّىٰ يَأْتِيَ أَحَدَهُمُ الْمَوْتُ ۖ فَمَنْ يَعْلَمْ مِيزَانَهُ يَوْمَئِذٍ فَأُولَٰئِكَ الْمُقْبِلُونَ ۚ وَكَانَ اللَّهُ عَزَّ وَجَلَّ يُنْظَرُ ۚ﴾

«Verily Allāh the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.»

Then he recited,

﴿وَكَذَٰلِكَ يُفَصِّلُ الْبَاقِيَ لِقَاءِ رَبِّهِمْ ۚ إِنَّهُمْ لَا يُعْلَمُونَ ۚ﴾

الْحَنِيمَةُ الْبُخْرُومُ رَمَقَهُمْ ذُلُّهُمُ وَكَانُوا يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَاجِدُونَ ﴿١٠٩﴾ قَدْ بَرَىٰ وَنَزَلَ بِكَذِبِهِمْ هَذِهِ الْغُلَبَاتُ مَسْتَدْرَجُهُمْ مِنْ حَسْبٍ لَا يَحْسِبُونَ ﴿١١٠﴾ وَأَنْشَأَ لِقَمِ بْنِ كَيْدٍ مَيْتَةً ﴿١١١﴾ أَمْ تَتَنَبَّأُونَ بِأَنَّهُمْ مِنْ مُّعْرِفَتِنَا لَوْ أَنَّكُمْ عِنْدَهُمْ الْقُلُوبُ يَكْثُرُونَ ﴿١١٢﴾ تَأْتِيهِمْ لَهَجَرُ رَبِّكَ وَلَا تَنْكُرُ كَصَاحِبِ الْغُلُوبِ لَا نَادَىٰ وَهُوَ مَكْظُومٌ ﴿١١٣﴾ أَلَا أَنْذَرُكُمْ يَوْمَ تَنْزِلُ الْغَمَّةُ مِنْ رَبِّهِمْ لَهْذِ الْغَمَاءِ وَهُوَ مَذْمُومٌ ﴿١١٤﴾ فَاحْشَوْهُ وَهُوَ مُحْمَلٌ مِنْ أَصْحَابِهِ ﴿١١٥﴾ وَإِنْ كَانَ الَّذِينَ كَفَرُوا الْيَوْمَ نَرُوكَ بِأَنْفُسِهِمْ لَمْ يَأْمُرُوا إِلَّا أَنْ يَرْكَبُوا بِضْعَ تِسْعٍ ﴿١١٦﴾ وَهُمْ لَا يَخْشَوْنَ ﴿١١٧﴾

سُورَةُ الْغُلَافَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ مَا الْغُلَافَةُ ﴿٢﴾ وَمَا أَنْزَلْنَا مِنَ الْغُلَافَةِ ﴿٣﴾ كَذَبَتْ تَسْمُودُ ﴿٤﴾ وَعَادُ الْفَارِغَةِ ﴿٥﴾ فَلَمَّا تَسْمُودُ فَأَهْلِكُوا وَأَهْلِكُوا أَيْمُونُ ﴿٦﴾ وَمَا عَادُ فَأَهْلِكُوا بِرَبِّهِمْ صَوْرَتِهِمْ عَلَىٰ سَحَابٍ عَلَيْهِمْ سَمِيمٌ لِيَالٍ وَنَعِيمَةٌ لِيَالٍ حُسُومًا تَرَى الْقَوْمَ فِيهَا صَرْعَى كَانَهُمْ أَعْمَارُ غُلٍّ حَاوِيَةٍ ﴿٧﴾ فَمَنْ قَرَأَ لَهُمْ مِنْ بَاقِيهِ ﴿٨﴾

«Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.» (11:102)^[1]
In reference to Allah's statement,

﴿لَمْ يَأْمُرُوا إِلَّا أَنْ يَرْكَبُوا بِضْعَ تِسْعٍ﴾
﴿وَهُمْ لَا يَخْشَوْنَ﴾

«Or is it that you ask them for a wage, so that they are heavily burdened with debt? Or that the Unseen is in their hands, so that they can write it down?»
the explanation of these two Ayat preceded in Sūrat Al-Tūr.^[2]
The meaning of it is,

you, O Muḥammad, call them to Allah without taking any wages from them. rather, you hope for the reward with Allah. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.³

﴿تَأْتِيهِمْ لَهَجَرُ رَبِّكَ وَلَا تَنْكُرُ كَصَاحِبِ الْغُلُوبِ﴾ لَا نَادَىٰ وَهُوَ مَكْظُومٌ ﴿١١٣﴾ أَلَا أَنْذَرُكُمْ يَوْمَ تَنْزِلُ الْغَمَّةُ مِنْ رَبِّهِمْ لَهْذِ الْغَمَاءِ وَهُوَ مَذْمُومٌ ﴿١١٤﴾ فَاحْشَوْهُ وَهُوَ مُحْمَلٌ مِنْ أَصْحَابِهِ ﴿١١٥﴾ وَإِنْ كَانَ الَّذِينَ كَفَرُوا الْيَوْمَ نَرُوكَ بِأَنْفُسِهِمْ لَمْ يَأْمُرُوا إِلَّا أَنْ يَرْكَبُوا بِضْعَ تِسْعٍ ﴿١١٦﴾ وَهُمْ لَا يَخْشَوْنَ ﴿١١٧﴾

448. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makzūm.﴾

^[1] Fath Al-Bāri 8:205, and Muslim 4:1997.

^[2] See volume nine, the Tafsir of Sūrat At-Tūr (52:40).

﴿49. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.﴾

﴿50. Then his Lord chose him and made him of the righteous.﴾

﴿51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say. "Verily, he is a madman!"﴾

﴿52. But it is nothing else than a Reminder to all the creatures ('Ālāmīn).﴾

The Command to be Patient and to refrain from being Hasty like Yūnus was

Allāh says,

﴿يٰٓأَيُّهَا

﴿So wait with patience﴾ O Muḥammad, persevere against the harm your people cause you and their rejection. For verily, Allāh will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

﴿وَلَا تَكُن مِّثْلَ نٰوٓىٓٓٓ﴾

﴿and be not like the Companion of the Fish﴾

meaning, Dhun-Nūn, who was Yūnus bin Mattā, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allāh). For He (Allāh) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yūnus) called out from the layers of darkness,

﴿اِنَّ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ﴾

﴿"That none has the right to be worshipped but You (O Allāh), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers."﴾ (21:87)

Then Allāh said concerning him,

﴿فَنَسَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الدِّسْثِ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

﴿So We answered his call, and delivered him from the distress.
And thus We do deliver the believers ﴾ (21:88)

Allah also says,

﴿وَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَاقَتْهُ يَوْمَ الْقِيَامِ بِبَطْنِ الْخِشْفِ ﴿١٤٤﴾﴾

﴿Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.﴾ [37:143,144]

So here (in this Sūrah), Allāh says,

﴿إِذْ كَانَ رَجُلٌ مِّنْ آلِ إِبْرَاهِيمَ يَدْعُوا إِلَىٰ دِينِهِ﴾

﴿when he cried out (to Us) while he was Makzūm.﴾

Ibn ‘Abbās, Mujāhid and As-Suddi, all said, “while he was distressed.”^[1] Then Allāh goes on to say,

﴿فَاجْتَبَاهُ رَبُّهُ رَبًّا مِّنْ دُونِهِ﴾

﴿Then his Lord chose him and made him of the righteous.﴾

Imām Aḥmad recorded from ‘Abdullāh that the Messenger of Allāh ﷺ said,

﴿لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَمَّا خَيْرٌ مِنْ يُونُسَ بْنِ مَرْيَمَ﴾

﴿It is not befitting for anyone to say that I am better than Yūnus bin Maryam.﴾^[2]

Al Bukhārī recorded this Ḥadīth^[3] and it is in the Two Ṣaḥīḥs reported from Abu Hurayrah.^[4]

Concerning Allāh’s statement,

﴿وَرَبِّهِمْ كَذَبُوا الْوَيْدَانَ وَأَنْشَبُوا﴾

﴿And verily, those who disbelieve would almost make you slip with their eyes﴾

Ibn ‘Abbās, Mujāhid and others have said,

^[1] At Ṭabarī 23:563

^[2] Aḥmad 1:390.

^[3] Faṭḥ Al-Bārī 6:519.

^[4] Faṭḥ Al-Bārī 8:144, and Muṣṭafī 4:1846.

﴿لَوْ أَنَّهُمْ﴾

﴿would make you slip﴾ "In order to have some effect on you."^[1]

﴿بِأَسْرِهِمْ﴾

﴿with their eyes﴾ meaning, 'they will affect you by looking at you with their eyes (i.e., the evil eye).' This means 'they are jealous of you due to their hatred of you, and were it not for Allāh's protection of you, defending you against them (then their evil eye would harm you)'

The Effect of the Evil Eye is Real

In this *Ayah* is a proof that the effect of the evil eye and its affliction by the command of Allāh is real. Many *Hadīths* have been reported concerning this through numerous routes of transmission

The *Hadīth* of Buraydah bin Al-Husayb

Abu 'Abdullāh bin Mājah recorded from Buraydah bin Al-Husayb that the Messenger of Allāh ﷺ said,

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ خُمُوءٍ»

«There is no Ruqyah^[2] except to cure the evil eye and the shing.^[3]»

This is how Ibn Mājah recorded this *Hadīth*. Imām Muslim also recorded this *Hadīth* in his *Ṣaḥīḥ* on the authority of Buraydah himself, but he did not attribute it to the Prophet ﷺ. There is a story concerning this incident (as reported by Buraydah in *Ṣaḥīḥ Muslim*),^[4] and At-Tirmidhi recorded the *Hadīth* in this manner (like Muslim's version)^[5] This *Hadīth* has also been recorded by Imām Al-Bukhāri, Abu Dāwūd and At-Tirmidhi on the authority of 'Imrān bin Husayn, however, he did not attribute it to the Prophet ﷺ. 'Imrān's wording is,

[1] At-Tabari 23:564,565.

[2] Prayer formula for healing

[3] Ibn Mājah 2.1161.

[4] Muslim 1:199.

[5] *Tuhfat Al-Aḥwadhī* 6:217.

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ خُمَةٍ»

«There is no Ruqyah except to cure the evil eye and the sting.»¹¹

Muslim recorded in his *Sahih* from Ibn 'Abbās that the Prophet ﷺ said,

«الْعَيْنُ حَقٌّ وَلَوْ دَانَ شَيْءٌ مَا دَانَ الْقَدَرَ سَغَتْ الْعَيْنُ وَإِنْ اسْتَقْسَمْتَ فَأَعْيُوكَ»

«The evil eye is real if anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye, then wash well).»¹²

Muslim was alone in recording this *Hadith*, as Al-Bukhārī did not mention it. It is reported from Ibn 'Abbās that he said, "The Messenger of Allāh ﷺ used to invoke Allāh's protection for Al-Ḥasan and Al-Ḥusayn (his grandsons) by saying,

«أُبْعِدُكُمَا بِكَلِمَاتِ اللَّهِ سَأْتُو مِنْ كُلِّ شَيْطَانٍ وَهَائِثَةٍ، وَمِنْ كُلِّ عَيْنٍ لَآمِيَةٍ»

«I seek protection for you two by the perfect Words of Allāh from every Shayṭān, and dangerous creature, and from every eye that is evil.»

Then he would say,

«تَعَلَّكُمَا كَانِ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ»

«Thus, did Ibrāhīm used to seek protection for Ishāq and Ismā'il (his sons).»

This *Hadith* was recorded by Al-Bukhārī and the Sunan compilers.¹³

The *Hadith* of Abu Umāmah As'ad bin Sahl bin Hunayf

Ibn Majah recorded from Abu Umamah As'ad bin Sahl bin Hunayf that 'Amir bin Rabi'ah passed by Sahl bin Hunayf while he was bathing and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e.,

¹¹ *Fath Al-Bān* 10:163, *Abu Dāwūd* 4:213, and *Tuhfat Al-Aḥwadhī* 6:217

¹² *Muslim* 4:1719

¹³ *Fath Al-Bān* 6:470, *Abu Dāwūd* 5:104, *Tuhfat Al-Aḥwadhī* 6:220, *An-Nasā'i in Al-Kubrā* 6:250, and *Ibn Majah* 2:1164

commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allāh ﷺ and it was said to him (the Prophet ﷺ) that Sahl had been afflicted by a seizure. The Prophet ﷺ then said,

«مَنْ تَتَّبِعُونَ بِهِ؟»

«Who do you blame (or hold responsible) for this?»

The people replied, "Āmir bin Rabī'ah." Then the Prophet ﷺ said,

«غَلَامٌ يَقْتُلُ أَخَاهُ؟ إِنْ رَأَى أَحَدُكُمْ مِنْ أُخِيٍّ مَا يُغْبِيهِ فَلْيَدْعُ لَهُ بِاتِّرَافِهِ»

«Would one of you knowingly kill his brother? If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.»

Then the Prophet ﷺ called for some water and he commanded 'Āmir to perform *Wuḍu'* with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his *Iẓār*. Then the Prophet ﷺ commanded him to pour the water over Sahl. Sufyān said that Ma'mar related from Az-Zuhri that he said, "The Prophet ﷺ ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him."^[1] An-Nasā'ī recorded this *Ḥadīth* through different routes from Abu Umāmah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him."^[2]

The Ḥadīth of Abu Sa'īd Al-Khudri

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ used to seek refuge from the evil eye of the *Jinns* and the evil eye of humans. Then when the *Mu'awwidhatān*^[3] were revealed, he used them (for seeking protection) and abandoned everything else."^[4]

This was recorded by At-Tirmidhi, and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan*."^[5]

[1] *Sunan Ibn Mājah* no. 3509.

[2] An-Nasā'ī in *Al-Kubrā* no. 7617-7619.

[3] *Sūrat Al-Falāq* (113) and *Sūrat An-Nās* (114).

[4] Ibn Mājah 2:1161.

[5] *Tuhfat Al-Aḥwadhī* 6:218, and An-Nasā'ī 8:271.

Another Ḥadīth from Abu Sa'īd

Imām Aḥmad recorded from Abu Sa'īd that Jibrīl came to the Prophet ﷺ and said, "O Muḥammad, are you suffering from any ailment?" The Prophet ﷺ said,

«نعم»

«Yes». Then Jibrīl said,

«بِسْمِ اللَّهِ أَرْفَيْتَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ تُنْفِيكَ، وَابْتِغَايَكَ، بِاسْمِ اللَّهِ أَرْفَيْتَ»

"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allāh cure you, in the Name of Allāh I pray over you for healing."^[1]

This Ḥadīth has been recorded by Muslim and the Sunan compilers except for Abu Dāwūd.^[2]

Imām Aḥmad also recorded from Abu Sa'īd or Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ was bothered by some illness, and Jibrīl came to him and said,

«بِسْمِ اللَّهِ أَرْفَيْتَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ خَابِدٍ وَغَيْرٍ، اللَّهُ يَشْفِيكَ»

"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allāh cure you."^[3]

The Ḥadīth of Abu Hurayrah

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّ الْبُغْضَ حَقٌّ»

"Verily the evil eye is real."^[4]

Both Al-Bukhārī and Muslim recorded this Ḥadīth as well.^[5]

[1] Aḥmad 3:28, 56.

[2] Muslim 4:1718, Taḥfat Al-Aḥwadhī 4:46, and An-Nasā'ī in Al-Kubrā 6:249, and Ibn Mājah 2:1164.

[3] Aḥmad 3:58, 75.

[4] Aḥmad 2:319.

[5] Faṭḥ Al-Bārī 10:213, and Mushm 4:1719.

Ibn Mājah recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْعَيْنُ خَوٌّ»

«The evil eye is real.»^[1]

Ibn Mājah was alone in recording this *Hadīth*.

The *Hadīth* of Asmā' bint 'Umayy

Imām Aḥmad recorded from 'Ubayd bin Rifā'ah Az-Zuraqī that Asmā' said, "O Messenger of Allāh! Verily, Bani Ja'far are afflicted with the evil eye; should I seek to have *Ruqyah*?" The Prophet ﷺ replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَهُ الْعَيْنُ»

«Yes, for if anything could overcome the divine decree, it would be the evil eye.»^[2]

This *Hadīth* has been recorded like this by At-Tirmidhī, Ibn Mājah,^[3] and An-Nasā'ī. At-Tirmidhī said concerning it, «*Ḥasan Ṣaḥīḥ*».^[4]

The *Hadīth* of 'Ā'ishah

Ibn Mājah recorded from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ ordered her to have *Ruqyah* performed as a cure against the evil eye.^[5] This was reported by Al-Bukhārī and Muslim.^[6]

The *Hadīth* of Sahl bin Hunayf

Imām Aḥmad recorded from Abu Umāmah bin Sahl bin Hunayf that his father informed him that the Messenger of Allāh ﷺ went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrār from Al-Juhfah. They stopped there and

[1] Ibn Mājah 2:1159.

[2] Aḥmad 6:438.

[3] *Tuḥfat Al-Aḥwadhī* 6:219, and Ibn Mājah 2:1160.

[4] *Tuḥfat Al-Aḥwadhī* 6:220.

[5] Ibn Mājah 2:1161.

[6] *Faṭḥ Al-Bārī* 10:210, and Muslim 4:1725.

Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Banī 'Ādi bin Ka'b, 'Āmir bin Rabi'ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allāh ﷺ and it was said to him, "O Messenger of Allāh! Can you do anything for Sahl? By Allāh, he has not lifted his head nor has he regained consciousness." The Prophet ﷺ then said,

«مَنْ تَشْهَرُ فِيهِ مِنْ أَحَدٍ؟»

«Do you all blame (or hold responsible) anyone for what has happened to him?»

They said, "Āmir bin Rabi'ah looked at him." So the Prophet ﷺ called 'Āmir and he was very angry with him. He said,

«غَلَامٌ مِثْلُ أَحَدِكُمْ أَحَادٌ، فَلَا إِدَا، رَأَيْتَ مَا تُعْجِزُكَ رَبُّكَ؟»

«Would one of you knowingly kill his brother? Why don't you ask Allāh to bless your brother when you see something (of him) that you like?»

Then the Prophet ﷺ said,

«اَغْسِلْ لَهُ»

«Bathe for him.»

So he ('Āmir) washed his face, his hands, his elbows, his knees, his feet and the inside of his *Izar* (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him.^[1]

The Ḥadīth of 'Āmir bin Rabi'ah

Imām Aḥmad recorded in his *Musnad* that 'Ubaydullah bin 'Āmir said, "Āmir bin Rabi'ah and Sahl bin Hanayf went off together intending to bathe. So they went about their business

[1] Aḥmad 3/486.

using coverings (to cover their nakedness). So 'Āmir removed a cloak of wool that he (Sahl) was using to conceal himself. He ('Āmir) said, 'I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet ﷺ and informed him. Then, the Prophet ﷺ came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«الْبَهْمُ اضْرِبْ عَنْهُ حَرًّا وَمَرْدًا وَوَضْئًا»

«O Allāh! Remove from him its heat, its cold and its pain.»

He (Sahl) then stood up, and Allāh's Messenger ﷺ said,

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَجِبِهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يَتَحَبُّهُ، فَيُبْرِكُ وَإِنَّ الْعَيْنَ خَرَّةٌ»

«If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allāh to bless it for verily, the evil eye is real.»^[1]

The Accusation of the Disbelievers and the Reply to Them

Allāh says,

﴿يَقُولُونَ إِنَّهُ لَمَجْنُونٌ﴾

«and they say, 'Verily, he is a madman!」»

meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'ān. Allāh then says,

﴿وَمَا هُوَ إِلَّا نَذْرٌ لِّلْعَالَمِينَ﴾

«But it is nothing else but a Reminder to all the creatures ('Ālamīn).»

This is the end of the explanation (Tafsīr) of Sūrah Nūn (or Al-Qalam), and all praise and blessing belong to Allāh.

[1] Aḥmad 3-447.

The Tafsir of Sūrat Al-Hāqqah (Chapter - 69)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَالْحَقُّ قَدْ عَلَّمَ الْقُرْآنَ ۚ إِنَّهُ هُوَ أَكْبَرُ مَا تُدْرِكُهُ الْبَصَرُ ۚ كَذَّبَتْ ثَمُودُ بِطَغْوَاهِ ۖ إِذِ انبَعَثَ أَهْبَاسُهَا ۚ سَوَّىٰ لَهُمْ خُفْرًا مِّمَّا عَنِ الْمَكَّةِ غَوْرًا ۖ فَذَرَاهُمْ حَقْرًا ۚ ذِكْرُ الْيَاسِقَاتِ ۖ الَّتِي فِيهَا الْكُنُوزُ ۚ أَلَمْ نُجَمِّدْ لَهُنَّ الْحَمَلُ ۚ فَتَنَّمَّيْنَهُنَّ الْفُجَارُ ۚ فَكُنَّ لَهُنَّ أَغْنَاةً ۖ فَكَرِهْنَ الْمُنَافَاةَ ۚ فَذُرْنَهُنَّ ۚ وَاللَّهُ يَخْتَصِمُ لَهُنَّ الْحُكْمَ ۚ إِنَّهُ هُوَ الْبَاقِي ۚ

41. Al-Hāqqah! ﴿

42. What is Al-Hāqqah? ﴿

43. And what will make you know what Al-Hāqqah is? ﴿

44. Thamūd and 'Ād denied the Qūr'ān! ﴿

45. As for Thamūd, they were destroyed by the Taghuyah! ﴿

46. And as for 'Ād, they were destroyed by a wind, Sannar 'Afyah! ﴿

47. Which Allāh imposed on them for seven nights and eight days (in succession), so that you could see men lying prostrate, as if they were trunks of date palms, Khawayyah! ﴿

48. Do you see any restrainers of them? ﴿

49. And Fir'aun, and those before him and the cities overthrown committed Al-Khaṣā'is! ﴿

50. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabīyah! ﴿

51. Verily, when the water rose beyond its banks, We carried you in the ship! ﴿

52. That We might make it an admonition for you and that it

might be retained by the retaining ears.﴾

Warning concerning the Greatness of the Day of Judgement

Al-Hāqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allāh has declared the greatness of this matter. So He says,

﴿وَمَا تُدْرِكُهُ مَا لَاقَاهُ﴾

﴿And what will make you know what Al-Hāqqah is?﴾

Mention of the Destruction of the Nations

Then Allāh mentions the destruction of the nations that denied the Resurrection. He says,

﴿لَا تَنْصُرُهُمْ كُنُوزُهُمْ﴾

﴿As for Thamūd, they were destroyed by the Ṭāghīyah!﴾

It is the cry which will silence them, and the quake that will silence them. Qatādah said similar to this when he said, "Aṭ-Ṭāghīyah is the shout."^[1] Mujahid said, "Aṭ-Ṭāghīyah means the sins." This was also said by Ar-Rabī' bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following Āyat as proof for his statement,

﴿كَذَّبَتْ ثَمُودُ بِطَوَافِئِهِ﴾

﴿Thamūd denied through their transgression.﴾

Then Allāh says,

﴿وَمَا عَسَىٰ أَنْ يَكُونَ سَرْجَرٌ﴾

﴿And as for 'Ād, they were destroyed by a wind Ṣarṣar﴾

meaning, a cold wind. Qatādah, As-Suddi, Ar-Rabī' bin Anas and Ath-Thawri all said about,

﴿عَبْرٌ﴾

﴿'Āṭīyah﴾

"This means severe blowing of the wind." Qatādah said, "It

[1] Aṭ-Ṭabari 23:571.

blew fiercely upon them until it pierced their hearts."^[1] Ad-Dahhāk said,

﴿سَرْسَرٌ﴾

﴿Sarsar﴾ "This means cold, and

﴿عَيْسٌ﴾

﴿Āṭiyah﴾ means, it blew fiercely upon them without any mercy or blessing."^[2] 'Alī and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."^[3]

﴿سَخَّرَ مَا عَلَيْهِمْ﴾

﴿Which Allāh imposed on them﴾ meaning, He made it overpower them.

﴿سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا﴾

﴿for seven nights and eight days Husūm﴾ Husūm means, complete, successive and unfortunately evil. Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Ikrimah, Ath Thawri and others all said, "Husūm means in succession."^[4] It has been reported that Ikrimah and Ar Rabi' bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allāh's statement,

﴿فِي أَيَّامٍ مِّنْهُنَّ﴾

﴿in days of calamity﴾ (41:16)

It has been said that it is that which people now call *A'jāz* (apparently used to mean evil devastation). It seems as though the people took this term from Allāh's statement,

﴿وَنَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُفِصُّوا عَلَى حَوْبِهِ﴾

﴿so that you could see the people lying toppled, as if they were A'jāz (trunks) of date palms, Khawiyah﴾

Ibn 'Abbās said about,

﴿حَوْبُهُ﴾

[1] At-Ṭabari 23:572.

[2] At-Ṭabari 23:572.

[3] At-Ṭabari 23:572.

[4] At-Ṭabari 23:573, 574

﴿Khāwiyah﴾

"It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«نُعِزَّتْ بِالْمُعْبَا وَأُفِيكَتْ غَادَ بِالذَّبُورِ»

«I was helped by an easterly wind and the people of 'Ād were destroyed by a westerly wind.»^[1]

﴿هَلْ رَأَوْا فَمَا يُكَذِّبُ﴾

«Do you see any remnants of them?»

meaning, 'do you find any one of them left or anyone who even attributes himself to being from them?' Rather they are all gone, right down to the last of them, and Allāh did not make for them any successors.

Then Allāh says,

﴿رَبُّهُمُ جَعَلَهُمْ قَبْلَهُ﴾

﴿And Fir'aun and those before him committed (sin)﴾ This has been recited with a *Kasrah* under the letter *Qāf* (in the word *Qabalahū*, as *Qiblahū*), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a *Fathah* over the letter *Qāf* (as the word *Qablāhū*), which means those nations before him who were similar to him. Concerning Allāh's statement,

﴿وَقَدْ كُفِّرَتْ﴾

﴿the overthrown cities﴾ those nations that rejected their Messengers.

﴿يَكْفُرُونَ﴾

﴿committed Al-Khāfi'ah.﴾ Al-Khāfi'ah means their rejection of what Allāh revealed. Ar-Rabi' said,

^[1] Muslim 2:617.

﴿بِقَائِهِمْ﴾

﴿committed Al Khāfi'ah.﴾

"This means disobedience" Mujāhid said, "They committed errors."⁽¹⁾ Thus, Allāh says,

﴿فَعَصَوْا رَسُولَ رَبِّهِمْ﴾

﴿And they disobeyed their Lord's Messenger,﴾

meaning they were all of the same type, they all denied the Messenger of Allāh who was sent to them. As Allāh says,

﴿كُلٌّ كَذَّبَ الرُّسُلَ هُمْ وَرَبُّهُمُ﴾

﴿Everyone of them denied the Messengers, so My threat took effect.﴾

So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allāh says,

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

﴿The people of Nūh belied the Messengers﴾

﴿كَذَّبَتْ عَادُ الْمُرْسَلِينَ﴾

﴿'Ād belied the Messengers.﴾

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ﴾

﴿Thamūd belied the Messengers.﴾

However, only one Messenger came to every nation. Thus, Allāh says here,

﴿فَعَصَا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ لَذَّةَ رَابِيَةٍ﴾

﴿And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah ﴾

Rābiyah means, great, severe and painful. Mujahid said, "Rābiyah means severe."⁽²⁾ As-Suddī said, "It means destructive."

⁽¹⁾ Aṭ-Ṭabari 23:576.

⁽²⁾ Aṭ-Ṭabari 23:577.

A Reminder about the Blessing of the Ship

Then, Allāh says,

﴿فَإِذَا كَانَتْ لَهَا الْوَادِي﴾

﴿Verily, when the water rose beyond its limits,﴾

meaning, it rose up over its shores by the leave of Allāh and it overcame all that existed. Ibn 'Abbās and others said, "The water rising beyond its boundary means it increased abundantly."⁽¹⁾ This happened due to the supplication of Nūḥ against his people when they denied him, opposed him and worshipped other than Allāh.

Therefore, Allāh answered his supplication and the people of the earth were covered with the flood except for those who were with Nūḥ in the ship. Thus, are humans all from the loins of Nūḥ and his progeny. For this reason Allāh reminds humanity of His blessing,

﴿فَإِذَا كَانَتْ لَهَا الْوَادِي فَحَمَلْنَا فِيهَا الْبُلُوكَ﴾

﴿Verily, when the water rose beyond its limits, We carried you in the ship.﴾

meaning, a ship running along upon the surface of the water.

﴿وَجَعَلْنَا لَكُمْ فِيهَا مَرْجَاتٍ﴾

﴿That We might make it an admonition for you﴾

The pronoun "it" here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, 'We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas.' This is as Allāh says,

﴿وَجَعَلْنَا لَكُمْ فِيهَا مَرْجَاتٍ مَّا تَرْكَبُونَهَا يُخْرِجُكُم مِّنْهَا إِلَىٰ طُغْيَانٍ ثُمَّ تَذَكَّرُونَ إِنَّكُمْ عِنْدَ رَبِّكُمْ فِي آيَاتٍ﴾

﴿تَتَذَكَّرُونَ﴾

﴿and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon﴾
(43:12,13)

^[1] Al-Jahari 23:577.

And Allāh said,

﴿وَرَبَّاهُمْ لَنَا حَلَا دُرُيَّتَهُمْ فِي الْفُلِ الْمَشْهُورِ ۖ وَصَفَّاهُمْ بَيْنَ يَدَيْهِ مَا يَرْكَبُونَ ۚ﴾

﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴾ (36 41,42)

Qatādah said, "Allāh caused this ship to remain until the first people of this Ummah saw it"¹¹. However, the first view (that it refers to all ships in general) is the most apparent. Allāh continues saying,

﴿وَبَيَّنَّا أُنْذَرِيبَهُ﴾

﴿and that it might be retained by the retaining ears.﴾

meaning, that a receptive ear may understand and reflect upon this bounty. Ibn 'Abbas said, "This means an ear that is retentive and hearing"¹². Qatādah said,

﴿أَنْذَرِيبَهُ﴾

﴿by the retaining ears.﴾ means, "An ear that Allāh gives intelligence, so it benefits by what it hears from Allāh's Book." Aḍ Ḍaḥḥāk said,

﴿وَبَيَّنَّا أُنْذَرِيبَهُ﴾

﴿and that it might be retained by the retaining ears﴾ (69 12) means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains

﴿إِنَّمَا نَحْنُ فِي كَثِيرٍ مِّنْهُ وَجِدَّ بَيْنَ رَبِّهِ وَالْأَرْضِ وَالْجِبَالِ نَدَّاهُ وَكَأَنَّ أَهْلَهُ ۖ فَوَيْبُهُ وَفَقَبُ
لَوَاهُ رَبِّهِ ۖ وَنَسَقَ الْبَلَدَ بَيْنَ يَدَيْهِ رَبِّهِ ۖ وَالْقَلْبُ عَنْ أَرْبَابِهِمْ رَجُلٌ عَرَسَ رَبَّهُ فَوَيْبُهُ
بَيْنَ قَبْضِهِ ۖ وَفَوَيْبُهُ تَرَسُّوْنَ لَا تَحْمِلُ بَعْدَ كَلِمَةٍ ۖ﴾

﴿13. Then when the Trumpet will be blown with one blowing.﴾

﴿14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴾

¹¹ Aḥ Ṭabari 23:578.

¹² Aḥ Ṭabari 23:579.

﴿15. Then on that Day shall the Event occur.﴾

﴿16. And the heaven will be rent asunder, for that Day it will be frail and torn up.﴾

﴿17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.﴾

﴿18. That Day shall you be brought to Judgement, not a secret of you will be hidden.﴾

A Mention of the Horrors of the Day of Judgement

Allāh informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allāh wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing.^[1] It is emphasized here that it is one blowing, because the command of Allāh cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allāh goes on to say,

﴿وَجِبَالٌ فَالِقَاتٌ فَمَكَّنَا مِنْهُنَّ الْأُتَادَ﴾

﴿And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴾

meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

﴿مَوْبِدٍ وَأَقْبَسَ الْوُاقِعَةَ﴾

﴿Then on that Day shall the Event occur.﴾

meaning, the Day of Judgement.

﴿وَأَنشَأَتِ النَّفْسَ مَعَى رِيحٍ رَابِعَةٍ﴾

^[1] The majority of scholars say that there are two times the Trumpet is blown. The saying that there are three is based upon unauthentic narrations as explained earlier. See volume seven, the *Tafsir* of Sūrat An-Naml (27:87) and the discussion following it.

«And the heaven will be rent asunder, for that Day it will be frail and torn up.»

Ibn Jurayj said, "This is like Allāh's statement,

﴿وَنُفِثَ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

«And the heaven shall be opened, it will become as gates.»
(78:19)

Ibn 'Abbās said, "It (the sky) will be torn apart and the Throne will be near it."

﴿وَالَّذِينَ عَلَى الْأَرْحَامِ﴾

«And the angels will be on its sides,» The word *Malak* here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabi' bin Anas said concerning Allāh's statement,

﴿وَالَّذِينَ عَلَى الْأَرْحَامِ﴾

«And the angels will be on its sides,»

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth." Concerning the statement of Allāh,

﴿وَيَحْمِلُ عَرْشَ رَبِّكَ ثَمَنًا يَوْمَئِذٍ ثَمَنًا﴾

«and eight angels will, that Day, bear the Throne of your Lord above them »

means, on the Day of Judgement eight angels will carry the Throne. Abu Dāwud recorded from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said,

«أَوَّلَ لِي أَنْ أَخَذْتُ عَنْ قَلْبِ مَنْ مَلَائِكَةٍ هُوَ ثَمَالِي مِنْ حَمَلَةِ الْعَرْشِ أَنْ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مِائَةُ سَنَةٍ»

«I was permitted to speak about one of the angels among those angels who carry the Throne of Allāh. Between the lobe of his ear to his shoulder is the distance of seven hundred years (of travelling) »

This is the wording recorded by Abu Dawud.^[1]

^[1] Abu Dāwud 5:95.

The Children of Ādam being presented before Allāh

Concerning the statement of Allāh,

﴿يَوْمَ تَمُوتُ أَمْشَرُ لَا تَكُنْ مِنْكُمْ خَبِيرًا﴾

«That Day shall you be brought to Judgement, not a secret of you will be hidden.»

meaning, 'you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allāh says,

﴿لَا تَكُنْ مِنْكُمْ خَبِيرًا﴾

«not a secret of you will be hidden.»

Imām Ahmad recorded from Abu Mūsā that the Messenger of Allāh ﷺ said,

«يُفْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ، فَأَمَّا عَرَضَاتَانِ فَجِدَالٌ وَمُتَافِيرٌ، وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ يُعْزَى الصُّحُفُ فِي الْأَيْدِي فَأَجْزَأُ يَمِينِهِ رَاجِدٌ شِمَالِهِ»

‘The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.’ Ibn Mājah and At-Tirmidhi¹ both recorded this Hadīth.

﴿فَأَمَّا مَنْ أَدْبَرَ بَصِيرَتَهُ فَقَالَ هَؤُلَاءِ كَذَبُوا بِحَقِّي﴾
 ﴿وَأَمَّا مَنْ أَدْبَرَ بَصِيرَتَهُ فَقَالَ هَؤُلَاءِ كَذَبُوا بِحَقِّي﴾
 ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

419. Then as for him who will be given his Record in his right hand will say ‘Here! read my Record!’

420. “Surely, I did believe that I shall meet my account!”

¹ Ahmad 4:414, Ibn Mājah 2:1430 Tuhfat Al-Ahwadhi 7 111. This is narrated from Al-Hasan Al-Basri whom most of the scholars say did not hear from Abu Mūsā, so according to the majority, it is a disconnected narration.

﴿21. So, he shall be in a life, well-pleasing.﴾

﴿22. In a lofty Paradise.﴾

﴿23. The fruits in bunches whercof will be low and near at hand ﴾

﴿24 Eat and drink at ease for that which you have sent on before you in days past!﴾

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allāh informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

﴿هَؤُلَاءِ قَوْمٌ كَاتِبُونَ﴾

﴿Here! read my Record!﴾

meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allah replaced their bad deeds (evils) with good deeds. 'Abdur-Rahmān bin Zayd said, "The meaning of

﴿هَؤُلَاءِ قَوْمٌ كَاتِبُونَ﴾

﴿Here! read my Record!﴾

is 'Here, read my Book.'... The suffix 'Um' is a grammatical addition." This is what he ('Abdur-Rahmān) said. It seems apparent that the suffix 'Um' means here you all.'

Ibn Abi Hātim recorded that 'Abdullāh bin 'Abdullāh bin Hanzalah - and he (Hanzalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allāh will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, 'Did you do this?' The servant will respond, 'Yes my Lord.' Then Allāh will say to him, 'I will not expose you (or dishonor you) for it, for verily, I have forgiven you.' The person will then say, 'Here (you all) read my Book!'"

﴿إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ بِحَسَبِئِي﴾

﴿Surely, I did believe that I shall meet my account!﴾

This will be when he (the servant of Allāh) will be saved from being disgraced and exposed on the Day of Judgement.

In the *Ṣaḥīḥ*, it is recorded from Ibn 'Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allāh ﷺ saying,

«يُذْنِي اللَّهُ الْعَذَابَ يَوْمَ الْقِيَامَةِ فَيَقْرُؤُهُ بِذُنُوبِهِ كُلِّهَا، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ خَلَّتْ قَالَ اللَّهُ تَعَالَى: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَخْفِيهَا لَكَ الْيَوْمَ، ثُمَّ يُعْطَى كِتَابَتْ حَسَنَاتِهِ بِمِيزَانٍ وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ يَقُولُ: «لَأَشْهَدَ» هَذَلِكَ الْفَيْسُ كَذِبًا عَنْ رَبِّهِمْ أَلَا لَيْسَ اللَّهُ عَلَى الْعَالَمِينَ»

«Allāh will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, «"These are those who lied on their Lord, and verily, the curse of Allāh is on the wrongdoers."»¹¹

Allāh's statement,

«إِنِّي كُنْتُ لَكَ مِنَ الْغَافِلِينَ»

«Surely, I did believe that I shall meet my account!»

means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allāh says,

«الَّذِينَ يَقُولُونَ إِنَّهُمْ لَمَلَكُوا رَبَّهُمْ»

«(They are those) who are certain that they are going to meet their Lord» (2:46)

Allāh then says,

«مَهْزُودٌ بِحَسَنَاتِهِمْ»

«So he shall be in a life, well-pleasing.» (69:21) meaning, pleasant.

«فِي حَسَنَاتِهِمْ»

¹¹ Aḥmad 2:74, Al-Bukhārī 4685, and Muslim 1768.

﴿In a lofty Paradise,﴾ meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Ṣaḥīḥ that the Prophet ﷺ said,

«إِنَّ الْجَنَّةَ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا تَبِينُ السَّمَاءُ وَالْأَرْضُ»

«Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.»^[1]

Then Allāh says,

﴿مُلَوَّنًا ذِيَّةً﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾

Al-Barā' bin 'Āzib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed."^[2] More than one person has said this.

Then Allāh says,

﴿كُلُوا وَشَرِبُوا هَبْطًا وَنَعْلَةً بِمَا أُنْفَخْتُمْ بِهِ الْأَنَارَ لِقَائِهِ﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾

meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«اغْتُلُوا وَامْدُدُوا وَقَارِبُوا، وَاغْتُمُوا أَنْ أَحَدًا يَكُنْ لَنْ يَدْخُلَهُ عَنْهُ لُجَّةٌ»

«Work deeds, strive, seek to draw near (to Allāh) and know that none of you will be admitted into Paradise because of his deeds.»

They (the Companions) said, "Not even you O Messenger of Allāh?" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ بِهِ وَفَضْلٍ»

«Not even me, except if Allāh covers me with mercy from Himself and grace.»^[3]

[1] Al-Bukhārī no. 2790.

[2] Aṣ-Ṭabarī 23 586

[3] Fath Al-Ran 11-300.

﴿37. None will eat it except the Khaṭ'ān.﴾

The Bad Condition of Whoever is given His Record in His Left Hand

These Āyāt inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allāh. At this time he will be very remorseful.

﴿مَنْ يُؤْتِ رَبُّهُ أَلَّهُمْ كَبِيرَةً ۚ وَكَأَنَّهُ لَمْ يُرَ مَا جَاءَهُ ۚ يَلْبِسُ ثَوْبًا كَتَبَ الْفَاسِدَ﴾

﴿(He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..."﴾

Ad-Dahhāk said, "Meaning a death which is not followed by any life." Likewise said Muḥammad bin Ka'b, Ar-Rabi' and As-Suddi. Qatādah said, "He will hope for death even though in the worldly life it was the most hated thing to him."¹¹

﴿أَمْ لِي لَمْ يَكُنْ لِي سَعَةٌ ۖ وَمَا كُنْتُ بِمُعِزٍّ ۚ﴾

﴿My wealth has not availed me; my power has gone from me.﴾ means, 'my wealth and my honor did not protect me from the punishment of Allāh and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allāh says,

﴿جَذَبْنَاهُ بِالْأُذُنِ ۚ أَلَمْ نَقُلْ لَهُمْ إِنَّهُ كَذَّابٌ ۚ﴾

﴿Seize him and fetter him; then throw him in the blazing Fire.﴾ meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it.

Allāh said,

﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۚ﴾

﴿Then fasten him on a chain whereof the length is seventy cubits!﴾

¹¹ At-Ṭabari 23:587.

Ka'b Al Aḥbār said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-'Awfī reported that Ibn 'Abbās and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel."¹¹ Ibn Jurayj reported that Ibn 'Abbās said,

﴿تَنْزِكٌ﴾

﴿Then fasten him﴾ "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this [chain] just like locusts are arranged on a stick that is being roasted." Al-'Awfī reported from Ibn Abbās that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet."¹² Imām Aḥmad recorded from 'Abdullah bin 'Amr that the Messenger of Allah ﷺ said,

«لَوْ أَنَّ رَصَافَةً بِنْتُ هَيْدٍ وَأُشَارَ بِرَأْسِ خُضَيْفَةٍ أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ نَهْرَةٌ حَمِيقَةٌ سَبْعٌ، لَبَلَّتِ الْأَرْضَ قَبْلَ اللَّيْلِ زَوْجًا أَتَتْهَا أُرْسِلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفَةً اللَّيْلِ وَاتَّهَارَ قَبْلَ أَنْ تَنْتَعِ قَعْرُهَا أَوْ أَصْلُهَا»

*"If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty full seasons, night and day, before it would reach its (Hell's) cavity or base."*¹³

At-Tirmidhī also recorded this Ḥadīth and he said, "This Ḥadīth is *Hasan*."¹⁴ Concerning Allāh's statement,

﴿يَوْمَ كَانَ لَا يُؤْمِنُ بِأَنَّهُ الْقَدِيرُ﴾ وَلَا يُعْزِزُ عَلَى طَلَمٍ أَيْتَكْبِرُ ﴿٦٦﴾

﴿Verily, he used not to believe in Allāh, the Most Great, and urged not on the feeding of the poor﴾

meaning, he did not establish the right of Allāh upon him, of obedience to Him and performing His worship. He also did not benefit Allāh's creation nor did he give them their rights. For

¹¹ At-Ṭabari 23:589

¹² At Ṭabari 23:589

¹³ Aḥmad 2:197.

¹⁴ *Tahfut Al-Aḥwadhī* 7:313.

verly, Allāh has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allāh also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allāh commanded performance of the prayer and the payment of Zakāh. When the Prophet ﷺ was [in his last moments] near death he said,

«الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«The prayer (Aṣ-Ṣalāh) and your right hand possessions (i.e., slaves).»^[1]

Allāh says,

«يَسِّرْ لَهُ الْيَوْمَ هَذَا خَيْرٌ مِنْهُ وَلَا يَأْكُلُ إِلَّا بِمِنْ عَيْنِيَوْمَ لَا يَأْكُلُ إِلَّا لِحَيْثُورِهِ»

«So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the Khāṭi'ūn.»

meaning, there is no one today who can save him from the punishment of Allāh, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatadah said, "It will be the worst food of the people of the Hellfire."^[2] Ar-Rabī' and Ad-Ḍahhak both said, "It [Ghislūn] is a tree in Hell." Shabīb bin Bishr reported from 'Ikrimah that Ibn 'Abbās said, 'Ghislūn will be the blood and fluid that will flow from their flesh.' 'Alī bin Abī Ṭalhah reported from Ibn 'Abbās that he said, 'Ghuslūn is the pus of the people of the Hellfire.'

«وَلَا أَقْسَمُ بِمَا تُصِرُّونَ عَلَيْهِ وَمَا لَا تُصِرُّونَ عَلَيْهِ إِنَّمَا يَقُولُ رَسُولُ رَبِّكَ قَوْلًا وَثِقًا وَمَا يَقُولُ شَيْءٌ قَلِيلًا»

«وَأَقْسَمُ بِمَا لَا تُصِرُّونَ عَلَيْهِ وَمَا لَا تُصِرُّونَ عَلَيْهِ إِنَّمَا يَقُولُ رَسُولُ رَبِّكَ قَوْلًا وَثِقًا وَمَا يَقُولُ شَيْءٌ قَلِيلًا»

«38. So, I swear by whatsoever you see,»

«39. And by whatsoever you see not,»

«40. That this is verily the word of an honored Messenger.»

«41. It is not the word of a poet, little is that you believe'»

«42. Nor is it the word of a soothsayer, little is that you

^[1] An-Nasā'ī in Al-Kubrā 4:258

^[2] At-Tabarī 23:591.

remember!﴿

﴿43. This is the revelation sent down from the Lord of all that exists.﴾

The Qur'ān is the Speech of Allāh

Allāh swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'ān is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allāh says,

﴿أَلَمْ يَكُنْ بِشَيْءٍ مُّشْفِقًا ۚ وَمَا يَنْهَىٰ عَنْهُ الْمَلَأُ إِنَّهُ يَقُولُ رَبُّكَ كَبِيرٌ ۝﴾

﴿So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.﴾

meaning, Muḥammad ﷺ. Allāh gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allāh gave this description to the angelic Messenger in Sūrat At-Takwīr, where he said,

﴿إِنَّهُ يَقُولُ رَبُّكَ كَبِيرٌ ۚ وَهُوَ بِيَدِهِ غَوْثٌ يَكْفِيهِ كُلُّ شَيْءٍ ثُمَّ أَعْيَا ۝﴾

﴿Verily, this is the Word of (this Qur'ān brought by) a most honorable messenger. Owner of power (and high rank) with Allāh, the Lord of the Throne. Obeyed and trustworthy.﴾ (81:19-21)

And here, it refers to Jibrīl. Then Allāh says,

﴿وَمَا يَكُنْ بِمَجْنُونٍ ۝﴾

﴿and your companion is not a madman.﴾ (81:22, meaning, Muḥammad ﷺ.

﴿وَلَقَدْ رَآهُ بِالنَّازِ ۝﴾

﴿And indeed he saw him in the clear horizon.﴾ (81:23) meaning, Muḥammad ﷺ saw Jibrīl in his true form in which Allāh created him.

﴿وَمَا مَرَّ عَلَى الْقَيْ ۝﴾

فَقَسْرُ لَهُ لَوْمْ فَهُنَا جَمْعٌ ۖ وَلَا طَعْمٌ ۖ لَأَمِنْ عَلَيْكَ ۖ لَا أَلَا قَلْبُ ۖ
إِلَّا الْخَطْبُورُ ۖ فَلَا قِيمَ بِمَا تُبْجِرُونَ ۖ وَمَا لَا تُبْجِرُونَ ۖ
تَقُولُونَ رَسُولٌ كَرِيمٌ ۖ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۖ
وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَدْكُرُونَ ۖ نَبِيٌّ مِنْ رَبِّ الْعَالَمِينَ ۖ وَأَنْزَلَ
فَعُولٌ عَشَاءً جَعَلْنَا الْأَدْوِيلَ ۖ الْأَخْسَاءُ وَنَبِيٌّ ۖ ثُمَّ لَقَطْنَا
بَنَاتُ نَارِينَ ۖ فَاصْبِرْ مِنْ أَمْرِنَا حَتَّىٰ نُنْزِلَ ۖ وَبِهِ سَازِغٌ
لِّلشَّافِينَ ۖ وَإِنَّا لَنَعْلَمُ أَنَّكَ مَكْرُوكٌ كَذِبٌ ۖ وَإِنَّا لَنَحْمِصُهُ عَلَى
الْكَافِرِينَ ۖ وَنُفِصْنَا الْقِيَمَ ۖ فَاصْبِرْ بِأَمْرِ رَبِّكَ الْعَلِيمِ ۖ

سُورَةُ الْمُجَادَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَأَلَ سَائِلٌ بِمَا يُدْعَى ۖ يَكْفُرُونَ لَيْسَ لَدُنَّ رَبِّكَ
تُؤَدَّى الْعَصَابِ ۖ تَعْرِجُ الْمَنَاقِبُ كَقَوْلِ الْبُيُوتِ
يُؤَدَّى بِقَدَارِ الْحَمِيمِ ۖ فَاصْبِرْ صَبْرًا حَسِيدًا ۖ
إِنَّمَا هُوَ وَفْقُ عِيدٍ ۖ وَرَفْعُهُ لَوْمَةٍ ۖ يَوْمَ تَكُونُ لَسَانًا كَالْقَلَمِ
رَنُوكُونَ لَهَا لَآلَ كَالْعَهْدِ ۖ وَلَا تَنْشُئُ حَمِيدًا حَمِيمًا ۖ

And he is not *Danin* with the Unseen. (81.24) meaning, suspicious.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

And it (the Qur'an) is not he word of the out-cast *Shaytān*. (81.25)

This is similar to what is being said here.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۖ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَدْكُرُونَ

It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!

So in one instance Allāh applies the term messenger to the angelic Messenger

and in another instance He applies it to the human Messenger (Muhammad ﷺ). This is because both of them are conveying from Allāh that which has been entrusted to them of Allah's revelation and Speech. Thus, Allāh says,

نَبِيٌّ مِنْ رَبِّكَ تَنْبِيْهُنَّ

This is the revelation sent down from the Lord of all that exists.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۖ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَدْكُرُونَ ۖ نَبِيٌّ مِنْ رَبِّكَ تَنْبِيْهُنَّ ۖ فَاصْبِرْ بِأَمْرِ رَبِّكَ الْعَلِيمِ ۖ

44. And if he had forged a false saying concerning Us,

- ﴿45. We surely would have seized him by his right hand,﴾
 ﴿46. And then We certainly would have cut off Al-Watīn from him,﴾
 ﴿47. And none of you could have prevented it from him﴾
 ﴿48. And verily, this is a Reminder for those who have Taqwā﴾
 ﴿49. And verily, We know that there are some among you that deny﴾
 ﴿50. And indeed it will be an anguish for the disbelievers.﴾
 ﴿51. And verily, it (this Qur'ān) is an absolute truth with certainty.﴾
 ﴿52. So, glorify the Name of your Lord, the Most Great.﴾

If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him

Allāh says,

﴿وَإِن يَدْعُنَا إِلَىٰ شَيْءٍ نَّهَىٰ عَنْهُ﴾

﴿And if he had forged a false saying concerning Us,﴾

meaning, 'if Muḥammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muḥammad did not do any of this (as the disbelievers claimed).' Thus, Allāh says,

﴿لَآ يَسْتَأْذِنُ بَشِيرٌ وَلَا نَذِيرٌ﴾

﴿We surely would have seized him by his right hand,﴾

It has been said that this means, 'We would seize him by the right hand because it is more stronger in grabbing.'

﴿ثُمَّ لَنَقْطَعَنَّ مِنْهُ السَّبْعَ﴾

﴿And then We certainly would have cut off Al-Watīn from him,﴾

Ibn 'Abbās said, "It (Al-Watīn) refers to the artery of the heart,

and it is the vein that is attached to the heart.^[1] This has also been said by Tkrimah, Sa'īd bin Jubayr, Al-Hākim, Qatādah, Aḍ-Ḍaḥḥāk, Muslim Al-Baṭīn and Abu Sakhr Ḥumayd bin Ziyād.^[2] Muḥammad bin Ka'b said, "It (Al Watin) is the heart, its blood, and whatever is near it."^[3] Concerning Allāh's statement,

﴿مَا مَكَرَ مِنْ قَوْمٍ عَصَىٰ رَبَّهُمْ﴾

﴿And none of you could have prevented it from him.﴾

means, 'none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muḥammad ﷺ) is truthful, righteous and guided because Allāh determined what he is to convey from Him, and Allāh helps him with fantastic miracles and definite proofs.

Then Allāh says,

﴿وَالْقُرْآنُ تِلْكَ الذِّكْرُ﴾

﴿And verily, this (Qur'an) is a Reminder for those who have Taqwā﴾

meaning, the Qur'an. This is just as Allāh says,

﴿قُلْ هُوَ الْكِتَابُ الْمُنِيرُ وَهُوَ الْقُرْآنُ يُنْزِلُ فِيهِ الْهُدَىٰ وَالْكَوْنُ لَا يَضَلُّ فِيهِ الْهَادِهُ وَهُوَ عَيْنُهُمْ﴾

﴿Say: "It is for those who believe, a guide and a healing, And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them."﴾

Then Allāh says,

﴿وَمَا تَكْفُرُ مِنْهُ إِلَّا الْأَكْثَرُ الْأَكْثَرُ﴾

﴿And verily, We know that there are some among you that deny (this Qur'an)﴾

meaning, with this explanation and clarification, there will still be among you those who reject the Qur'an. Then Allāh says,

[1] At-Ṭabarī 23:593.

[2] At-Ṭabarī 23:593, 594, and Ad-Durr Al-Manthūr 8:276

[3] Al-Qurṭubī 18:276.

﴿وَأِنَّهُ لَأَمْرٌ مِنَ الْكَاثِرِينَ﴾

«And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection).»

Ibn Jarir said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement."^[1] He (Ibn Jarir) also mentioned a similar statement from Qatādah.^[2] It is possible that the meaning of the pronoun (it) may also refer to the Qur'ān, in which case the verse would mean that the Qur'ān and belief in it are a cause of anguish for the disbelievers. This is as Allāh says,

﴿كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْكَاثِرِينَ لَا يُؤْمِنُونَ بِهِ﴾

«Thus have We caused it (the denial of the Qur'ān) to enter the hearts of the criminals. They will not believe in it.»
(26:200,201)

And Allāh said,

﴿وَسَيُجْعَلُ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

«And a barrier will be set between them and that which they desire» (34:54).

Therefore, Allāh says here,

﴿وَأِنَّهُ لَحَقُّ الْيَقِينِ﴾

«And verily, it (this Qur'ān) is an absolute truth with certainty.»

meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allāh says,

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْوَاسِعِ﴾

«So glorify the Name of your Lord, the Most Great.»

meaning, He Who sent down this magnificent Qur'ān.

This is the end of the explanation (Tafsīr) of Sūrat Al-Hāqqah. And to Allāh belong all praise and blessings.

^[1] At-Tabari 23:595.

^[2] At-Tabari 23:595.

The Tafsir of Sūrah Sa'ala Sā'il^[1] (Chapter - 70)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سَأَلَ سَائِلٌ بِعَذَابٍ مُّهِينٍ ۚ
لِّلْكَافِرِينَ فِى أَلْمِيقَاتٍ ۚ
يَوْمَ تَوُودُ الْمَلَائِكَةُ أَرْسِلْ لَنَا
مَتَرًا مِّنَ السَّمَاءِ ۖ تَجْرِي
فِيهِ الْأنْهَارُ ۖ وَتُفْرِغُ فِيهِ
الْمَلَأُ ۚ وَتَقْطَعُ فِيهِ
الْأَفْئِدَةُ ۚ وَتَمُوتُ فِيهِ
الْأَنْفُسُ ۚ وَتُجْزَىٰ فِيهِ
الْجَنَاحُ بِمِثْقَلِ ذَرَّةٍ ۚ
وَهُوَ السَّاعِى ۚ

- ﴿1. A questioner asked concerning a torment about to befall﴾
- ﴿2. Upon the disbelievers, which none can avert.﴾
- ﴿3. From Allah, the Lord of the ways of ascent.﴾
- ﴿4. The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years﴾
- ﴿5. So be patient, with a good patience﴾
- ﴿6. Verily, they see it (the torment) afar off.﴾
- ﴿7. But We see it near﴾

A Request to hasten the Day of Judgement

سَأَلَ سَائِلٌ بِعَذَابٍ مُّهِينٍ ۚ

﴿A questioner asked concerning a torment about to befall﴾

This Āyah contains an assumed meaning that is alluded to by the letter "Ba" It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allah's statement,

رَسَّاسُكَ بِالْعَذَابِ زَلَّىٰ يَوْمَئِذٍ ۚ اللَّهُ وَعْدُ ۚ

^[1] This Surah is commonly referred to as Al Ma'arij

﴿And they ask you to hasten on the torment! And Allāh fails not His promise﴾ (22.47)

meaning, that its torment will occur and there is no avoiding it. Al 'Awfī reported from Ibn 'Abbas concerning the Āyah,

﴿سَأَلُوا رَبَّهُمْ جَدًّا﴾

﴿A questioner asked concerning a torment about to befall﴾

"That is the questioning of the disbelievers about the torment of Allāh and it will occur to them"¹ Ibn Abī Na'īh reported from Mujāhid that he said concerning Allāh's statement

﴿سَأَلُوا رَبَّهُمْ﴾

﴿A questioner asked﴾, "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

﴿ظَنَّمُوا أَن كَلَّمَ مَعَهُمْ هُوَ الَّذِي يَنْزِلُ فِي يَدَيْكَ فَانْظُرْ عَلَيْنَا جَمْعًا مِّنْ سَمَكٍ أَوْ آتِنَا
مَذْقَابَ الْمَوْتِ﴾

﴿O Allāh! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment﴾² (8.32) Allāh's statement,

﴿وَعِبْرَةٌ لِّلْكَافِرِ﴾

﴿about to befall (Wāqī') upon the disbelievers,﴾ means, it is waiting in preparation for the disbelievers. Ibn 'Abbās said, "Wāqī' means coming."

﴿لَا يَنْفَعُ﴾

﴿which non can avert﴾ meaning, there is no one who can repel it if Allāh wants it to happen. Thus, Allāh says,

﴿يَوْمَ يَنْفَعُ يَوْمَ الْقِيَامَةِ﴾

﴿From Allāh, the Lord of the ways of ascent (Al-/Aa'ārij).﴾

¹) At-Tabari 23:599

²) At-Tabari 23:599.

The Tafsir of "Lord of the ways of ascent"

'Alī bin Abi Talhah reported from Ibn 'Abbās, "Lord of the ways of ascent means loftiness and abundance."⁽¹⁾ Mujāhid said, "Lord of the ways of ascent means the ways of ascension into the heavens."⁽²⁾ Concerning Allāh's statement,

﴿سَخَّرَ الْمَلَائِكَةَ وَالرُّوحَ إِلَيْهِ﴾

﴿The angels and the Rūḥ Ta'riḥ to Him﴾

'Abdur-Razzāq reported from Ma'mar from Qatadah that *Ta'riḥu* means to ascend. In reference to the *Rūḥ*, Abu Sālih said, "They are creatures from the creation of Allāh that resemble humans but they are not humans."

It could be that here it means *Jibril*, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (*Arwāḥ*) of the Children of Ādam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the *Hadīth* of Al-Barā' proves⁽³⁾

The Meaning of "a Day the measure whereof is fifty thousand years"

Concerning Allāh's statement,

﴿يَوْمَ يَوْمٍ كَانَ مِقْدَرُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴿in a Day the measure whereof is fifty thousand years.﴾

This refers to the Day of Judgement. Ibn Abi Hātim recorded from Ibn 'Abbās that he said concerning the *Āyah*,

﴿يَوْمَ يَوْمٍ كَانَ مِقْدَرُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴿in a Day the measure whereof is fifty thousand years.﴾

"It is the Day of Judgement." The chain of narration of this report (to Ibn 'Abbās) is authentic. Ath-Thawri reported from Simāk bin Ḥarb from 'Ikrimah that he said concerning this verse, "It is the Day of Judgement."⁽⁴⁾ Aq-Ḍaḥḥāk and Ibn

(1) At-Ṭabarī 23:600

(2) At-Ṭabarī 23:600.

(3) At-Tiwāl by At-Ṭabarānī no. 238. The *Hadīth* of Al-Barā' is also recorded by Abu Dawūd and others

(4) At-Ṭabarī 23:601.

Zayd both said the same. 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the *Āyah*,

﴿صَحَّحَ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

«The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.»

"It is the Day of Judgement that Allāh has made to be the measure of fifty thousand years for the disbelievers."¹¹ Many *Ḥadiths* have been reported with this same meaning.

Imām Aḥmad recorded from Abu 'Umar Al-Ghudāni that he said, "I was with Abu Hurayrah when a man from Bani 'Āmir bin Ṣa'sa'ah passed and it was said: 'This man is the wealthiest man of Bani 'Āmir.' So Abu Hurayrah said, 'Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, 'I have been informed that you are a man of great wealth.' The man from Bani 'Āmir replied, 'Yes, by Allāh I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned.

So Abu Hurayrah said, 'Beware of the hooves of the camels and the cloven hooves of the cattie.' He continued repeating that to him until the color of the man began to change. Then the man said, 'O Abu Hurayrah what is this?' Abu Hurayrah replied, 'I heard the Messenger of Allāh ﷺ say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِشْلِهَا»

«Whoever has camels and does not give their due (Zakah) in their Najdah and their Risl...»

We interrupted saying, 'O Messenger of Allāh! What is their *Najdah* and *Risl*? He said,

«فِي عُسْرَةٍ وَنُسْرَةٍ، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ تَعَاذُ مَا كُنْتُ وَأَكْتَرُهُ وَأَسْمِعُهُ وَأَشْرُهُ، ثُمَّ يُطْلَعُ لَهَا بِغَايِ قَرَارٍ فَتَقْلُوهُ بِأَحْفَانِهَا، فَإِذَا خَارَزَتْهُ أَخْرَاهَا أَبْعَدَتْ عَنْهُ أَوْلَانَهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يَفْضَلَ بَيْنَ أَسْمِي فَرِي سَبِيلَةٍ وَإِذَا كَانَتْ لَهُ نَرٌّ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِشْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ تَعَاذُ مَا

^[11] At-Ṭabari 23-603.

كَانَتْ زُخْرُفٍ وَرُشْنِيَّةٍ وَآشِرَةٍ، ثُمَّ يُطْعَمُ بِهَا بِقَاعُ قَرْقَرٍ، فَتَمُوتُ كُلُّ ذَاتِ طَلَبٍ بِجَلْفِهَا وَتَنْتَلِعُهُ كُلُّ ذَاتِ قَرْبٍ بِقَرْيَتِهَا، لَيْسَ فِيهَا غَفْصَاءٌ وَلَا غَضَاءٌ، إِذَا حَازَرَتْهُ أَحْرَافُ أُبَيْدَتْ عَلَيْهِ أَوْلَادُهَا، فِي يَوْمٍ كَانَ مَقْدَرُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يَنْقُصَ بَيْنَ النَّاسِ قَبْرٌ نَسِيَّةٌ، وَإِذَا كَانَتْ لَهُ عَشَمٌ لَا يُعْطَى خَلْفُهَا فِي نُحْدَتِهَا وَرِسْطُهَا فَوَيْتُهَا نَاسِي يَوْمَ لَيْلِيَةٍ كَأَنَّهَا مَا كَانَتْ وَأَشْنِيَّةٍ وَآشِرَةٍ حَتَّى يُطْعَمَ بِهَا بِذَرِّ قَرْقَرٍ فَتَقْطَعُ كُلُّ ذَاتِ طَلَبٍ بِجَلْفِهَا وَتَنْتَلِعُهُ كُلُّ ذَاتِ قَرْبٍ بِقَرْيَتِهَا، لَيْسَ فِيهَا غَفْصَاءٌ وَلَا غَضَاءٌ، إِذَا جَازَرَتْهُ أَحْرَافُ أُبَيْدَتْ عَلَيْهِ أَوْلَادُهَا، فِي يَوْمٍ كَانَ مَقْدَرُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يَنْقُصَ بَيْنَ النَّاسِ قَبْرٌ نَسِيَّةٌ

It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he had known that he did not pay the Zakāh in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakāh in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft,

level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell).^[1]

Then, the man from Banī 'Amir said, 'What is the due of the camel, O Abu Hurayrah?' Abu Hurayrah said, 'It is that you give (in your Zakah payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'^[2] This Ḥadīth was also recorded by Abu Dāwud and An-Nasā'ī.^[2]

A Different Version of this Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا حُبِلَ صَعَانِعٌ، نُخِنَ عَلَيْهَا فِي نَارِ جَهَنَّمَ،
تُكْوَى بِهَا جَهَنَّمُ وَجَهْتُ وَظَهَرْتُ. حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مَقْلَرُهُ
خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تُعَدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْحَقِّ وَإِمَّا إِلَى السَّارِ

‘There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allāh judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.’

Then he (Abu Hurayrah) mentions the rest of the Ḥadīth about the sheep and camels just as mentioned before. In this narration (of Aḥmad) the Prophet ﷺ also added,

^[1] Aḥmad 2.489.

^[2] Abu Dāwud 2.304, and similar with An-Nasā'ī 12.5.

«الْخَيْلُ ثَلَاثَةٌ: لِرَجُلٍ أُجْرٌ، وَلِرَجُلٍ بَيْتَرٌ، وَغَلٌّ لِرَجُلٍ يَدْرُ»

‘The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.’

And the *Hadith* continues.^[1] Muslim also recorded this *Hadith* in its entirety even though Al-Bukhari did not mention it.^[2] The intent behind mentioning this here is the Prophet's statement,

«حَتَّى يُحْكَمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خُمْسِينَ أَلْفَ سَنَةٍ»

‘Until Allāh judges between His servants on a day whose measurement is fifty thousand years.’

Instructing the Prophet ﷺ to have Patience

Then Allāh says,

﴿فَاصْبِرْ صَبْرًا جَدِيدًا﴾

‘So be patient, with a good patience.’

meaning, ‘be patient, O Muḥammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.’ Allāh says in another *Āyah*,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفَعُونَ بِهَا رَبِّكَ إِنَّهَا لَشَرٌّ

﴿Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.﴾
(42:18)

Thus, Allāh says,

﴿إِنَّهُمْ يَرَاهَا بَعِيدًا﴾

‘Verily, they see it (the torment) afar off.’ meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word “Ba‘id” here means that which is impossible to occur.

﴿وَرَبُّهُ لَسَاهٍ﴾

[1] Aḥmad 2:262.

[2] Muslim 2:682.

meaning, like fluffed wool. This was said by Mujahid, Qatadah and As-Suddi.¹¹ This *Āyah* is similar to Allāh's statement,

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ﴾

﴿And the mountains will be like carded wool﴾ [101:5]

Concerning Allāh's statement,

﴿وَلَا يَسْأَلُ خِيَرٌ خِيَرًا يَكُونُ بَيْنَهُمْ يُبْصَرُونَ﴾

﴿And no friend will ask a friend, though they shall be made to see one another.﴾

Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others.

Al-'Awfi reported from Ibn 'Abbās, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allāh says,

﴿لِكُلِّ امْرِئٍ مِّنْهُمْ نَزِيرٌ شَالٍ يَجِدُ﴾

﴿Every man that Day will have enough to make him careless of others.﴾" (80:37)¹²

This honorable *Āyah* is similar to Allāh's statement,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَحْضَرُوا يَوْمَ لَا يَخْرُجُ فِيهِ عَنْ ذُلِّهِ وَلَا تَرْجُوهُ قَوْمٌ حَرَمَ
وَالْيَوْمَ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allāh is true.﴾ (31:33)

and He also says,

﴿وَدِدَّ قَوْمٌ مِّنْهُمْ أَنْ يَتَمَلَّكَ مِنْهُ شَوْقٌ وَلَوْ كَانُوا شُرَكَاءَ﴾

﴿And if one heavenly laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin﴾ [35:18]

and He says,

¹¹ At-Tabari 23:604.

¹² At-Tabari 23:605

﴿يَوْمَ لَا يُخَالِفُ الْقَوْمَ وَلَا يُنَادِيهِمْ لِقَاءَ رَبِّهِمْ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ۝﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾
[23 101]

and similarly He says,

﴿يَوْمَ يَرَى الْكَافِرُ الْقَوْمَ الَّذِينَ يُبْعِدُونَ وَلَمْ يُفَعِّلُوا بِنَفْسِهِمْ شَيْئًا وَلَمْ يُنْجُوا مِنْهُمْ يَوْمَ الْقِيَامَةِ وَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ۝﴾

﴿That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others ۝ (80:34-37)

Then Allah's saying here

﴿يَوْمَ يُدْعِي الَّذِينَ كَفَرُوا نُفُسَهُمْ فَيُوقَعُونَ عَلَيْهَا فِئَافِئًا مِّنْ فَتَنٍ ۖ فَنُفِثَ بَنُوهُمْ بِمُقَدَّرَاتٍ ۖ فَذَرَوْهُم حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ۚ فَبِأَنفُسِهِمْ هُمْ مَرْغُوبُونَ ۚ﴾

﴿the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Fasīlah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!﴾

means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allah on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujāhid and As-Suddi both said,

﴿وَفِيهِمْ﴾

﴿and his Fasīlah﴾ "This means his tribe and his kin" ⁽¹⁾ 'Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Malīk that he said, "His Fasīlah is his mother."

⁽¹⁾ At-Ṭabarān 23 606.

Allāh said,

﴿إِنَّا لِلّٰهِ﴾

﴿Verily, it will be the fire of Hell,﴾ Here He is describing the Hell-fire and the severity of its heat.

﴿زُرْعَةُ الْفَرَى: ﴿١١﴾﴾

﴿Nazzā'ah the Shawā'﴾ Ibn 'Abbās and Mujāhid both said, "It is the skin of the head."^[1] Al-Hasan Al Basri and Thābit Al-Bunāni both said,

﴿زُرْعَةُ الْفَرَى: ﴿١٢﴾﴾

﴿Nazzā'ah the Shawā'﴾ "This means respectable parts of the face." Qatādah said,

﴿زُرْعَةُ الْفَرَى: ﴿١٣﴾﴾

﴿Nazzā'ah the Shawā'﴾ "This means removing his important organs, and the respectable parts of his face, his creation and his limbs."^[2]

Ad-Dahhāk said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining."^[3]

Ibn Zayd said, "The Shawā is the marrow of the bones."^[4] As for,

﴿زُرْعَةُ﴾

﴿Nazzā'ah﴾

Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form."

Concerning Allāh's statement,

﴿يَقُولُ مَنْ أَذَرَ وَوَضَعُ وَجْهَهُ لَؤْلُؤًا﴾

﴿Calling (all) such as turn their backs and turn away their faces. And collect and hide it.﴾

meaning, the Fire will call out to its children whom Allāh created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the

^[1] At-Ṭabari 23:608.

^[2] At-Ṭabari 23:609.

^[3] At-Ṭabari 23:609.

^[4] At-Ṭabari 23:609.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُصْرَدُهُمْ يَوْمَ الْقِيَامَةِ لَوْ يَشَاءُ مِنْ عَذَابٍ يَوْمَئِذٍ ۝
 وَصَرَّحُوا بِالْإِيمَانِ ۝ وَفَصَّلُوا بَيْنَ الْقَوْمِ ۝ وَمَنْ فِي الْأَرْضِ
 جَمَاعٌ يَتَشَبَّهُ ۝ كَلَّا إِنَّمَا الظَّنُّ ۝ نَزَاعٌ لِلشُّوْعَى ۝ تَدْعُوا
 مَنْ لَا يَرْوُونَ ۝ وَجَمْعٌ مَلُوعٍ ۝ إِنَّا لَا نَسْخُحُ عَنْ مَلُوعٍ
 ۝ إِنَّا سَخَّ الْأَشْرَارَ ۝ وَإِنَّا سَخَّ الْفُجْرَ سَخًّا ۝ إِلَّا
 الصَّالِحِينَ ۝ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَاهُونَ ۝ وَالَّذِينَ فِي
 أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۝ لِلْيَسَائِلِ وَالْمَحْرُومِ ۝ وَالَّذِينَ يُصَدِّقُونَ
 بَيِّنَاتٍ ۝ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ يُشْفِقُونَ ۝ إِنَّا عَذَابَ
 رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ إِلَّا عَلَى
 أَرْزَاقِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنْ جَعَلَ
 ذَلِكَ مَتَاعًا ۝ وَالَّذِينَ هُمْ لَا يُخَالِفُونَ عَنْ أَمْرِهِمْ ۝ وَهُمْ
 ۝ وَالَّذِينَ هُمْ بِرَبِّهِمْ يَكْسِبُونَ ۝ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَاطُونَ
 ۝ أُولَئِكَ فِي جَنَّاتٍ مُكْرَمِينَ ۝ قَالِ الَّذِينَ كَفَرُوا إِنَّكَ سَمِيعٌ
 ۝ عَنِ الْبَاطِلِ ۝ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ أُولَئِكَ فِي جَنَّاتٍ مُكْرَمِينَ
 ۝ أُولَئِكَ فِي جَنَّاتٍ مُكْرَمِينَ ۝ كَلَّا إِنَّمَا الظَّنُّ ۝ نَزَاعٌ لِلشُّوْعَى ۝ تَدْعُوا
 مَنْ لَا يَرْوُونَ ۝ وَجَمْعٌ مَلُوعٍ ۝ إِنَّا لَا نَسْخُحُ عَنْ مَلُوعٍ
 ۝ إِنَّا سَخَّ الْأَشْرَارَ ۝ وَإِنَّا سَخَّ الْفُجْرَ سَخًّا ۝ إِلَّا
 الصَّالِحِينَ ۝ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَاهُونَ ۝ وَالَّذِينَ فِي
 أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۝ لِلْيَسَائِلِ وَالْمَحْرُومِ ۝ وَالَّذِينَ يُصَدِّقُونَ
 بَيِّنَاتٍ ۝ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ يُشْفِقُونَ ۝ إِنَّا عَذَابَ
 رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ إِلَّا عَلَى
 أَرْزَاقِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنْ جَعَلَ
 ذَلِكَ مَتَاعًا ۝ وَالَّذِينَ هُمْ لَا يُخَالِفُونَ عَنْ أَمْرِهِمْ ۝ وَهُمْ

Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allāh said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

﴿وَجَمْعٌ مَلُوعٌ﴾

﴿And collect and hide it.﴾

meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of

Allāh that was due on it of spending and paying the Zakāh. It has been recorded in a *Hadith* that the Prophet ﷺ said,

«لَا تُؤْمِي قَوْمِي إِلَّا عَلَىٰ عِلِّيِّكَ»

«Do not hold back (your wealth) or else Allāh will hold back from you.»¹¹¹

﴿إِنَّا لَا نَسْخُحُ عَنْ مَلُوعٍ﴾ ۝ ﴿وَجَمْعٌ مَلُوعٌ﴾ ۝ ﴿إِنَّا لَا نَسْخُحُ عَنْ مَلُوعٍ﴾ ۝ ﴿إِنَّا سَخَّ الْأَشْرَارَ﴾ ۝ ﴿وَإِنَّا سَخَّ الْفُجْرَ سَخًّا﴾ ۝ ﴿إِلَّا الصَّالِحِينَ﴾ ۝ ﴿الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَاهُونَ﴾ ۝ ﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ﴾ ۝ ﴿لِلْيَسَائِلِ وَالْمَحْرُومِ﴾ ۝ ﴿وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتٍ﴾ ۝ ﴿وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ يُشْفِقُونَ﴾ ۝ ﴿إِنَّا عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ﴾ ۝ ﴿وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ ۝ ﴿إِلَّا عَلَى أَرْزَاقِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾ ۝ ﴿فَمَنْ جَعَلَ ذَلِكَ مَتَاعًا﴾ ۝ ﴿وَالَّذِينَ هُمْ لَا يُخَالِفُونَ عَنْ أَمْرِهِمْ﴾ ۝ ﴿وَهُمْ

¹¹¹ Muslim 2:713.

مَلُومٍ ﴿١٩﴾ لَبِ اِنَّ رَبَّكَ اَنزَلَ مَرْاٰلَهُ مِّنَ السَّمَاءِ ﴿٢٠﴾ وَلَقَدْ كُنتُم مِّنَ الضَّالِّينَ ﴿٢١﴾ وَلَقَدْ كُنتُم مِّنَ الضَّالِّينَ ﴿٢٢﴾ اُولَٰئِكَ يَدْعُوْنَ إِلَىٰ حَسْبٍ مَّكَرٍ ﴿٢٣﴾

- ﴿19. Verily, man was created very impatient;﴾
 ﴿20. Apprehensive when evil touches him;﴾
 ﴿21. And suppressive when good touches him.﴾
 ﴿22. Except those who are devoted to Ṣalāh.﴾
 ﴿23. Those who with their Ṣalāh are Dā'imūn;﴾
 ﴿24. And those in whose wealth there is a recognized right.﴾
 ﴿25. For the one who asks, and for the deprived.﴾
 ﴿26. And those who believe in the Day of Recompense.﴾
 ﴿27. And those who fear the torment of their Lord.﴾
 ﴿28. Verily, the torment of their Lord is that before which none can feel secure.﴾
 ﴿29. And those who guard their private part (chastity).﴾
 ﴿30. Except from their wives or their right hand possessions - for (then) they are not blameworthy.﴾
 ﴿31. But whosoever seeks beyond that, then it is those who are trespassers.﴾
 ﴿32. And those who keep their trusts and covenants.﴾
 ﴿33. And those who stand firm in their testimonies.﴾
 ﴿34. And those who are with their Ṣalāh, Yuhāfiẓūn.﴾
 ﴿35. Such shall dwell in the Gardens, honored﴾

Man is Impatient

Allāh informs about man and his inclination to corrupt his behavior. Allāh says,

﴿إِنَّ اِنْسَانَ لَّرَٰحِقٍ خَلْقٍ ﴿١٩﴾﴾

﴿Verily, man was created very impatient;﴾ Then, Allāh explains this statement by saying,

﴿لَبِ اِنَّ رَبَّكَ اَنزَلَ مَرْاٰلَهُ مِّنَ السَّمَاءِ ﴿٢٠﴾﴾

﴿Apprehensive when evil touches him;﴾ meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he

will receive any good after it

﴿وَلَا يَنْفَعُ شَرُّهُ شَيْئًا﴾

﴿And suppressive when good touches him﴾

meaning, if he attains any blessing from Allāh, he is stingy with it, not sharing it with others. He will withhold the right of Allāh with that blessing

Imam Ahmad said that Abu 'Abdur-Rahmān informed them that Mūsā bin 'Alī bin Rabāh told them that he heard his father narrating from 'Abdul-'Azīz bin Marwān bin Al-Hākīm that he heard Abu Hurayrah saying, "The Messenger of Allāh ﷺ said,

﴿شَرُّ مَا فِي رَجُلٍ شَيْءٌ هَائِعٌ وَجُنُودٌ حَالِيَةٌ﴾

﴿The worst thing that can be in a man is greedy impatience and unrestrained cowardice﴾^[1]

Abu Dāwud recorded this Ḥadīth from 'Abdullāh bin Al-Jarrāh on the authority of Abu 'Abdur-Rahmān Al-Muqri', and this is the only Ḥadīth through 'Abdul-'Azīz with him^[2]

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allāh says,

﴿لَا تَقْصِرْ﴾

﴿Except those who are devoted to Salah﴾

meaning, man is described with blameworthy characteristics except for He whom Allāh protects, helps and guides to good, making its means easy for him - and these are those people who perform Salah.

﴿أُولَئِكَ هُمُ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾

﴿Those who with their Ṣalāh are Dā'imūn﴾

It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn

^[1] Ahmad 2:302

^[2] Abu Dāwud 3:26.

Mas'ūd, Masrūq and Ibrāhīm An-Nakhaṭī.^[1] It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allāh's statement,

﴿مَنْ أَمْسَحَ الْقَشِيشَ الَّذِي قُمَ فِي صَلَاتِهِمْ غَشِيَهُ﴾

«Successful indeed are the believers. Those who with their Ṣalāh are Khāshi'ūn.» (23:1-2)

This was said by 'Uqbah bin 'Āmir. From its meanings is the same terminology used to describe standing (still) water (Al-Mā' Ad-Dā'im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Dā'im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Ḥadīth that has been recorded in the Ṣaḥīḥ on the authority of 'Ā'ishah that the Messenger of Allāh ﷺ said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَقْوَمُهَا وَإِنْ قَلَّ»

«The most beloved deeds to Allāh are those that are most consistent, even if they are few.»^[2]

Then Allāh says,

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ لِمَنْ سَأَلَ مِنْهُمْ أَتَرْتِبٌ وَالَّذِينَ فِي أَمْوَالِهِمْ لِمَنْ سَأَلَ مِنْهُمْ أَتَرْتِبٌ﴾

«And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.»

meaning, in their wealth is a determined portion for those who are in need. Concerning Allāh's statement,

﴿وَالَّذِينَ يُؤْتُونَ بِرَّ اللَّهِ﴾

«And those who believe in the Day of Recompense.»

meaning, they are sure of the Final Return (to Allāh), the

[1] At-Ṭabarī 23:612.

[2] Muslim 1:541.

Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allāh says,

﴿وَالَّذِينَ هُمْ عَنْ عَذَابِ رَبِّهِمْ خَشِيعُونَ﴾

﴿And those who fear the torment of their Lord.﴾

meaning, they are fearful and dreadful.

﴿إِنَّ عَذَابَ رَبِّهِمْ خَيْرٌ مِّمَّا يَتْلُونَ﴾

﴿Verily, the torment of their Lord is that before which none can feel secure.﴾

meaning, no one is safe from it (Allāh's torment) of those who understand the command from Allāh, except by the security of Allāh Himself. Then Allāh says,

﴿وَالَّذِينَ هُمْ يُحْذَرُونَ﴾

﴿And those who guard their private part (chastity).﴾

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allāh has allowed them to be in. This is why Allāh says,

﴿لَا عَنْ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ﴾

﴿Except from their wives or their right hand possessions﴾

meaning, from their female slaves.

﴿فَإِنَّهُمْ عَلَىٰ مَا يُولَوْنَ لَهُ لَا مُنْجِي لَهُمْ﴾

﴿for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.﴾

The explanation of this has already preceded at the beginning of Sūrat Al-Mu'minūn, and therefore does not need to be repeated here.¹¹

Allāh said,

﴿وَالَّذِينَ هُمْ لَا يُخْلِفُونَ مِيثَاقَهُمْ﴾

﴿And those who keep their trusts and covenants.﴾

meaning, if they are given a trust they do not deceit and when

¹¹ See the volume six, the Tafsīr of Sūrat Al-Mu'minūn (23-6-7)

they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic *Hadith*,

«ثَلَاثُ الْمَدْفِي ثَلَاثَ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْفَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

«The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he betrays treacherously (with it).»^[1]

In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَخَرَ»

«When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.»^[2]

Concerning Allāh's statement,

﴿وَالَّذِينَ هُمْ يَشْهَدُونَ قَوْلِهِمْ﴾

«And those who stand firm in their testimonies.» This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allāh says in another *Āyah*,

﴿وَمَنْ يَكْذِبْهَا فَعَلُهُ فَإِنَّ يَدَهُ ظَالِمَةً﴾

«Who ludes it, surely, his heart is sinful.» (2:283)

Then Allāh says,

﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

«And those who are with their *Ṣalāh*, *Yuhāfiẓūn*.»

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allāh begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of *Sūrat Al Mu'minūn*.

It is exactly the same discussion. This is why Allāh says there (in *Al-Mu'minūn*),

[1] *Fath Al-Bārī* 1:111.

[2] *Fath Al-Bārī* 1:111.

The Rebuke of the Disbelievers and the Threat against Them

Allāh rebukes the disbelievers who, in the time of the Prophet ﷺ, saw him and the guidance Allāh sent him with. They witnessed the magnificent miracles Allāh aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allāh says,

﴿مَا لَكُمْ مِّنَ التَّذَكُّرِ مُرْجِبِينَ ۚ لَأَلَّامٌ خَيْرٌ مُّشْفِقًا ۚ قَرَأْتَ مِرَّ تَوَدُّ ۚ﴾

«Then what is wrong with them that they run away from admonition? As if they were (frightened) wild donkeys. Fleeing from a beast of prey.» [74:49-51]

This is the example of disbeliever.

And this Āyah is similar. As Allāh says,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا إِنَّكُمْ تَهَيَّجُونَ ۚ﴾

«So what is the matter with those disbelievers, before you Muhtā'in»

meaning, 'what is wrong with these disbelievers who are with you, O Muḥammad? Why are they Muhtā'in, meaning hastily running away from you?' This is as Al-Ḥasan Al-Baṣrī said, "Muhtā'in means departing."

﴿مِنْ أَيْمَنِ وَاعِي أَيْمَنِ وَاعِي ۚ﴾

«On the right and on the left, 'Izīn.»

The singular of 'Izīn is 'Izah, which means separating.^[1] meaning in their separating and their differing. Al-'Awfī reported from Ibn 'Abbās about the Āyah;

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا إِنَّكُمْ تَهَيَّجُونَ ۚ﴾

«So what is the matter with those disbelievers, before you Muhtā'in»

"They are looking in your direction." Then the Āyah;

﴿مِنْ أَيْمَنِ وَاعِي أَيْمَنِ وَاعِي ۚ﴾

«On the right and on the left, 'Izīn.»

[1] Al-Ṭabarī 23:620.

he (Ibn 'Abbās) said, "Al-'Izīn is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ﷺ) and mocking him."

Jabir bin Samurah narrated that the Messenger of Allāh ﷺ came out to them while they were sitting in circles. So the Messenger of Allāh ﷺ said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

«Why do I see you all 'Izīn (in groups).»^[1]

Aḥmad, Muslim, Abu Dāwud, An-Nasa'ī and Ibn Jarīr all recorded this *Ḥadīth*.^[2]

Then, concerning Allāh's statement,

«يَتَمَنَّعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٧٧﴾»

«Does every man of them hope to enter the Paradise of Delight?
But no!»

meaning, is this their wish, yet they flee from the Messenger ﷺ in aversion to the truth? Are they hoping that they will be admitted into the Gardens of Delight? Nay, rather their abode is Hell. Then Allāh affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allāh mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allāh says,

«إِنَّا خَلَقْنَاهُمْ مِنْ نَسَاءٍ يَمْلُؤُونَ»

«Verily, We have created them out of that which they know»¹
meaning, from despised semen. This is as Allāh says,

«أَوَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ ﴿٧٨﴾»

«Did We not create you from a despised water (semen)?»
(77-20)

Allāh also says,

^[1] Aḥ-Ṭabarī 23:620.

^[2] Aḥmad 5:93 Muslim 1:322, Abu Dāwud 1:561 An-Nasā'ī 3:4, and Aḥ-Ṭabarī 23:620

﴿يَجْزِيكَ الْيَمُّ بِمَا خُلِقْتَ ۖ خُلِقْتَ مِنْ مَّاءٍ دَافِقٍ ۖ يَخْرُجُ مِنْ بَيْنِ ظُفُرٍ ۖ وَالْمَرْأَبُ شَرٌّ ۖ إِنَّكَ عَنِ عَذَابٍ
لَاقِدٍ لَّيِّنٌ ۖ يَوْمَ تُنْفَخُ السُّرُورُ ۚ فَا تَمَّ مِنْ قَوْلٍ وَلَا نَجِيرُ ۚ﴾

«So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.» (86:5-10)

Then Allah says,

﴿وَلَا تُقِيمُ رَبِّ السُّبُوحِ وَالْقَرِيبِ﴾

«But no! I swear by the Lord of the easts and the wests»

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim, that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allah says,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.» (40:57)

Allah also says,

﴿لَوْزُبُوا أَنَّ اللَّهَ الْوَلِيُّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ لَكُمْ وَلِيٌّ يَتَّبِعُهُمْ يَتَّبِعُهُ عَلَىٰ أَنْ يَخْبِتَ
الْمُؤْمِنُونَ بِكَ إِنَّهُ عَلٰى كُلِّ شَيْءٍ قَوِيٌّ﴾

«Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.» (46:33)

Allāh says in another Āyah,

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِنْهُمْ مَّن رَّغَبَ أَفَلَا تَعْلَمُونَ ۚ إِنَّمَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ۚ﴾

«Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" and it is!» (36:81,82)

So here He says,

﴿وَلَا أَنفُكُ رَبِّ السَّمَوَاتِ وَالْأَرْضِ إِنَّا قَادِرُونَ عَلَىٰ أَن نُّبَدِّلَ مَا بَيْنَ يَدَيْهِمْ﴾

«But no! I swear by the Lord of the easts and the wests that surely We are Able -to replace them by (others) better than them.»

meaning, 'on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now' For verily, Allāh's power is suitable (able) to do that.

﴿وَمَا هُمْ بِمُسْرِعِينَ﴾

«and We are not to be outrun.» meaning, 'We are not unable.' This is as Allāh says,

﴿إِنَّمَا يَحْسَبُ الْإِنسَانُ أَنَّهُ مُطَاعٌ ۖ هُوَ خَيْرٌ مِّنْ عَلَمٍ ۚ عَلَيْنَا نَزَلُ الْحُكْمُ ۚ وَنَحْنُ أَكْبَرُ ۚ﴾

«Does man think that We shall not assemble his bones? Yes, We are able to put together in perfect order the tips of his fingers.» (75:3,4)

Allāh also says,

﴿مَرَّ قَدْ بَدَأَ تَذَكَّرَ ۚ وَمَا يَزِيدُ مِنَّا مِنَّا ۚ وَنَحْنُ أَكْبَرُ ۚ إِنَّا بَدَّلْنا أَشْجَلَكُمْ وَلَبِئْسَ مَا لَكُمُ ۚ﴾

«We have decreed death to you all, and We are not outstripped To transfigure you and create you in (forms) that you know not.» (56:60,61)

Ibn Jarīr preferred the meaning to be: 'a nation who will obey

Us and not disobey Us ' He [Ibn Jarir] interpreted it in the same way as Allah's statements,

﴿عَن لَّيْلٍ خَيْرًا مِنْهُمْ﴾

﴿To replace them by (others) better than them..﴾ and:

﴿وَلَا تَرْجُوا بَسْبِغَ قَوْمٍ بِرِجْمِهِمْ إِنَّهُ لَا يَكُونُ لَكُم مِّثْلَهُمْ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be like you.﴾ (47:38)

However, the first interpretation is more obvious since the other *Āyāt* support that, and Allah the Most High knows best. Then Allāh says,

﴿تَذَرُهُمْ﴾

﴿So leave them﴾ meaning, 'O Muḥammad!'

﴿تَتَوَسَّوْا رِيحَهُمْ﴾

﴿to plunge in vain talk and play about,﴾ meaning, leave them in their denial, disbelief and obstinance.

﴿حَتَّىٰ يَبْتَلُوا يَوْمَهُمُ الَّذِي وَعَدْتُهُمْ﴾

﴿until they meet their Day which they are promised.﴾ meaning, they are going to know the outcome of that and taste its evil consequences.

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَنْبَابِ رِجَالًا يَّزْعَمُ أَنَّهُمْ فِي النَّارِ وَمِنْهُمْ مُّسَبِّحٌ يُّحَمِّدُ﴾

﴿The Day when they will come out of the graves quickly as racing to a Nuṣub.﴾

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn 'Abbās, Mujaḥid and Aḍ Ḍaḥḥāk, all said, "As if they were rushing towards a flag." Abu 'Ālyah and Yahyā bin Abi Kathir both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "*Nasb*" (instead of *Nuṣub*) with a *Fathah* over the letter *Nūn* and a *Sukūn* over the letter *Ṣād*. This (*Nasb*) is a verbal noun meaning something that is erected. Al-Ḥasan Al-Baṣrī recited it as "*Nusub*" with a *Ḍammah* over both the letter

Nūn and Šād. This (Nuṣub) means an idol. With this recitation the *Āyah* means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujāhid, Yahyā bin Abi Kathir, Muslim Al-Baṭīn, Qatadah, Aḍ-Ḍaḥḥāk, Ar Rabi' bin Anas, Abu Šāliḥ, 'Āsim bin Bahdalah, Ibn Zayd and others. Concerning Allāh's statement,

﴿حَمِيَّةٌ مُّسَرَّجَةٌ﴾

﴿With their eyes lowered in fear﴾ meaning humbled.

﴿رَمَقَتْهُمْ رُحَّةٌ﴾

﴿covering them with humility.﴾ meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allāh)

﴿يَوْمَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ﴾

﴿That is the Day which they were promised!﴾

This is the end of the *Tafsir* of Sūrah Sa'ala Sā'il. And all praise and thanks are due to Allāh.

The Tafsir of Sūrah Nūh (Chapter - 71)

Which was revealed in Makkah

سُورَةُ نُوحٍ
71
الرَّحْمَنُ الرَّحِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَقِيمُوا رَبَّ الشَّرْقِ وَالْمَغْرِبِ إِنَّا لِلْقُدُّوسِ ①
 وَمَا نَحْنُ بِمُسْبِقِينَ ②
 وَرَبُّكُمْ يَحْشُرُكُمْ وَيُغْشِيكُمْ يَوْمَ الْقِيَامِ ③
 يُوعَدُونَ ④
 يَوْمَ يَخْرُجُونَ مِنَ الْأَعْدَانِ ⑤
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑥
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑦
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑧
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑨
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑩
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑪
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑫
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑬
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑭
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑮
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑯
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑰
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑱
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑲
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ⑳
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉑
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉒
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉓
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉔
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉕
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉖
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉗
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉘
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉙
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉚
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉛
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉜
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉝
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉞
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㉟
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊱
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊲
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊳
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊴
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊵
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊶
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊷
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊸
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊹
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊺
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊻
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊼
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊽
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊾
 حَشَا لَكُمْ يَوْمَ تَقُومُونَ ㊿

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْبِئْهُمْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ① قَالَ يَقُولُوا إِنِّي لَا أُمِلُّكُمْ إِلَّا بِفَرَقٍ ② قَالُوا فَارْتَدَّ اللَّهُ عَنْهُمْ وَأَتَىٰ قَوْمَهُمْ تَابُوتُ مَوْسَىٰ وَفِيهَا مِنْ حَقِّ رَبِّكَ ③ إِنَّ لَكَ أَلًا يَوْمَ تَقُومُ ④

①. Verily, We sent Nūh to his people (saying): "Warn your people before there comes to them a painful torment."

②. He said: "O my people! Verily, I am a plain warner to you."

③. "That you should worship Allah, and have Taqwa of Him, and obey me,"

④. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but know."

Nūh's Invitation to His People

Allāh says concerning Nūh that He sent him to his people commanding him to warn them of the punishment of Allāh before it befell them. He was to tell them that if they would repent and turn to Allāh, then the punishment would be lifted from them. Due to this Allah says,

﴿أَنذَرْتُكُمْ عَذَابًا لَّئِنْ لَّمْ تَنْتَهُوا فِي مَا أَنْتُمْ بِمُفْرِكِينَ ۖ لَّيْسَ بِكُمْ عِلْمٌ ۖ أَنتُمْ تَقُولُونَ ۚ﴾

﴿"Warn your people before there comes to them a painful torment." He said "O my people! Verily, I am a plain warner to you."﴾

meaning, clarity of the warning, making the matter apparent and clear.

﴿يَا أَيُّهَا النَّاسُ اسْمِعُوا لِقَوْلِي ۖ أَنِي أَخَوُكُمْ وَأَنَا خَشِيعٌ ۚ﴾

﴿That you should worship Allāh, and have Taqwā of Him,﴾

meaning, 'abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

﴿وَأَطِيعُوا أَمْرِي ۚ﴾

﴿and obey me.﴾ In that which I command you to do and that which I forbid you from '

﴿يَتَذَكَّرُ لَكُمْ ۖ وَرَءَايَا رَبِّكُمْ ۚ﴾

﴿He will forgive you of your sins﴾ meaning, 'if you do what I command you to do and you believe in what I have been sent with to you, then Allāh will forgive you for your sins.'

﴿وَيَرْحَمْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ﴾

﴿and respuce you to an appointed term.﴾ meaning, 'He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This *Āyah* is used as proof by those who say that obedience (to Allāh), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the *Hadīth*,

«صِلَّةُ الرَّجُلِ تَزِيدُهُ فِي الْعُمُرِ»

- ﴿12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.﴾
 ﴿13. What is the matter with you, that you do not hope for any Waqār from Allāh?﴾
 ﴿14. While He has created you (in) Aḥwār (stages).﴾
 ﴿15. See you not how Allāh has created the seven heavens in tiers?﴾
 ﴿16. And has made the moon a light therein, and made the sun a lamp?﴾
 ﴿17. And Allāh has brought you forth from the (dust of) earth?﴾
 ﴿18. Afterwards He will return you into it (the earth), and bring you forth.﴾
 ﴿19. And Allāh has made for you the earth a wide expanse.﴾
 ﴿20. That you may go about therein in broad roads.﴾

Nūh complains about his Encounter with His People

Allāh tells about His servant and Messenger, Nūh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time – which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nūh) said,

﴿رَبِّ إِنِّي نَادَيْتُ قَوْمِي لَيْلاً وَنَهَاراً﴾

﴿O my Lord! Verily, I have called to my people night and day,﴾

meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

﴿فَمَا يَزِيدُهُمْ نَادَايَ إِلَّا بُرْهَاناً﴾

﴿But all my calling added nothing but to (their) flight.﴾

meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

﴿وَأَنِّي سَأَلْتُكَ وَرَثَتِي يَتُومِرَ لَهُمْ سَعَوْا أَنتِمْ فِي مَكَانِهِمْ وَأَنَا سَتَرٌ بِأَعْيُنِهِمْ﴾

﴿And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,﴾

meaning, 'they closed up their ears so that they could not hear what I was calling them to ' This is similar to what Allāh said about the disbelievers of the Quraysh.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَاللَّوْا بِهِمْ وَقَلِيلٌ مِّنْهُمْ يَفْقَهُونَ﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."﴾ (41:26)

﴿وَأَسْتَشْرُوا بِأَعْيُنِهِمْ﴾

﴿covered themselves up with their garments,﴾

Ibn Jarir recorded from Ibn 'Abbās that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa'īd bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

﴿وَأَسْرُوا﴾

﴿and persisted,﴾ meaning, they continued in what they were upon of associating partners with Allāh and great disbelief.

﴿وَأَسْتَكْبَرُوا تَكْبَرًا﴾

﴿and magnified themselves in pride.﴾ meaning, they were turned away from following the truth and submitting to it.

﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا بِصَوْتٍ يُسْمَعُ﴾

﴿Then verily, I called to them openly.﴾ meaning, openly among the people.

﴿ثُمَّ إِنِّي نَادَيْتُهُمْ﴾

﴿Then verily, I proclaimed to them in public,﴾

meaning, with open speech and a raised voice.

﴿وَأَسْتَدْعَيْتُهُمْ سِرًّا﴾

﴿and I have appealed to them in private﴾ meaning, in discussions with them. So he tried various types of propagation to be more

effective with them.

What Nūh said when He called His People to Allāh

﴿مَنْكُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾

﴿I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;﴾

meaning, 'return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

﴿مَنْكُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلُ السَّمَاءَ مِائِدًا يُمْزِجُ فِيهَا مِائِدَاتِهِمْ وَأَنْ يَصْرِفَهُمْ سَائِدًا﴾

﴿I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār.﴾

meaning, continuous rain. Thus, it is recommended to recite this Sūrah in the prayer for rain due to this Āyah. This has been reported from the Commander of the faithful, 'Umar bin Al-Khaṭṭāb. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allāh's forgiveness and reciting the Āyāt that mention seeking Allāh's forgiveness. Among these Āyāt:

﴿مَنْكُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلُ السَّمَاءَ مِائِدًا يُمْزِجُ فِيهَا مِائِدَاتِهِمْ وَأَنْ يَصْرِفَهُمْ سَائِدًا﴾

﴿I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār.﴾

Then he ('Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn 'Abbās and others have said, "It (Midrār) means some of it (rain) following others."

Concerning Allāh's statement,

﴿وَزَيْدُونَكُمْ أَنْبَاءً وَيَسِّرْ لَكُمْ أَسْمَاءَ بَنَاتِكُمْ لَكُمْ أَنْبَاءُ بَنَاتِكُمْ﴾

﴿And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.﴾

meaning, 'if you repent to Allāh, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the

blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

﴿لَا تَرْجُوا يَوْمَنَا﴾

«What is the matter with you, that you do not hope for any Waqar from Allah?»

meaning, great majesty. This has been said by Ibn 'Abbas, Mujāhid and Aḍ-Ḍaḥḥāk.^[1] Ibn 'Abbās said, "That you all do not magnify Allah in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."^[2]

﴿وَمَا يَخْلُقُ أَهْوَاءَ﴾

«While He has created you (in) Aḥwār (stages)»

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn 'Abbas, 'Ikrimah, Qatādah, Yahyā bin Rafī', As-Suddī and Ibn Zayd, all said this.

Concerning Allāh's statement,

﴿أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ فِيْهَا﴾

«See you not how Allāh has created the seven heavens in tiers?»

meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allāh

﴿خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ فِيْهَا رَجُلٌ أَلْفَ مَرَّةٍ تَرَا وَجْهَ الْفَلَكِ يَرْكَبُ﴾

[1] Aḍ-Ṭabari 23:634.

[2] Aḍ-Ṭabari 23:634.

﴿Allah has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp?﴾

meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allāh said,

﴿مَنْ أَلْهَى مَلَكٌ كَلْعَسَ عَلَيْهَا وَعَدَّ قُرْوَ وَوَدَّ مَنَابِدَ يَحْمِلُوا عَذَابَ الْمَسِينِ وَلَيْسَ مَا تَحْكُمُ لَهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفِيدُ الْإِنْسَانَ بِأَرْوَ يَسْمُونَ﴾

﴿It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴾ (10:5)

Concerning Allāh's statement,

﴿وَنُفِثَ مِنْكُمْ مِنَ الْأَرْضِ تَفَارِجَ﴾

﴿And Allāh has brought you forth from the (dust of) earth?﴾

This (Nabāṭ) is a verbal noun (for emphasis) and its usage here is most excellent.

﴿ثُمَّ يُبَدِّلُ فِيهَا﴾

﴿Afterwards He will return you into it (the earth)﴾ (71:18)

meaning, when you die.

﴿وَنُفِثَ مِنْكُمْ بِأَرْوَ يَسْمُونَ﴾

﴿And bring you forth.﴾ meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

﴿وَلَقَدْ مَدَدْنَا لَكَ الْأَرْضَ بِسَطًا﴾

﴿And Allāh has made for you the earth a wide expanse.﴾

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

فُرِصِلَ سِتَّةٌ عَشَرَ فَنَدَرُوا ﴿١٦﴾ وَيَمْدُدُونَ بِأُمُورِهِمْ وَيَحْمِلُونَ
لَكَ حَسَنَاتٍ وَيَحْمِلُونَ لَكَ أَثَمًا ﴿١٧﴾ مَا لَكُمْ لَا تَرْجُونَ بِهِ وَقَالَ ﴿١٨﴾
وَقَدْ خَلَقْتُكُمْ أَهْلًا وَآلًا ﴿١٩﴾ الزُّرُوعَ وَالْأَكْمَاقَ خَلَقْتُ اللَّهُ سَبْعَ سَمَوَاتٍ
بِلَافِاقٍ ﴿٢٠﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ مِرْكَابًا ﴿٢١﴾
وَاللَّهُ أَتَعْبُرُونَ الْأَرْضَ نَبَاتًا ﴿٢٢﴾ ثُمَّ يُعِيدُ فِيهَا وَخَرُّكُمْ
إِخْرَاجًا ﴿٢٣﴾ وَأَنَّهُ جَعَلَ لِكُلِّ الْأَرْضِ سَبَاطًا ﴿٢٤﴾ فَتَلْكُوا فِيهَا
سَبَاطًا جَعَلًا ﴿٢٥﴾ قَالَ نوحٌ رَبِّ انصُرْنِي وَانصُرُوا مَن تَوَلَّيْتُ
مَالَهُ وَلَوْلَاكَ لَاحْسَرًا ﴿٢٦﴾ وَكُفَرُوا بِكَ أَكْبَارًا ﴿٢٧﴾ وَقَالُوا
لَا تَدْعُ إِلَهَ إِلَّا هُوَ وَلَا تَدْعُ وَدًّا وَلَا سَوَاعِدًا لَا يَنْفَعُونَ وَبِعَرَفِ
وَقَسَرِ ﴿٢٨﴾ وَقَدْ أَضَلُّوا أَكْبَارًا وَلَا تَزِدُ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٩﴾
نَسَا حَبِيلَتِهِمْ أَغْرَمُوا فَأَذْلَجُوا مَا كَانُوا يَكْبِتُونَ وَهُمْ يَزِيدُونَ
أَنفُسَاصْرَارًا ﴿٣٠﴾ وَقَالَ نوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
دِينًا ﴿٣١﴾ إِنَّكَ إِن تَذَرَهُمْ نَبُذُوا أَبْعَدَكَ وَلَا تَلِدُوا إِلَّا الْأَكْمَارَ
كَفَارًا ﴿٣٢﴾ رَبِّ اغْنِي عَمَلِي وَلَوْ يَدْعِي وَيَسْ دَخَلَ نَبُوحٌ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدُ الظَّالِمِينَ إِلَّا تَابَارًا ﴿٣٣﴾

﴿إِنشَأُوا فِيهَا مَدِينًا﴾

¶ That you may go about
therein in broad roads ¶

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nuh informed them of concerning Allah's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven

as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

قَالَ مَوْحٍ رَبِّهِمْ غَسَبُوا صُدُورَهُمْ ذَاقُوا نَارَهُمْ وَذَقُوا إِلَى سَكَاةٍ وَمَكَرُوا مَكَارِمَهُمْ وَذَلَا لَا يَنْفَعُهُمْ إِلَهُهُمْ وَذَلَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَا بَرَاءَةٌ لَهُمْ وَلَهُمْ عَذَابٌ وَثِيقٌ

¶21 Nūh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss."

﴿22. "And they have plotted a mighty plot."﴾

﴿23. "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.' "﴾

﴿24. "And indeed they have led many astray. And (O Allāh). 'Grant no increase to the wrongdoers save error.' "﴾

Nūh complains to His Lord about His People's Response

Allāh says that Nūh turned to Allāh to inform Allāh - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allāh and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allāh says,

﴿وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُمْ مَالُهُمْ إِلَّا هُزُوءًا﴾

﴿and followed one whose wealth and children give him no increase but loss.﴾

The meaning of Allāh's statement,

﴿وَتَكُونُوا كَالْعِصْيَانِ﴾

﴿And they have plotted a mighty plot.﴾

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

﴿يَا مَعْزِرُ الْعَبْدِ وَالتَّهْلِكِ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِمَا رَحِمَ اللَّهُ أَعْمَانًا﴾

﴿Nay, but it was your plotting by night and day: when you order us to disbelieve in Allāh and set up rivals to Him!﴾
(34:33)

For this reason He says here,

The Idols of the People of Nūḥ and what happened to Him

﴿وَتَكُونُ مِنْكُمْ مَرْجُلًا لَا يُؤْتِيهِمْ الْإِلَهَ إِلَّا أَنفُسُهُمْ وَكُفَّ عَنْهُمْ وَلَّىٰ مُوَالِيَهُمْ﴾¹
 ﴿وَتَكُونُ مِنْكُمْ مَرْجُلًا لَا يُؤْتِيهِمْ الْإِلَهَ إِلَّا أَنفُسُهُمْ وَكُفَّ عَنْهُمْ وَلَّىٰ مُوَالِيَهُمْ﴾²

«And they have plotted a mighty plot And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghūth, and Ya'ūq and Nasr.'»

These are the names of their idols which they used to worship besides Allāh.

Al-Bukhārī recorded from Ibn 'Abbās that he said, "The idols that were among the people of Nūḥ wound up among the Arabs afterwards. In reference to *Wadd*, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. *Suwa'* became the idol of the people of Hudhayl. *Yaghūth* became the idol of the people of Murād, then the people of Bani Ghutayf at Al-Juruf in the area of Saba' worshipped it after them. *Ya'ūq* became the idol of the people of Hamdān. *Nasr* became the idol of the people of Himyar for the family of Dhu Kalā'. These idols were all named after righteous men from the people of Nūḥ. Then when these men died, *Shayṭān* inspired his (Nūḥ's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as *Shayṭān* suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped."¹

This has also been similarly reported from 'Ikrimah, Aḍ Ḍaḥḥāk, Qatādah and Ibn Ishāq. 'Alī bin Abi Talḥah reported from Ibn 'Abbās that he said, "These are statues that were worshipped in the time of Nūḥ."² Ibn Jarīr recorded from Muḥammad bin Qays that he said concerning Yaghūth, Ya'ūq and Nasr, "They were righteous people between the time of Ādam and Nūḥ, and they had followers who used to adhere to their guidance. Then, when they died, their companions who

¹ *Faṭḥ Al-Bān* 8:535.

² *Aṭ-Ṭabarī* 23:640

used to follow them said, 'If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those people died and other people came after them, Iblis approached them and said, 'They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

The Supplication of Nūh against His People and for whoever believed in Him

Allāh then says,

﴿وَلَقَدْ أَضَلَّ كَثِيرًا﴾

﴿And indeed they have led many astray﴾ meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Ādam. Al-Khaḍī (Prophet Ibrāhīm) said in his supplication,

﴿وَأَعِزَّنِي رَبِّ اذْنًا لَا أَتَّبِعُ أَصْنَانًا كَثِيرًا مِنْ تَكَاثُرِ﴾

﴿And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind..."﴾ (14:35,36)

Allāh then says,

﴿وَلَا تَزِدْ لِلْكَافِرِينَ إِلَّا سَفَلًا﴾

﴿Grant no increase to the wrongdoers save error﴾

This is a supplication from him (Nūh) against his people due to their rebellion, disbelief and obstinacy. This is just as Mūsā supplicated against Fir'aun and his chiefs in his statement,

﴿رَبَّنَا أَخْرِجْ مِنْ هَٰذَا الْقَرْيَةِ الْقَوْمَ الظَّالِمِينَ﴾

﴿Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.﴾ (10:88)

Verily, Allāh responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had

meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allāh. This is similar to Allāh's statement,

﴿لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ أَلَّهِ إِلَّا مَنْ رَحِمَهُ﴾

﴿This day there is no savior from the decree of Allāh except him on whom He has mercy.﴾ (11:43)

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ فِتْنَةً﴾

﴿And Nūh said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"﴾

meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Aḍ-Ḍaḥḥāk said "Dayyār means one." As-Suddī said, "Dayyār is the one who stays in the home." So Allāh answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allāh) even destroyed Nūh's (biological) son from his own loins, who separated himself from his father (Nūh). He (Nūh's son) said,

﴿سَأَوَدُّ إِلَىٰ حَبْلِ الْيَدْيَسِيِّ مِن تَدَاوًى هَٰذَا لَا عَلَيمَ الْيَوْمَ مِنْ أَمْرِ أَلَّهِ إِلَّا مَنْ رَحِمَهُ وَمَنْ تَتَّبِعُوا النَّارُ أَنَّىٰ مَكَانَ الْغُرُورِ﴾

﴿I will betake myself to some mountain, it will save me from the water. Nūh said, "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴾ (11:43)

Allāh saved the people of the ship who believed with Nūh, and they were those whom Allāh commanded Nūh to carry with him. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا الَّذِينَ يَصُدُّونَ عَنكُم مَّا رَزَقْنَاهُمْ

﴿If You leave them, they will mislead Your servants.﴾

meaning, if You leave a single one of them they will lead your servants astray. This refers to those whom He will create after them.

﴿وَلَا يَذْكُرُ الْيَوْمَ﴾

﴿and they will beget none but wicked disbelievers.﴾

meaning, wicked in their deeds and disbelieving in their hearts. He (Nūh) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا﴾

﴿My Lord! Forgive me, and my parents, and him who enters my home as a believer.﴾

Ad-Dahhāk said, "This means, my *Masjid*." However, there is no harm in understanding the *Āyah* according to its apparent meaning, which would be that he (Nūh) supplicated for every person who entered his house who was a believer. Then he said,

﴿وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴿and all the believing men and women.﴾

He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nūh, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

﴿وَلَا يَرْزُقْهُمُ اللَّهُ إِلَّا تَرَدُّدًا﴾

﴿And to the wrongdoers, grant You no increase but destruction!﴾

As-Suddi said, "But destruction." Mujāhid said, "But loss." This means in both this life and in the Hereafter.

This is the end of the *Tafsīr* of *Sūrat Nūh*. And all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Jinn (Chapter - 72)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ الْجِنِّ
٥٧٢

قُلْ يُوحَىٰ ۖ إِنَّهُ أَسْمَعُ نَقَرٍ مِّنَ الْجِنِّ فَقَالُوا إِنَّمَا سَمِعْنَا قُرْآنًا
عَجَبًا ۝ يَهْدِي إِلَىٰ كُرْشٍ قَسَبًا ۖ وَلَوْ شَاءَ رَبُّنَا لَأَنزَلْنَا
وَأَنَّهُ قَتْلُ جَدِّ رَبِّ مَا أَتَعَدُّ صَحْجَةً وَلَا دُونََ ۝ وَتَنَاسُخًا
يَقُولُ مَغِيبًا عَلَىٰ نَفْسِ شَطَطًا ۝ وَأَنَّا صَدَقْنَا لَنُفَوِّدَ الْإِنسَ
وَالْجِنَّ عَلَىٰ نَفْسِكَ ۝ وَتَنَاسُخًا ۖ رِجَالٌ مِّنَ الْإِنسِ مُؤَدُّونَ رِجَالٍ
مِّنَ الْجِنِّ فَرَادَوْهُمْ رَهَقًا ۝ وَأَنَّهُمْ ضَلُّوا كَمَا ظَنَنَّا ۖ لَنُيَبِّتَنَّ
أَنَّهُمْ أَجْدَدُ ۝ وَأَنَّا لَنَسَاءٌ أَنسَاءً فَوَسَدَتْ ۖ مُمِيتٌ حَرَسًا
شَدِيدًا وَشَهَابًا ۝ وَأَنَّا كُنَّا نَعْبُدُ مِنهَا مَفْعِدًا لِّسَمْعٍ ۖ فَمَن
يَسْتَجِيبُ ۖ لَّأَن يَحْدِلْ فِيهَا مَا رَوَدُّ ۝ وَأَنَّا لَا نَدْرِي أَشَرًّا أَرِيدَ
بِعَمَلٍ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رُدًّا ۝ وَأَنَّا لَمُصْبِحُونَ
وَمَعْدُونٌ ۚ ذَٰلِكَ كُنَّا طَائِفًا ۖ فَبَدَّلَ ۝ وَأَنَّا صَدَقْنَا لَنُفَوِّدَنَّ
أَنَّهُ فِي الْأَرْضِ وَلَنُفَعِّرَنَّ مَهْرًا ۝ وَأَنَّا لَنَأْسِفُ الْفَعْدَى
مَسَايِدَ ۖ فَمَنْ يُّؤْمِنُ بِرَبِّهِ ۖ فَلَا يَحْزَنُ بِخَسَاوَلَا رَهَقًا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah,
the Most Gracious, the
Most Merciful.

﴿قُلْ يُوحَىٰ ۖ إِنَّهُ أَسْمَعُ نَقَرٍ مِّنَ
الْجِنِّ فَقَالُوا إِنَّمَا سَمِعْنَا قُرْآنًا
عَجَبًا ۝ يَهْدِي إِلَىٰ كُرْشٍ قَسَبًا
ۖ وَلَوْ شَاءَ رَبُّنَا لَأَنزَلْنَا
وَأَنَّهُ قَتْلُ جَدِّ رَبِّ مَا أَتَعَدُّ
صَحْجَةً وَلَا دُونََ ۝ وَتَنَاسُخًا
يَقُولُ مَغِيبًا عَلَىٰ نَفْسِ شَطَطًا
۝ وَأَنَّا صَدَقْنَا لَنُفَوِّدَ الْإِنسَ
وَالْجِنَّ عَلَىٰ نَفْسِكَ ۝ وَتَنَاسُخًا
ۖ رِجَالٌ مِّنَ الْإِنسِ مُؤَدُّونَ رِجَالٍ
مِّنَ الْجِنِّ فَرَادَوْهُمْ رَهَقًا ۝
وَأَنَّهُمْ ضَلُّوا كَمَا ظَنَنَّا ۖ لَنُيَبِّتَنَّ
أَنَّهُمْ أَجْدَدُ ۝ وَأَنَّا لَنَسَاءٌ
أَنسَاءً فَوَسَدَتْ ۖ مُمِيتٌ حَرَسًا
شَدِيدًا وَشَهَابًا ۝ وَأَنَّا كُنَّا
نَعْبُدُ مِنهَا مَفْعِدًا لِّسَمْعٍ ۖ فَمَن
يَسْتَجِيبُ ۖ لَّأَن يَحْدِلْ فِيهَا مَا
رَوَدُّ ۝ وَأَنَّا لَا نَدْرِي أَشَرًّا أَرِيدَ
بِعَمَلٍ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ
رَبُّهُمْ رُدًّا ۝ وَأَنَّا لَمُصْبِحُونَ
وَمَعْدُونٌ ۚ ذَٰلِكَ كُنَّا طَائِفًا
ۖ فَبَدَّلَ ۝ وَأَنَّا صَدَقْنَا لَنُفَوِّدَنَّ
أَنَّهُ فِي الْأَرْضِ وَلَنُفَعِّرَنَّ
مَهْرًا ۝ وَأَنَّا لَنَأْسِفُ الْفَعْدَى
مَسَايِدَ ۖ فَمَنْ يُّؤْمِنُ بِرَبِّهِ ۖ
فَلَا يَحْزَنُ بِخَسَاوَلَا رَهَقًا ۝﴾

42. Say: "It has been
revealed to me that a
group of Jinn listened.

They said: 'Verily, we have heard a wonderful Recitation!'

42. 'It guides to the right path, and we have believed therein,
and we shall never join anything with our Lord'

43. 'And He, exalted be the Jadd of our Lord, has taken neither

﴿And He, exalted be the Jadd of our Lord,﴾

'Alī bin Abī Ṭalhah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿جَدُّنَا﴾

﴿the Jadd of our Lord,﴾

"This means, His actions, His commands and His power."⁽¹⁾ Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said, "Allāh's Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujāhid and Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatādah said, "Exalted is His magnificence, His greatness and His command." As-Suddī said, "Exalted is the command of our Lord." It has been reported from Abū Aḍ-Ḍardā', Mujāhid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

The Jīns Affirmation that Allāh does not have a Wife and Children

Allāh says,

﴿لَا أَقْبَلُ سَعْيَهُ وَلَا وَلَدًا﴾

﴿He has taken neither a wife nor a son.﴾

meaning, far exalted is He above taking a mate and having children. This means that when the Jīns accepted Islām and believed in the Qur'ān they professed Allāh's magnificence above having taken a spouse and a child (or a son). Then they said,

﴿وَلَقَدْ كُنَّا بِأَعْيُنِنَا غَيِّبًا عَلَىٰ قَوْمٍ سَعْيًا﴾

﴿And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.﴾

Mujāhid, Ikrimah, Qatādah and As-Suddī, all said,

﴿سَعْيًا﴾

﴿the foolish among us﴾ "They were referring to Iblīs."

﴿سَعْيًا﴾

⁽¹⁾ Aṣ-Ṭabarī 23:648.

﴿that which was an enormity in falsehood.﴾

As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allāh has a spouse or a son. This is why Allāh says here,

﴿وَالَّذِينَ كَانُوا يُقُولُونَ سُبْحَانَ رَبِّنَا أَلَمْ يَكُنْ لَنَا قَوْلٌ مُّطَهَّرٌ﴾

﴿And that the foolish among us used to utter﴾ meaning, before his acceptance of Islām.

﴿عَلَى اللَّهِ تَحْلُمُوا﴾

﴿against Allāh that which was an enormity in falsehood.﴾ meaning, falsehood and a lie. Thus, Allāh says,

﴿وَالَّذِينَ كَانُوا لَا تَلْقَوْنَ فِيهَا قُرْآنًا فَحَسَبُوا أَنَّهُ عَلَى اللَّهِ حَافِظٌ أَلَمْ يَكُنْ لَهُمْ لَئِنْ قِيلَ لَهُمْ قُلُوا لِلنَّاسِ وَالْجِنِّ عَلَى اللَّهِ كَذِبٌ﴾

﴿And verily, we thought that men and jinn would not utter a lie against Allāh.﴾

meaning, 'we did not think that humans and Jinns would join each other in lying about Allāh by attributing a spouse and a son to Him. So when we heard this Qur'an we believed in it and we knew that they (Jinns and men) had been lying about Allāh in this matter.'

Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Allāh says,

﴿وَالَّذِينَ كَانُوا يُسْتَعَاذُونَ بِالْحِجَابِ قَوْلًا لَا إِلَهَ إِلَّا اللَّهُ أَلَمْ يَكُنْ لَهُمْ لَئِنْ قِيلَ لَهُمْ قُلُوا لِلنَّاسِ وَالْجِنِّ عَلَى اللَّهِ كَذِبٌ﴾

﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they increased them in Rahaq.﴾

meaning, 'we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islamic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them.

Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the *Jinns* saw that the humans were seeking refuge with them due to their fear of them, they increased them in *Rahaq* which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatadah said concerning this *Āyah*,

﴿وَرَادُّهُمْ هَهَاهُنَا﴾

«but they increased them in *Rahaq*» "meaning, in sin, and that the *Jinns* become more bold and daring against them."¹¹

Ath-Thawri said from Mansūr, from Ibrahim, concerning the *Āyah*:

﴿وَرَادُّهُمْ هَهَاهُنَا﴾

«but they increased them in *Rahaq*» means, "the *Jinns* were courageous and increased in insolence against them."

As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, 'I seek refuge with the master (*Jinn*) of this valley from the *Jinns*, or that myself, my wealth, my child or my animals are harmed in it.' " Qatadah said, "When they sought refuge with them instead of Allāh, the *Jinns* would overcome them with harm because of that."

Ibn Abi Hātim recorded from Ikrimah that he said, "The *Jinns* used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the *Jinns* would flee. So the leader of the people would say, 'We seek refuge with the leader of the inhabitants of this valley.' So the *Jinns* said, 'We see these people fleeing from us just like we flee from them.' Thus, the *Jinns* started coming near the humans and afflicting them with insanity and madness." Thus, Allāh said,

﴿وَلَقَدْ كَانَ يَكُنَّ مِنَ الْإِنسِ بُرُودًا يَهْلِكُ مِنْ لُغْيِهِمْ هَهَاهُنَا﴾

«And verily, there were men among mankind who took shelter with the males among the jinn, but they increased them in

¹¹ At-Ṭabari 23:655.

Rahaq.﴾

meaning, in sin. Abu 'Āliyah, Ar-Rabī' and Zayd bin Aslam, all said,

﴿مَقَاتًا﴾

﴿in Rahaq﴾

"This means in fear." Mujāhid said, "The disbelievers would increase in transgression."

Concerning Allāh's statement,

﴿وَأَنَّهُمْ طَرَفًا لَّكَ طَعْنُونَ أَلَّا يَأْتِيَ اللَّهُ بِمَنْزِلٍ لَّكُم مِّنْهُ﴾

﴿And they thought as you thought, that Allāh will not send any Messenger.﴾

meaning, Allāh would never send a Messenger after this long period of time. This was said by Al-Ka'bi and Ibn Jarīr.

﴿وَأَنَّا سَمْنَا السَّمَاءَ فَوَجدْنَاهَا مُلِئَتْ حَرًا حِثًّا وَمُقَاتًا. ﴿٤٨﴾ كَذَّبُوا بِآيَاتِنَا فَثَمَّارًا. ﴿٤٩﴾ إِنَّهُمْ يَخِفُّونَهَا يَوْمَئِذٍ فَلاَ يَسْمَعُونَ. ﴿٥٠﴾ وَأَنَّا لَا نَدْرِي أَأَنشَأُوا رِجْسًا مِّنْ دُونِ اللَّهِ أَمْ إِنَّمَا أُفٍّ لَّهُمْ فَثَمَارًا. ﴿٥١﴾ أَفَلَا يَتَذَكَّرُونَ. ﴿٥٢﴾﴾

﴿8. 'And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'﴾

﴿9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.'﴾

﴿10. 'And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance'﴾

The Jinns stealing Information from the Sky before the the Messenger ﷺ was sent and striking Them with flaming Fire after His Coming

Allāh informs about the Jinns when He sent His Messenger Muhammad ﷺ and revealed the Qur'ān to him. Among the ways He protected it (the Qur'ān) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'ān and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be

known who was being truthful. Allāh did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'ān). This is why the Jinn said,

﴿رَأَيْنَا آسَافًا هَاجِدًا فِي سَبِيلِنَا يَأْتِيهِمْ أَفْوَاجًا وَيُنَادِيهِمْ أَصْحَابُ الْأُفُقِ قَالَ إِنِّي مُبَشِّرُ بِتَرْكَكُمْ إِنَّ لَكُمْ إِفْوَاجًا غَوًّا﴾^[1]

«And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing but any who listens now will find a flaming fire watching him in ambush.»

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

﴿وَلَا يَدْرِي أَفَرَأَىٰ لَهُمْ فِي سَمَاءِ رَبِّهِمْ أَمِ الْمَاءُ أَمْ يَأْتِيهِمْ أَفْوَاجًا﴾^[2]

«And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.»

meaning, 'we do not know if this – the matter which has occurred in the sky – is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allāh.

Verily, it has been recorded in the *Sahīh*,

﴿وَلَا تُرَىٰ قَبْرُكَ﴾^[3]

«And evil is not attributed to You (Allāh).»^[1]

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the *Hudith* of Ibn 'Abbās when he said, "While we were sitting with the Messenger of Allāh ﷺ a shooting star flashed in the sky So the Prophet ﷺ said,

﴿مَا تَكُنَّمُ تَقُولُونَ فِي هَذَا؟﴾

^[1] Mushm 1:535.

‘What did you all used to say about this?’

We replied, “We used to say that a great person has been born and a great person has died.” The Prophet ﷺ said,

«بَلَّغْنِي كَذَلِكَ، وَلَكِنَّ اللَّهَ إِذَا نَصَى الْأَمْرَ فِي السَّمَاءِ»

‘This is not so, rather whenever Allāh decrees a matter in the heaven...’

and then he went on to narrate the rest of the *Hadith*^[1] which we have already mentioned in its entirety in *Surah Saba*.^[2]

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allāh ﷺ reciting (the Qur’ān) while leading his Companions in prayer. Thus, they knew that this Qur’ān was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a *Hadith* of Ibn ‘Abbās concerning Allāh’s statement in *Sūrat Al-Ahqāf*,

﴿وَرَأَىٰ سَرَفًا إِلَىٰ رَبِّكَ تَقَرُّوْنَ إِلَيْهِ يَسْمَعُونَ الْفَرَادَ﴾

‘And (remember) when We sent towards you (Muhammad) a group of the Jinn (quietly) listening to the Qur’ān.’ (46:29)^[3]

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinn alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, “The sky was never guarded except if there was a Prophet in the earth or the religion of Allāh was victorious and dominant in the earth.”

So the devils before the time of Muḥammad ﷺ had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven.

[1] Muslim 4:1750.

[2] See volume eight, the *Tafsir* of *Surah Saba* (34:22-23). The actual narration was removed from the abridged edition, but the discussion remains, along with a similar narration recorded by Al-Bukhārī and others.

[3] *Fath Al-Bārī* 8:537. See the explanation of (46:29) in volume nine.

But when Ailāh sent Muḥammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars) So the people of Tā'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So 'Abd Yalayl bin 'Amr bin Umayr said to them – and he was referred to for judgement among them – "Woe to you O people of Tā'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (- meaning Muḥammad ﷺ) And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed."

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblīs and informed him of what happened to them. So he (Iblīs) said, "Bring me a handful of dirt from every land so that I may smell it " So they brought it and he smelled it and said, "It is your friend in Makkah " Then he sent a group of seven *Jinns* to Makkah, and they found the Prophet of Allah ﷺ standing in prayer in *Al-Masjid Al-Harām* while reciting the Qur'ān. They drew near to him eager to hear the Qur'ān, until their chests almost pressed against him. Then they accepted Islām and Allāh revealed their matter to His Messenger ﷺ. We have mentioned this chapter in its entirety in the first section of the *Kitāb As-Sūrah* with lengthy discussion.^[1] Allāh knows best and unto Him is all praise and blessings.

﴿وَلَمَّا بَلَغَ الْفِتْيَانُ رُوحَهُمْ قَالُوا يَا أَبَانَا مَا لَكَ بِأَنْ تَدْعِيَ اللَّهَ فَإِنْ عَلِمْتَ لَنَا غَيْبًا مِنَ اللَّهِ وَرَأَيْتَ كُنُوزًا مِنْهُ قَدْ حُمِلَتْ إِلَيْنَا فَقَالُوا هَذَا مَا كُنْتُمْ تَعْلَمُونَ وَمَا الْغَيْبُ إِلَّا مَا أُنْزِلَ مِنَ الْكِتَابِ وَمَا تَلْمِزُنَا بِهِ مِنْ شَيْءٍ فَأُولَئِكَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾
 ﴿وَلَمَّا رَأَى الْمَلَائِكَةُ آيَاتِنَا هَاسِرَةً سُوِّرَتْ لَهُمْ أَنْ يَتْلُوهُنَّ عَلَى الْقَبْرِ ذِكْرًا لِمَنْ كَانَ مِنْ عِبَادِنَا الصَّالِحِينَ﴾

[1] There is a similar narration from Ibn 'Abbās recorded by Aṭ Ṭabarī. See volume eight, the *Tafsir* of *Sūrat As-Ṣaffat* (37:6-10)

﴿11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways.'﴾

﴿12. 'And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.'﴾

﴿13. 'And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.'﴾

﴿14. 'And of us some are Muslims, and of us some are Al-Qāsiṭūn. And whosoever has embraced Islām, then such have sought the right path.' "﴾

﴿15. And as for the Qāsiṭūn, they shall be firewood for Hell.﴾

﴿16. If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance.﴾

﴿17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.﴾

The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allāh says that the Jinns said about themselves,

﴿وَلَا يَأْتِي السَّابِقُونَ رَأًى دُونَ ذَلِكَ﴾

﴿There are among us some that are righteous, and some the contrary;﴾

meaning, other than that.

﴿كُنَّا طَرَفَيْنِ فَتَنَّا﴾

﴿We are groups having different ways.﴾ meaning, on numerous differing paths and having different thoughts and opinions. Ibn 'Abbās, Mujāhid and others have said,

﴿كُنَّا طَرَفَيْنِ فَتَنَّا﴾

﴿We are groups having different ways.﴾ "This means among us are believers and among us are disbelievers."⁽¹⁾

⁽¹⁾ Al-Ṭabari 23:659.

Ahmad bin Sulaymān An-Najjād reported in his (book of) *Amāli* that he heard Al-A'mash saying, "A *Jinn* came to us, so I said to him, 'What is the most beloved food to your kind?' He replied, 'Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, 'Do you have these desires (religious innovations) among your kind as we have among ours?' He replied, 'Yes.' Then I said, 'Who are the *Rāfidah*¹¹ among you?' He said, 'They are the worst of us.' " I presented this chain of narration to our Shaykh, A.-Hāfiẓ Abi Al-Ḥajjaj Al-Muzzi and he said its chain is authentic to Al-A'mash.

The Jāns confess to Allāh's Perfect Power

Concerning Allah's statement,

﴿وَمَا ظَنُّنَا أَنَّ لَنَا شُعْبًا أَلَّا فِي الْأَرْضِ رَكْنًا تُعْرَضُونَ﴾

﴿And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.﴾

meaning, 'we know that the power of Allāh is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

﴿وَمَا لَنَا سِعْفًا أَلَدَىٰ آتَانَا يَوْمَ﴾

﴿And indeed when we heard the Guidance, we believed therein.﴾

They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

﴿فَمَنْ يُّؤْتِ بِرَبِّهِ فَلَا يَخِفُّ بَنَسًا وَلَا زَمَانًا﴾

﴿and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.﴾

Ibn 'Abbās, Qatādah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his

¹¹ A group of Shītes.

sins.⁽¹¹⁾ This is as Allāh says,

﴿لَا يَخَافُ عُتَا وَلَا مَسَا﴾

«Then he will have no fear of injustice, nor of any curtailment.» (20:112)

﴿وَمِنْ بَنِي الْعَشِيرَةِ وَمِنْ الْقُرَيْشِ﴾

«And of us some are Muslims, and of us some are Al-Qāsiṭūn.»

meaning, 'among us there is the Muslim and the Qāsiṭ.' The Qāsiṭ is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsiṭ, the one who is just.

﴿فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَحْمَتَ﴾

«And whosoever has embraced Islām, then such have sought the right path.»

meaning, they sought salvation for themselves.

﴿وَمَا أَتَّبِعُونَ إِلَّا مَا يَجْعَلُهُ حَبَاقُ﴾

«And as for the Qāsiṭūn, they shall be firewood for Hell.»

meaning, fuel, for they will be used to kindle it (the Fire).

Concerning Allāh's statement,

﴿وَأَلَوْ اسْتَقْبَلُوا عَلَى الطَّرِيقِ لَأَسْقِيَهُمْ نَضْرًا مِمَّا عَفَا﴾

«If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.»

The commentators have differed over the explanation of this. There are two views concerning it.

The First View

That if the deviant ones would stand firmly upon the path of Islām, being just upon it and remaining upon it,

﴿لَأَسْقِيَهُمْ نَضْرًا مِمَّا عَفَا﴾

«We would surely have bestowed on them water in abundance.»

^[11] Aṣ-Ṭabarī 23:660.

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allāh's statement,

﴿بَلَنُفْتِنَهُمْ إِنَّا﴾

﴿That We might try them thereby.﴾

is that, 'We will test them.' As Mālik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

Mentioning Those Who held this View

Al-'Awfi reported similar to this from Ibn 'Abbās, and likewise said Mujāhid, Sa'īd bin Jubayr, Sa'īd bin Al Muṣayyib, 'Aṭā, As-Suddi, Muḥammad bin Ka'b Al-Qurazī, Qatādah and Aḍ-Ḍaḥḥāk. Muqātil said, "This Āyah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years."^[1]

The Second View

﴿وَالَّذِينَ آمَنُوا عَلَىٰ سَبِيلِنَا﴾

﴿If they had believed in Allāh, and went on the way,﴾

meaning, of misguidance.

﴿لَنُكَثِّرَنَّهُمْ فِيهِ غَدًّا﴾

﴿We would surely have bestowed on them water in abundance.﴾

meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allāh says,

﴿فَلَمَّا نَسُوا مَا دُعُوا بِرِءٍ مِّنَّا فَفَتَحْنَا لَهُمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا رَجَعُوا بِهَا أُرُوا

لَهُمْ مِمَّا كَانُوا يَعْمَلُونَ﴾

﴿So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst

^[1] This is a Mursal narration.

of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows.﴾ (6:44)

Allāh also says,

﴿يَحْسَبُونَ أَنَّمَا نُسَبِّحُ بِهِ ثَمَرًا مِّنْ ثَمَرَاتِ مَا يُكَسِبُونَ ۚ لَا يَخْتَفُونَ فِيهِ﴾

﴿Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not﴾ (23:55,56)

This is the view of Abu Mujlaz and it agrees with the opinion of Ibn Humayd. For verily, he (Ibn Humayd) said concerning Allāh's statement,

﴿وَأَنَّهُمْ انْتَفَتَحُوا عَلَىٰ أَسْرَافِهِمْ﴾

﴿If they had believed in Allāh, and went on the way,﴾

"This means the path of misguidance." Ibn Jarir and Ibn Abi Hātim both recorded this.^[1] Al-Baghawi also mentioned it from Ar-Rabi' bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysān.^[2] It seems that he (Al-Baghawi) took this position. And it is supported by Allāh's saying, "That We might try them thereby."

Concerning Allāh's statement,

﴿وَمَن يَتُوبْ إِلَىٰ رَبِّهِ يَنصُرْهُ مَوْلَاهُ ۚ وَمَن يُصِرْ إِلَىٰ ظُلْمٍ يُنصُرْهُ مَوْلَاهُ ۚ وَمَن يُضِلْ إِلَىٰ سَبِيلٍ يُضِلْهُ مَوْلَاهُ ۚ وَمَن يَهْدِ إِلَىٰ سَبِيلٍ يَهْدِهِ مَوْلَاهُ ۚ﴾

﴿And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.﴾

meaning, a harsh, severe, agonizing and painful punishment. Ibn 'Abbās, Mujahid, Ikrimah, Qatādah and Ibn Zayd, all said,

﴿صَعَادًا صَعَادًا﴾

﴿in a Ṣa'ad torment.﴾ "This means harsh having no relaxation in it."^[3] It has also been reported from Ibn 'Abbās that he said, "It is a mountain in Hell."^[4] It has been related from Sa'īd bin Jubayr that he said, "It is a well in Hell."

[1] Aḡ-Ṭabarī 23:663

[2] Al-Baghawī 4:404.

[3] Aḡ-Ṭabarī 23:664

[4] Aḡ-Ṭabarī 23:664

وَأَنذَرْنَا السَّالِفِينَ وَمَنَّا الْفَاسِقُونَ فَسَنُأَسْلِمُ فَأَوَلِّئُهُ
 نَحْرًا وَرَشَدًا ﴿١٨﴾ وَأَمَّا الْفَاسِقُونَ فَكَانُوا أَعْيُنَهُمْ حِطَابًا ﴿١٩﴾
 وَالْوُحُوشَ اسْتَغْمُوا عَلَى الطَّرِيقَةِ لَأَسْفِنَهُمْ فِيهَا فَعَقَدْنَا ﴿٢٠﴾ لِمَنْتُمْ
 فِيهِ وَمَنْ يَفْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٢١﴾ وَأَنَّ
 السَّيِّدَ فِيهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿٢٢﴾ وَأَمَّا قَامَ عَبْدُ اللَّهِ
 يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٣﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ
 بِهِ أَحَدًا ﴿٢٤﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٥﴾ قُلْ إِنِّي
 لَنْ يَجْعَلَ لِي مِنْ أَهْلِي أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِ اللَّهِ مُلْتَمَدًا ﴿٢٦﴾ الْإِنَّمَا
 مِنْ اللَّهِ وَرِسَالَتِهِ مِمَّنْ يَعْصِي أَمْرًا وَرَسُولُهُ فَإِنْ فَتَنَّا زُجْرَهُمْ
 فَخَلِيلِينَ فِيهَا أَدْنَى ﴿٢٧﴾ حَتَّىٰ إِذَا رَأَوْا أَنَّهُمْ يُدْعَوْنَ فَيُسْمِعُونَ
 مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٨﴾ قُلْ إِن أَدْرَعْتَ أَفْرَبٌ
 مَا تَدْعُونَ أَفْرَجَعْلَ لَهُ رَبِّي أَسَدًا ﴿٢٩﴾ عَلَيْهِمُ الْقَسْبُ فَلَا
 يَظْهَرُ عَلَىٰ عِيبِهِ أَحَدًا ﴿٣٠﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ
 يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٣١﴾ لِيَعْلَمَ أَنَّهُ أُنْزِلُوا
 بِرِسَالَتٍ رَّبِّهِمْ وَأَسَاطِيرُ آلِهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٣٢﴾

وَأَنَّ السَّيِّدَ فِيهِ فَلَا تَدْعُوا مَعَ
 اللَّهُ أَحَدًا ﴿٢٢﴾ وَأَمَّا قَامَ عَبْدُ اللَّهِ
 يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٣﴾
 قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ
 أَحَدًا ﴿٢٤﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا
 وَلَا رَشَدًا ﴿٢٥﴾ قُلْ إِنِّي لَنْ يَجْعَلَ لِي
 مِنْ أَهْلِي أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِ
 اللَّهِ مُلْتَمَدًا ﴿٢٦﴾ الْإِنَّمَا مِنْ اللَّهِ
 وَرِسَالَتِهِ مِمَّنْ يَعْصِي أَمْرًا وَرَسُولُهُ
 فَإِنْ فَتَنَّا زُجْرَهُمْ فَخَلِيلِينَ فِيهَا أَدْنَى
 حَتَّىٰ إِذَا رَأَوْا أَنَّهُمْ يُدْعَوْنَ فَيُسْمِعُونَ
 مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٨﴾

﴿18. And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

﴿19. And when the servant of Allāh stood up invoking Him in prayer

they just made round him a dense crowd as if sticking one over the other.﴾

﴿20. Say: "I invoke only my Lord, and I associate none as partners along with Him."﴾

﴿21. Say: "It is not in my power to cause you harm, or to bring you to the right path."﴾

﴿22. Say: "None can protect me from Allāh's punishment, nor can I find refuge except in Him."﴾

﴿23. "(Mine is) but conveyance from Allāh and His Messages, and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever."﴾

﴿24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and

less important concerning numbers.﴾

The Command to worship Allāh Alone and shun Shirk

Allāh commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatādah said concerning Allāh's statement,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allah, so invoke not anyone along with Allah.﴾

"Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allāh. Thus, Allāh commanded His Prophet ﷺ to tell them that they should single Him out alone for worship."^[1] Ibn Jarir recorded from Sa'īd bin Jubayr that he said concerning this verse,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allah, so invoke not anyone along with Allah.﴾

"The Jinns said to the Prophet of Allāh ﷺ, 'How can we come to the Masjid while we are distant - meaning very far away - from you? And how can we be present for the prayer while we are far away from you?' So Allāh revealed this Āyah,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh﴾"^[2]

The Jinns crowding together to hear the Qur'ān

Allah said,

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُوا عَلَيْهِ لَبَاقًا﴾

﴿And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking

^[1] Aṭ-Ṭabarī 23:665.

^[2] Aṭ-Ṭabarī 23:665. This is a *Mursal* narration

one over the other.﴾

Al-'Awfī reported from Ibn 'Abbās, "When they heard the Prophet ﷺ reciting the Qur'an they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'an they drew very near to him. He was unaware of them until the messenger (i.e., Jibrīl) came to him and made him recite,

﴿قَالَ أَرَأَيْتَ إِنْ لَمْ تَنْصَحْ قَوْمِي يَزِيدُوا﴾

﴿Say. "It has been revealed to me that a group of Jinn listened."﴾ (72:1)

They were listening to the Qur'an." This is one opinion and it has been reported from Az-Zubayr bin Al-'Awwām. Ibn Jarīr recorded from Ibn 'Abbās that he said, "The Jinn said to their people,

﴿لَا فَاَمَّ عِنْدَ اللَّهِ يَدْعُوهُ كَانُوا يَكُونُونَ عَلَيْهِ إِذَا﴾

﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾

When they saw him praying and his Companions were bowing with his bowing and prostrating with his prostrating, they were amazed at his Companions obedience to him. Therefore, they said to their people,

﴿لَا فَاَمَّ عِنْدَ اللَّهِ يَدْعُوهُ كَانُوا يَكُونُونَ عَلَيْهِ إِذَا﴾

﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾^[1]

This is the second view and it has also been reported from Sa'īd bin Jubayr.^[2] Al-Ḥasan said, "When the Messenger of Allāh ﷺ stood up and said none has the right to be worshipped except Allāh, and he called the people to their Lord, the Arabs almost crowded over him together (against him)."^[3] Qatādah said concerning Allāh's statement,

[1] Aṭ-Ṭabari 23:667.

[2] Aṭ-Ṭabari 23:667.

[3] Aṭ-Ṭabari 23:668. This is also a *Mursal* narration.

﴿وَالَّذِينَ إِذَا مَا عَلِمُوا أَنَّهُ يَدْعُو كَانُوا يَكُونُونَ عَلَيْهِ إِسْرَافًا﴾

«when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.»

“Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allāh insisted upon helping it, supporting it and making it victorious over those who opposed it.”^[1] This is the third view and it has also been reported from Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarīr.^[2] This view seems to be the most apparent meaning of the Āyah due to Allāh’s statement which follows it,

﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي لَا شَرِكُ بِهِ لِسَانِي﴾

«Say: “I invoke only my Lord, and I associate none as partners along with Him.”»

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger ﷺ said to them

﴿إِنَّمَا أَدْعُوا رَبِّي﴾

«I invoke only my Lord,»

meaning, ‘I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.’

﴿وَلَا أَشْرِكُ بِهِ لِسَانًا﴾

«and I associate none as partners along with Him.»

The Messenger ﷺ does not have Power to harm or give Guidance

Concerning Allāh’s statement,

﴿قُلْ إِنِّي لَا أَتْلُو سُبْحَانَكَ وَلَا رُشْدًا﴾

«Say: “It is not in my power to cause you harm, or to bring you to the right path.”»

[1] At-Tabari 23:668.

[2] At-Tabari 23:668.

meaning, 'say, I am only a man like you all and I have received revelation I am only a servant among the servants of Allāh. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allāh.' Then he (the Prophet) says about himself that no one can save him from Allāh either. This means, 'if I disobey Allāh, then no one would be able to rescue me from His punishment.'

﴿وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحِذًا ۚ﴾

﴿and nor can I find refuge except in Him.﴾ Mujāhid, Qatādah and As-Suddi all said, "No place to escape to."⁽¹⁾

It is only obligatory upon the Messenger ﷺ to convey the Message

Concerning Allāh's statement,

﴿إِنَّمَا مِنْ عِندِ رَبِّي الْمُنَادِي﴾

﴿(Mine is) but conveyance from Allāh and His Messages,﴾ This is an exception related to the previous statement,

﴿فِي بُيُوتٍ مِنْ أُهْلِهِ﴾

﴿None can protect me from Allāh's punishment,﴾ meaning, 'nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allāh says,

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ قَدْ كُنْتَ تَقُولُ مَا نَسُوا وَلَهُمْ إِلَهُاتُهُمْ فَقَدْ أَوْتُواكَ مَا تَأْمُرُ ۚ﴾

﴿O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.﴾ (5:67)

Then Allāh says,

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَأَمْ لَهُ ثَوْرٌ مُنْتَهَكٌ مِنْ عِلَاقِ رَبِّهِ الْأَعْلَىٰ﴾

﴿and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.﴾

⁽¹⁾ At Tabari 23:669.

meaning, 'I will convey unto you all the Messages of Allāh, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allāh says,

﴿حَتَّىٰ يَكُونُ لِمَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا﴾

«Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.»

meaning, until these idolators from the *Jinns* and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number - them or the believers who worship Allāh alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allāh.

﴿قُلْ إِنِّي أَدْرِكْتُ لَاقِيَتَ مَا تُوعَدُونَ أَمْ يَحْسَبُ لَكُمْ رَبٌّ أَسَدَرًا: عَنَيْمٌ تَعْتَبِبُ فَلَا يُظْهِرُ عَلَىٰ سَعِيدٍ أَسَدَرًا﴾ إِلَّا مَنِ اتَّخَذَ مِن رَّسُولِهِ فَإِنَّهُ يَسْمَعُ بِنِ إِذٍ يَدْعُو وَلَٰكِن مَّشْهُدٌ بِرَسُولِهِ
يُنْزِلُ أَنْ مَّا أُنْزِلُوا يُسْمِعُ رَحِيمَهُ وَلَقَدْ رَمَا لَكُمْ رَأْسُكُمْ عَلَىٰ شُرُوعِ عَذَابٍ

425 Say. "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term."

426. "The All-Knower of the Unseen, and He reveals to none His Unseen."

427. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.»

428. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.»

The Messenger of Allāh ﷺ does not know when the Hour will be

Allah commands His Messenger ﷺ to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

﴿قُلْ إِنِّي أَدْرِكْتُ لَاقِيَتَ مَا تُوعَدُونَ أَمْ يَحْسَبُ لَكُمْ رَبٌّ أَسَدَرًا﴾

«Say, "I know not whether which you are promised is near or

whether my Lord will appoint for it a distant term."﴿

meaning, a long period of time. In this noble *Āyah* is an evidence that the *Hadīth* that many of the ignorant people often circulate, which says that the Prophet ﷺ will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of *Hadīth*). Verily, the Messenger of Allāh ﷺ was asked about the time of the Hour and he would not respond. When Jibril appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muḥammad! Tell me about the Hour?" So the Prophet ﷺ replied,

«مَا الْمَسْأُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one questioned about it knows no more than the questioner.»

On another occasion when a bedouin Arab called out to the Prophet ﷺ in a loud voice saying, "O Muḥammad! When will be the Hour?" The Prophet ﷺ said,

«وَيْعَلَّكَ إِنَّمَا كُنْتُ، فَمَا أَتَعَدُّتُ لَهَا؟»

«Woe unto you. Verily, it will occur so what have you prepared for it?»

The man replied, "I have not prepared much for it of prayers and fasting, but I love Allāh and His Messenger." The Prophet ﷺ then replied,

«مَا كُنْتَ تَعِ مَنِ أَحَبَّتْ»

«Then you will be with whomever you love.»

Anas said, "The Muslims were not happier with anything like they were upon (hearing) this *Hadīth*."^[1]

Concerning Allāh's statement,

«عَلَيْهِمُ الْعَذَابُ وَلَا يَخْفَى عَلَى اللَّهِ شَيْءٌ إِلَّا أَن يَرِىَ رَسُولًا»

«The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger»﴿

This is similar to Allāh's statement,

[1] *Fath Al-Bāri* 1:140. See Al-Bukhārī no. 6167.

﴿وَلَا يَحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

«And they will never compass any thing of His knowledge except that which He wills.» (2:255)

Similarly, Allāh says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allāh allows him to have. Thus, Allāh says,

﴿عَلِيمُ الْغُيُوبِ فَلَا يُظْهِرُ عَلَى شَيْءٍ لَهْدًا إِلَّا مَنْ أَرَادَ مِنْ رُسُلِهِ﴾

«The All-Knower of the Unseen, and He reveals to none His Unseen Except to a Messenger whom He has chosen,»

This includes the angelic Messenger and the human Messenger. Then Allāh says,

﴿فَإِنَّهُ يَتْلُوكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

«and then He makes a band of watching guards to march before him and behind him.»

meaning, He particularly gives him additional guardian angels who protect him by the command of Allāh and they accompany him with that which is with him of Allāh's revelation. Thus, Allāh says,

﴿إِنَّمَا لَا تَدْرِي لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ بِآيَاتِنَا فَهُمْ كَذَّبُوا وَيَتْلُوكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

«Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.»

The pronoun 'he' which is in His statement,

﴿إِنَّمَا﴾

«Till he knows» refers to the Prophet ﷺ. Ibn Jarir recorded from Saïd bin Jubayr that he said concerning the *Āyah*,

﴿عَلِيمُ الْغُيُوبِ فَلَا يُظْهِرُ عَلَى شَيْءٍ لَهْدًا إِلَّا مَنْ أَرَادَ مِنْ رُسُلِهِ فَإِنَّهُ يَتْلُوكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

﴿فَإِنَّهُ يَتْلُوكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

«The All-Knower of the Unseen, and He reveals to none His Unseen Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.»

"These are four guardians among the angels along with Jibrīl,

﴿يُنْزِلُ﴾

﴿Till he knows﴾ This means Muhammad ﷺ,

﴿أَلَمْ تَقَدْ أُنْزِلُوا رِسَالَتَهُمْ وَيَوْمَ وَاعِدُوا بِمَا هُمْ فِيهَا مُشْتَرِكُونَ وَعَدْنَاهُ فِي عَذَابِنَا﴾

﴿that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴾^[1]

This was recorded by Ibn Abi Hātim. It has also been reported by Ad-Dahhāk, As-Suddi and Yazīd bin Abi Habīb.

'Abdur-Razzāq reported from Ma'mar, from Qatadah,

﴿يُنْزِلُ أَنْ تَقْدَأُنْزِلُوا رِسَالَتَهُمْ﴾

﴿Till he knows that they have conveyed the Messages of their Lord.﴾

"So that the Prophet of Allāh would know that the Messengers had conveyed their Messages from Allāh and that the angels have protected them and defended them."^[2]

This has also been reported by Sa'īd bin Abi 'Arūbah from Qatadah, and Ibn Jarīr preferred this interpretation.^[3] Al-Baghawī said, "Ya'qūb recited it as,

(الْعَلَمِ)

(in order to be known)

this means, so that the people may know that the Messengers had conveyed the Message."^[4]

It also could carry the meaning that the pronoun refers to Allāh (i.e., So that He [Allāh] may know). This opinion has been mentioned by Ibn Al-Jawzī in *Zad Al-Masur*. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord.

[1] At-Ṭabarī 23:673.

[2] 'Abdur-Razzāq 3:323.

[3] At-Ṭabarī 23:673.

[4] Al-Baghawī 4:406.

This is like His statement,

﴿رَبَّنَا جَعَلْتَ أَتَيْنَةَ الْبَيْتِ كَتَبَتْ عَلَيْهَا إِلَّا يَعْلَمُونَ مَنْ يَتَّبِعُ أَرْسُولَ يَسُرُّ بِغَيْبٍ عَنْ عَيْنَيْهِ﴾

﴿And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.﴾ (2:143)

Allāh also said,

﴿وَلَيَعْلَمَنَّ أَنَّهُ الْغَيْبُ مَا مَتَرْنَا وَفَعَلْنَا أَمْكُورِينَ﴾

﴿Verily, Allāh knows those who believe, and that He knows the hypocrites.﴾ (29:11)

It should be added to these examples that from Allāh's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

﴿وَسَاءَ بِمَا لَهُمْ وَنَحْمُنْ كُلَّ شَيْءٍ عِنْدَنَا﴾

﴿And He surrounds all that which is with them, and He keeps count of all things.﴾

This is the end of the Tafsīr of Sūrat Al-Jinn, and all praises and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Muzzammil (Chapter - 73)

Which was revealed in Makkah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِيلُ ۝١ رَأَيْتَ لِأَقْيَلٍ ۝٢ نَفْسَهُ، أَوْ أَمْسَرَ مِنْ قَلِيلٍ ۝٣
 أَوْزَدَ عَلَيْهِ وَرَءَى الْقُرْآنَ تَرِيلاً ۝٤ وَأَتَسْتَقِي مَعْنَكَ قَوْلًا
 نَقِيلاً ۝٥ إِنْ مَآئِدَةُ الْإِيلِ مِنْ أَسْدَوْكَ وَأَقْوَمُ فَلَا ۝٦ إِنْ لَكَ فِي
 الْقَهْرِ سَمْعٌ طَوِيلٌ ۝٧ وَأَذْكُرْ لِمَنْ رَزَقَكَ وَنَقَلَ إِلَيْهِ نَفْسِيلاً ۝٨
 رَبِّ الشَّرِيفِ وَالْقَرِيبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝٩ وَأَسْبِرْ
 عَلَى مَا يَقُولُونَ وَأَعْبِرْهُمْ هَجْرًا جَمِيلًا ۝١٠ وَذَرْنِي وَالْمُكَذِّبِينَ
 أُولَى الْقَسْوَةِ وَمُهْلَكِي قَلِيلٍ ۝١١ إِنْ لَرَبِّي أَسْكَالٌ وَجِيمًا ۝١٢
 وَكَلَامًا فَاعْصُو عَنَّا أَيْسًا ۝١٣ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ
 وَكَانُوا لِلْجِبَالِ كَيْفَ يَأْتِيهِلَا ۝١٤ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَاهِدًا
 عَلَيْكَ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ۝١٥ فَعَصَى فِرْعَوْنُ أَوْسُولَ
 مَا عَزَدَتْ لَأَعْدَائِهِ مِيلًا ۝١٦ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ بِوَمَا يَجْمَلُ
 الْوَلَدُ أَنْ يَسْأَلَ ۝١٧ السَّمَاءَ مُصْطَفِيَةً، كَانَ وَعْدُ مَعْصُومًا ۝١٨
 إِنْ هَذَا وَمَدَّ كَسْرًا ثُمَّ شَاءَ أَنْخَذَ الْإِنْشَاءَ مَسِيلًا ۝١٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿يَا أَيُّهَا الْمَزْمِيلُ ۝١ رَأَيْتَ لِأَقْيَلٍ ۝٢
 نَفْسَهُ، أَوْ أَمْسَرَ مِنْ قَلِيلٍ ۝٣
 أَوْزَدَ عَلَيْهِ وَرَءَى الْقُرْآنَ تَرِيلاً ۝٤
 وَأَتَسْتَقِي مَعْنَكَ قَوْلًا
 نَقِيلاً ۝٥ إِنْ مَآئِدَةُ الْإِيلِ مِنْ
 أَسْدَوْكَ وَأَقْوَمُ فَلَا ۝٦ إِنْ لَكَ فِي
 الْقَهْرِ سَمْعٌ طَوِيلٌ ۝٧ وَأَذْكُرْ لِمَنْ
 رَزَقَكَ وَنَقَلَ إِلَيْهِ نَفْسِيلاً ۝٨
 رَبِّ الشَّرِيفِ وَالْقَرِيبِ لَا إِلَهَ إِلَّا
 هُوَ فَاتَّخِذْهُ وَكِيلًا ۝٩ وَأَسْبِرْ
 عَلَى مَا يَقُولُونَ وَأَعْبِرْهُمْ هَجْرًا
 جَمِيلًا ۝١٠ وَذَرْنِي وَالْمُكَذِّبِينَ
 أُولَى الْقَسْوَةِ وَمُهْلَكِي قَلِيلٍ ۝١١
 إِنْ لَرَبِّي أَسْكَالٌ وَجِيمًا ۝١٢
 وَكَلَامًا فَاعْصُو عَنَّا أَيْسًا ۝١٣
 يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ
 وَكَانُوا لِلْجِبَالِ كَيْفَ يَأْتِيهِلَا ۝١٤
 إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَاهِدًا
 عَلَيْكَ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ
 رَسُولًا ۝١٥ فَعَصَى فِرْعَوْنُ أَوْسُولَ
 مَا عَزَدَتْ لَأَعْدَائِهِ مِيلًا ۝١٦
 فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ بِوَمَا
 يَجْمَلُ الْوَلَدُ أَنْ يَسْأَلَ ۝١٧
 السَّمَاءَ مُصْطَفِيَةً، كَانَ وَعْدُ
 مَعْصُومًا ۝١٨ إِنْ هَذَا وَمَدَّ
 كَسْرًا ثُمَّ شَاءَ أَنْخَذَ الْإِنْشَاءَ
 مَسِيلًا ۝١٩﴾

﴿1 O you wrapped
up!﴾

﴿2. Stand (to pray) all
night, except a little.﴾

﴿3. Half of it or less
than that, a little ﴾

﴿4. Or a little more. And Rattl the Qur'ān Tartil.﴾

﴿5. Verily, We shall send down to you a Word Thaḳīl.﴾

﴿6. Verily, rising (Nāshi'ah) at night is better for
understanding and more suitable for speech (recitation).﴾

﴿7. Verily, for you in the day is lengthy Sabḥ.﴾

﴿8. And remember the Name of your Lord and (Tabattil), devote yourself to Him with complete devotion.﴾

﴿9. Lord of the east and the west; Lā ilāha illā Huwa, so take Him as a trustee.﴾

The Command to stand at Night (in Prayer)

Allāh commands His Messenger ﷺ to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allāh says,

﴿تَتَخَاتَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُجْتَرُونَ.﴾

﴿Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them ﴾ (32:16)

Thus, the Prophet ﷺ did as Allāh ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allāh said,

﴿زَمُرًا بِلَيْلٍ مِّنْهُنَّ يَوْمًا أَلَيْسَ لَكَ عَنِ أَنْ تَعْتَكِرَ وَرَكَعًا مُّكْمَرًا.﴾

﴿And in some parts of the night offer the Salāh with it (the Qur'ān), as an additional prayer for you. It may be that your Lord will raise you to Maqām Mahmūd.﴾ (17:79)

Here Allāh explains how much prayer he should perform. Allāh says,

﴿يَا أَيُّهَا الْمُدَّثِّرُ. قُمْ فَأَنْذِرْ. إِنْ كُنْتُمْ لَا تَعْلَمُونَ.﴾

﴿O you wrapped up! Stand all night, except a little ﴾

Ibn 'Abbās, Aḍ-Ḍaḥḥāk and As-Suddī all said,

﴿يَا أَيُّهَا الْمُدَّثِّرُ.﴾

﴿O you wrapped up!﴾

"This means, O you who are asleep." Qatādah said, "The one who is wrapped up in his garments."¹⁾ Concerning Allāh's statement,

﴿مُذْهِبًا﴾

¹⁾ Aṭ-Ṭabarī 23:677.

«Half of it» means, instead of the whole night.

﴿لَوْ أَنفَرْنَا بِكَ فَجَاءَكَ لَرَءَاكَ عَجَبًا﴾

«A little less than that, or a little more.»

meaning, 'We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

The Way of reciting the Qur'ān

Concerning Allah's statement,

﴿تَرْتِلُ الْقُرْآنَ تَرْتِيلًا﴾

«And Rattil the Qur'ān Tartil.»

meaning, recite it slowly, for that will help in understanding the Qur'ān and contemplating it. This is how the Prophet ﷺ used to recite. 'Ā'ishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it."^[1]

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded from Anas that he was asked about the recitation of the Messenger of Allāh ﷺ, so he replied, "He used to elongate the letters." Then he (Anas) recited,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

«In the Name of Allāh, the Most Gracious, the Most Merciful.» (1:1)

and he elongated "In the Name of Allāh," and he elongated "The Most Gracious," and he elongated "The Most Merciful."^[2]

Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allāh ﷺ, so she said, "He used to pause in his recitation, verse by verse.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ
الرَّحِيمِ رَبِّ يَوْمِ الدِّينِ﴾

^[1] Muslim 1:507.

^[2] *Faḥḥ Al-Bārī* 8:709.

﴿In the Name of Allāh, the Most Gracious, the Most Merciful. All praise is Allāh's, the Lord of all that exists. The Most Gracious, the Most Merciful The Only Owner of the Day of Recompense.﴾ (1:1-4)

This was recorded by Ahmad, Abu Dāwud and At Tirmidhi.^[1] We have already mentioned the *Hadīths* which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this *Tafsir*. For example, the *Hadīth* which states,

«زَيَّنُوا الْقُرْآنَ بِأَصْوَابِكُمْ»

«Beautify the Qur'an with your voices.»^[2] and the *Hadīth*,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَنَزَّ بِالْقُرْآنِ»

«He is not of us who does not chant nicely with the recitation of the Qur'an.»^[3]

and the *Hadīth*,

«لَقَدْ أُوتِيَ هَذَا يَزْمَانًا مِنْ عَرَامِيرِ آلِ دَاوُدَ»

«Verily, he has been given this windpipe from the windpipes of the family of Dāwud.»^[4] Referring to Abu Mūsā.

Abu Mūsā replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ūd that he said, "Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi.^[5] Al-Bukhārī recorded from Abi Wā'il that he said, "A man came to Ibn Mas'ūd and said, 'I read the *Mufaṣṣal* chapters (from *Qāf* to *An-Nās*) last night in one unit of prayer.' Ibn Mas'ūd said, 'This is rushing like the haste of reciting poetry. Verily, I know

[1] Ahmad 6:302, Abu Dāwud 4:294, and *Tuhfat Al-Aḥwadhī* 8:241.

[2] *Fath Al-Bārī* 13:527.

[3] *Fath Al-Bārī* 13:510.

[4] *Fath Al-Bārī* 8:710.

[5] *Ma'ālīm Al-Tanzīl* 8:215.

the pairs (of chapters) that the Messenger of Allāh ﷺ used to combine between them (in prayer).’ Then he mentioned twenty chapters from the *Mufaṣṣal* chapters, and said that the Prophet ﷺ used to recite two in each prayer unit.^[1]

The Magnificence of the Qur’ān

Allāh then said,

﴿إِنَّا نُنزِّلُ الْقُرْآنَ فِي ثِقَلٍ﴾

﴿Verily, We shall send down to you a Word *Thaqīl*.﴾

Al-Hasan and Qatādah both said, “The actions with it.” It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thābit said. He said, “The Messenger of Allāh ﷺ received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it.”^[2]

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr that he said, “I asked the Prophet ﷺ, ‘O Messenger of Allāh! Do you feel anything when revelation comes (to you)?’ The Messenger of Allāh ﷺ replied,

«أَسْمَعُ صَلاَاجِلَ ثُمَّ أَسْكُتُ بَعْدَ ذَلِكَ، فَمَا مِنْ مَرَّةٍ يُرْسَى إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي
تُتْبَضُّ»

‘I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).’^[3]

Aḥmad was alone in narrating this. In the beginning of *Ṣaḥīḥ Al-Bukhārī*, it is recorded from ‘Ā’ishah that Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, “How does the revelation come to you?” The Prophet ﷺ replied,

«أَخْبَانَا بَأْسِي فِي بَيْتِي صَلَافَةَ الْحَبْرَةِ وَهُوَ أَشَدُّ عَلَيَّ، فَيَنْصَمُ عَلَيَّ وَقَدْ وَغَيْتُ عَنِّي»

[1] *Faṭḥ Al-Bārī* 2:298.

[2] *Faṭḥ Al-Bārī* 8:108. Zayd was sitting with the Prophet ﷺ writing down the revelation as the Prophet ﷺ was dictating it to him. See *Al-Bukhārī* no. 4592.

[3] *Aḥmad* 2:222. There are some deficiencies in its chain of narration. Some scholars consider it authentic.

مَا نَالُ، وَأَخْيَاتَا يَنْتَلُ لِي الْمَلَكُ رَجُلًا يَنْكَلِمُنِي فَأَعْي مَا يَقْرَأُ»

«Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.»

‘A’ishah added, “Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended.” This is the wording recorded by Al-Bukhārī.^[1] Imām Ahmad recorded from ‘A’ishah that she said, “If the Messenger of Allāh ﷺ received any revelation while he was on his riding animal, it would begin moving its *Jirān* intensely.”^[2] The *Jirān* is the bottom of the neck. Ibn Jarīr chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as ‘Abdur Raḥmān bin Zayd bin Aslam said, “Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales.”

The Virtue of standing at Night for Prayer

Allāh says,

﴿لَيْلٌ نَّاشِئَةٌ لَّيْلٍ فِي أَنْتَدَ وَتَكَ وَالْقَوْمَ يَلَايَا﴾

«Verily, rising (*Nāsh’ah*) at night is better for understanding and more suitable for speech (recitation).»

‘Umar, Ibn ‘Abbās and Ibn Zubayr, all said, “The entire night is *Nāsh’ah*.”^[3] Mujāhid and others said the same.^[4] It is said “*Nāsh’ah*” when a person stands at night to pray. In one narration from Mujāhid he said, “(It is) after ‘*Ishā*’ (prayer).”^[5] This was also said by Abu Mijlaz, Qatādah, Salim, Abu Ḥāzim and Muḥammad bin Al-Munkadir.^[6] The point is that *Nāsh’ah* of the night refers to its hours and its times, every

[1] *Fath Al Bari* 1:25.

[2] *Aḥmad* 6:118.

[3] *Aṭ-Ṭabari* 23:683.

[4] *Aṭ-Ṭabari* 23:682.

[5] *Aṭ-Ṭabari* 23:682.

[6] *Aṭ-Ṭabari* 23:683.

hour of it is called *Nāshi'ah*, so it refers to the periods of time.

The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allāh says,

﴿بَيْنَ أَشَدِّ رَتَا وَأَقَمَّ يَلَا﴾

«is better for understanding and more suitable for speech (recitation).»

meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively.

Al-Hāfiẓ Abu Ya'fā Al-Mawṣili said, "Ibrāhīm bin Sa'īd Al-Jawhārī told us that Abu Usāmah told us that Al-A'mash informed us that Anas bin Mālīk recited this Āyah as:

﴿إِنْ نَافَيْتُ اللَّيْلَ مِنْ أَشَدِّ وَأَحْزَبُ يَلَا﴾

(Verily, rising at night is better for understanding and more correct for the speech.)

So a man said to him, 'We recite it;

﴿وَأَقَمَّ يَلَا﴾

«more suitable for speech». So Anas said to him, 'Most correct (*Aṣwāb*), most suitable (*Aqwām*), the best for preparation (*Ahya'*) and similar words are all the same (in meaning).'^[1]

Thus, Allāh continues saying,

﴿إِنْ لَكَ فِي الْقَدَارِ سَاعَةٌ فَرَسَّهَا﴾

«Verily, for you in the day is lengthy Saḥḥ.»

Ibn 'Abbās, 'Ikrimah and 'Aṭā' bin Abī Muslim, all said, "Leisure time and sleep."^[2] Abu Al-'Āhiyah, Mujāhid, Abu Mālīk, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Sufyān Ath-Thawrī, all said, "A long amount of leisure time." Qatādah said, "Leisure, aspirations and activities." 'Abdur-Raḥmān bin Zayd bin Aslam said concerning the statement,

﴿إِنْ لَكَ فِي الْقَدَارِ سَاعَةٌ فَرَسَّهَا﴾

[1] Musnad Abu Ya'fā 7:88.

[2] At-Ṭabarī 23:686, and Al-Qurṭubī 19:42.

﴿Verily, for you in the day is lengthy Sabḥ.﴾

"This means for your needs. Therefore, leave the night open for your religious devotion. Allāh said this when the {voluntary} night prayer was obligatory. Then, Allāh blessed His servants, lightened the matter and removed its obligation." Then he recited,

﴿قُمْ لَيْلًا قَلِيلًا﴾

﴿Stand (to pray) all night, except a little.﴾

to the end of the Āyah, then he recited,

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَلَیَّ نَافِلًا تُصَلِّمُ﴾

﴿Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.﴾ (73:20)

until he reached,

﴿فَاتَّبِعُوا مَا يَأْمُرُكُمْ﴾

﴿So recite of it what is easy.﴾ (73:20)^[1]

and Allāh says,

﴿وَمَنْ أَتَىٰ صَلاَتَهُ يَوْمَ نَافِلَةٍ لَّمْ يَسْأَلْكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿And Tahajjud in some parts of the night (also offer the Ṣalāh with it), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾^[2] (17:79)

In fact, this is as true as what he ('Abdur-Raḥmān) said,

The proof for this view is what Imām Ahmad recorded in his *Musnad*, that Sa'īd bin Hishām divorced his wife and then traveled to Al-Madinah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for *Jihād* against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allāh ﷺ, upon which he ﷺ said,

«أَلَيْسَ لَكُمْ فِي أَسْرَةِ خَسْفَةٍ؟»

^[1] At Ṭabarī 23:686.

^[2] See the explanation in volume six

“Is there not for you all an excellent example in me?”

So he forbade them from that and made them testify that they would take their wives back. Then he (Sa‘īd) returned to us and informed us that he went to Ibn ‘Abbās and asked him about the *Witr* [prayer]. Ibn ‘Abbās said, “Shall I not inform you of the person who is the most knowledgeable person on the earth about the *Witr* prayer of the Messenger of Allāh ﷺ?” He said, “Yes.” Ibn ‘Abbās then said, “Go to ‘Ā‘ishah and ask her, then return to me and inform me of what she tells you.”

He said, “Then I went to Ḥakīm bin Aflah and requested him to go with me to her. But he said, ‘I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of ‘Alī and Mu‘āwiyah), but she refused and continued being involved with them (in their conflict).’ So I adjured him by Allāh, so he came with me and we entered upon her (in her house).” So she said, “Is this the Ḥakīm that I know?” He (Ḥakīm) said, “Yes.” Then she said, “Who is this that is with you?” He said, “Sa‘īd bin Hishām.” She said, “Who is Hishām?” He said, “He is Ibn ‘Amir.” She then asked Allāh to have mercy upon him (‘Amir). Then she said, “Yes, ‘Amir was a true man.” Then I (Sa‘īd) said, “O Mother of the believers! Inform me about the character of the Messenger of Allāh ﷺ.” She replied, “Have you not read the Qur‘ān?” I said, “Of course.” Then she said, “Verily, the character of the Messenger of Allāh ﷺ was the Qur‘ān.” I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allāh ﷺ. I said, “O Mother of the believers! Inform me about the night prayer of the Messenger of Allāh ﷺ.” She said, “Have you not read the Sūrah,

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

﴿() you wrapped up.﴾ I said, “Of course.” She then said, “Verily, Allāh made standing at night [for prayer] obligatory at the beginning of this Sūrah. So the Messenger of Allāh ﷺ and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allāh held back the revelation of the end of this Sūrah for twelve months. Then, Allāh revealed the lightening of this burden at the end of this Sūrah. Then, the standing for night prayer became voluntary after it used to be obligatory.”

I was about to leave when I remembered to ask her about the *Witr* prayer of the Messenger of Allāh ﷺ. So I said, "O Mother of the believers! Inform me about the *Witr* prayer of the Messenger of Allāh ﷺ." She said, "We used to prepare his *Siwāk* (toothstick) for him and his ablution water, and Allāh would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the *Siwāk* and perform ablution. Then, he would pray eight (*Rak'āhs*) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (*Taslīm*). He would then pray a ninth unit of prayer and then sit. He would remember Allāh Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform *Witr* prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allāh ﷺ used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allāh's Prophet ﷺ ever reciting the entire Qur'an in one night before morning nor did he fast an entire month other than the month of Ramaḍān."

So I went to Ibn 'Abbās and told him what she had said. Ibn 'Abbās then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving."^[1] This is how Imām Aḥmad recorded this narration in its entirety. Muslim also recorded similarly in his *Ṣaḥīḥ*.^[2]

Ibn Jarīr recorded from Abu 'Abdur-Raḥmān that he said,

^[1] Aḥmad 6:53.

^[2] Muslim 1:512.

"When the Āyah

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

﴿O you wrapped﴾ (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allah revealed,

﴿مَقْرُوءًا مَا يَشَرُّ مِنْهُ﴾

﴿So recite of it what is easy.﴾ (73:20)

Then the people relaxed.^[1] Al Ḥasan Al Baṣri and As Suddi both said the same ^[2] 'Alī bin Abi Talḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿قُمْ لَيْلًا وَلَا نَفْلًا. بِمَنْعِهِ أَوْ نَفْثِهِ مِنْ قِبَلِهِ.﴾

﴿Stand (to pray) all night, except a little. Half of it or less than that, a little.﴾ (73.2,3)

"This became difficult on the believers. Then Allah lightened the matter for them and had mercy on them when He revealed after this,

﴿عَلَيْهِمْ نَزَلَ مِنْكَ رَجُلٌ مَرِيضٌ وَمَسْرُورٌ يَقُولُ فِي الْأَرْضِ يَسْتَرْجِعُونَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ﴾

﴿He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty﴾

until Allah says,

﴿مَقْرُوءًا مَا يَشَرُّ مِنْهُ﴾

﴿So, recite you of the Qur'ān as much as may be easy for you.﴾ (73:20)

So Allah made the matter easy - and unto Him is due all praise - and he did not make matters difficult.^[3]

Then Allah says,

﴿وَاذْكُرْ لِمَ سَمِيتَ رَبَّكَ وَتَمَلَّكْ إِلَيْهِ تَبَاطُلُ﴾

﴿And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion﴾

[1] At-Ṭabari 23:679

[2] At-Ṭabari 23:680.

[3] At Ṭabari 23:679.

meaning, make much remembrance (*Dhikr*) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allāh says,

﴿وَإِذَا قُضِيَ فَلْيُحْسِبْ﴾

﴿So when you have finished (your occupation), devote yourself for Allāh's worship.﴾ (94:7)

meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning.^[1] Ibn 'Abbās, Mujāhid, Abu Ṣāliḥ, 'Āṭiyah, Aḍ-Ḍaḥḥāk and As Suddī, all said,

﴿وَسَلِّ إِلَيْهِ تَبِيعًا﴾

﴿And (Tabattal) devote yourself to Him with complete devotion.﴾

"This means, make your worship solely for Him alone."^[2] Al-Ḥasan said, "Strive and devote yourself to Him."^[3] Ibn Jarir said, "A devout worshipper is called *Mutabattal*. An example of this is the reported *Ḥadīth* that he (the Prophet ﷺ) forbade *At Tabattul*,^[4] which means total devotion to worship while avoiding getting married."^[5] Allāh said,

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿Lord of the east and the west; Lā ilāha illā Huwa. So take Him a trustee﴾

meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single

[1] At-Ṭabarī 23:689.

[2] At-Ṭabarī 23:688.

[3] At-Ṭabarī 23:688.

[4] *Faḥ al-Bārī* 9:19 (Al-Bukhārī no. 5073) and Muslim 2:102. The wording is, "Allāh's Messenger ﷺ did not allow 'Uthmān bin Maẓ'ūn to practice *Tabattul*..."

[5] At-Ṭabarī 23:687.

Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allāh says in another *Āyah*.

﴿فَأَعْلَوْا﴾ (فَأَعْلَوْا) (فَأَعْلَوْا)

«So worship Him and rely upon him.» (11:123)

It is also similar to His statement.

﴿يَاكَ نَعُوذُ وَإِيَّاكَ نَسْتَعِيذُ﴾

◀ You (Alone) we worship, and you (Alone) we ask for help. ▶ (1:5)

The *Āyāt* with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allāh, and to rely solely upon Him.

﴿وَاصْبِرْ عَلَى مَا يَقُولُونَ وَأَعْرِضْ عَنْهُمْ فَخَرْنَا حَبِيلًا﴾ وَتَوَدَّى وَالْكَذِيبُ أُولُو الْقَسَمَةِ وَمَهْلِكُ
﴿جِبِلًّا﴾ بِأَنَّ قَبِيلَهُ لَكَلَّا وَجِبِلًّا وَكَلَّمَا نَا عَشُو وَتَدَا أَيْدِيَهُ تَوْمَ رُحِمَتِ الْأَرْضُ
وَبِجَالٍ وَتَابَ لِيَالٍ كَيْدَ قَبِيلًا بِأَنَّ أُنْسًا إِفْكُو رَسُولًا شَهِدَ غُلْفُو كَمَا أُنْسًا إِلَى دَرَمَتِ
رَسُولًا مَنَى بِرَمَتِ الْقُرْمَلِ مَلَدَنَهُ أَمَّا وَيَلًا مَكِبَ مَقُولُ بِهِ كَقَرْمَتِ يَوْمًا يَحْمَلُ
الْقُرْمَلِ يَشَابَهُ الشَّمَا شَعِيرُ يَوْمًا كَانَ وَقَدَّ مَقُولًا

¶10. And be patient with what they say, and keep away from them in a good way.¶

Q11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little. ▶

◀12. Verily, with Us are Ankal, and Jahim.▶

«13. And a food that chokes, and a painful torment.»

¶14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out :

¶15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir'aawn.¶

¶16. But Fir'aun disobeyed the Messenger; so We seized him with a severe punishment.¶

¶17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed?¶

﴿18 Whereon the heaven will be cleft asunder? His promise is certainly to be accomplished.﴾

The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it

Allāh commands His Messenger ﷺ to be patient with what the foolish who reject him among his people say. Allāh also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allāh says to him, as a threat and a warning to his people - and He (Allāh) is the Most Great, Whose anger nothing can stand before,

﴿وَرَبِّ الرَّكْبِ أَلْوَمُّ﴾

﴿And leave Me alone to deal with the deniers, those who are in possession of good things of life.﴾

meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

﴿وَسَهْنُ قِيلًا﴾

﴿And give them respite for a little.﴾ meaning, for a little while. This is as Allāh says,

﴿نَسِيتُهُمْ قِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ صَدَابٍ عَجِلٍ﴾

﴿We let them enjoy for a little, then in the end We shall oblige them to (enter) a great torment﴾ {31 24}

Thus, Allāh says,

﴿إِنَّ مَنَا أَسْكَالًا﴾

﴿Verily, with Us are Ankāl,﴾ and these are fetters Ibn 'Abbās, 'Ikrimah, Tāwus, Muḥammad bin Ka'b, 'Abdullāh bin Buraydah, Abu Imrān Al-Jawnī, Abu Mijlaz, Aḍ-Ḍaḥḥāk, Hammād bin Abi Sulaymān, Qatadah, As-Suddī, Ibn Al-Mubarak, Ath-Thawri and others have all said this.^[1]

﴿وَمَسَاكِينًا﴾

^[1] Aḡ-Ṭabān 23:690, 691, and *Ad Durr Al-Manthūr* 8:319.

﴿and Jahīm.﴾ This is a blazing fire.

﴿وَلَقَدْ أَتَىٰ عَمَصٌ﴾

﴿And a food that chokes.﴾

Ibn 'Abbās said, "This means it will get stuck in the throat and it will not enter or come out."¹¹

﴿وَلَقَدْ أَتَىٰ يَوْمَ تَمُوتُ الْأَرْضُ وَالْجِبَالُ﴾

﴿and a painful torment. On the Day when the earth and the mountains will (Tarjūf) shake.﴾

meaning, they will quake.

﴿كَانَ الْجِبَالُ كَيْلًا مُّهِلًا﴾

﴿And the mountains will be a heap of sand poured out.﴾

meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

Your Messenger ﷺ is like the Messenger to Fir'aun, and You know what happened to Fir'aun

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا شَهِدْنَا عَلَيْكُمْ﴾

﴿Verily, We have sent to you a Messenger to be a witness over you.﴾

meaning, witnessing your deeds.

﴿كَأَنَّا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنَ رَسُولًا ۚ فَعَسَىٰ أَهْلُهَا عَذَابًا﴾

﴿as We did send a Messenger to Fir'aun. But Fir'aun disobeyed the Messenger; so We seized him with a severe punishment﴾

﴿أَهْلًا وَعِيَالًا﴾

¹¹ A; Ṭabari 23:691.

﴿severe punishment﴾

Ibn Abbās, Mujāhid, Qatādah, As-Suddī, and Ath-Thawri said that this means severe.^[1] This means, you should beware of denying this Messenger, lest you be afflicted by that which befell Fir'awn. Allāh seized him with the seizing of One Mighty and Powerful.' This is as Allāh says,

﴿لَمَّا تَوَلَّى كَيْدًا رَآهُ﴾

﴿So Allāh seized him with punishment for his last and first transgression.﴾ (79:25)

Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Mūsā, the son of 'Imrān.' This has been reported from Ibn 'Abbās and Mujāhid.

The Threat of the Day of Judgement

Allah says,

﴿كَيْفَ تَقُولُ إِذَا كُنتُمْ بِرَمَا يَخْلُ الْيَوْمَ يُسَاءُ﴾

﴿Then how can you protect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed?﴾

Ibn Jarir quoted in the recitation of Ibn Mas'ūd: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allāh and do not testify to Him?"^[2]

So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve?' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allāh knows best. The meaning of Allāh's statement,

﴿رَمَا يَخْلُ الْيَوْمَ يُسَاءُ﴾

﴿On a Day that will make the children gray-headed?﴾

is that this will happen due to the severity of its horrors, its earth-

[1] At-Tabari 23 693

[2] At-Tabari 23 694

إِنْ دَعَاكَ بِغَيْرِ لَكَ تَقُومُ أَذُنٌ مِنْ شَيْءٍ أَيْلٍ وَبَعَثَهُ وَفُتِحَتْ طَائِفَةٌ مِنْ
الَّذِينَ مَعَكَ وَاللَّهُ يُخَوِّرُ لَيْلًا وَأَسْفَارًا وَعِيدٌ أَنْ لَنْ تُخْصَوْا مَوَابَ
عَلَيْكُمْ وَأَقْرَبُ وَأَمَّا يَسْتَرِيحُ لَعَنَهُ يَ عَلِيمُ أَلْ سَكُونُ سَكْرَتَيْنِ
وَمَا حُرُودَ يَضْرِبُونَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْ تَحْتِ يَدَيْهِ أَعْرَافًا
يَتَّبِعُونَ فِي سَبِيلِ اللَّهِ أَفَرَأَوْهُ مَا بُشِّرْنَاهُ وَقَعُوا الْأَعْلَافَ وَهُوَ تَزَوَّارُ
الْزُكُوفِ وَأَقْرَبُ إِلَيْهِ تُحْصَوْنَ أَفَلَا تَعْلَمُونَ لَا تَفْهَمُونَ حَتَّى تَعْبُدُوهُ
عِنْدَ الْقَوْمِ مُخَوِّعًا أَوْ عَظِيمًا خَرُّوا سُجَّدًا وَسَبِّحُوا لِلَّهِ أَنْ تَقُومُوا رَجِيمًا

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبُّكَ فَكَذِبٌ ۝ وَرَبُّكَ بِمَا تَعْمَلُونَ ۝
وَالْزُّجُرْءَ هَاجِرٌ ۝ وَلَا تَنْصُرْ تُثَمُّرٌ ۝ زَلْزَلًا فَانْشُرْ ۝
فَإِذَا نَفَخَ الْفُؤَادُ ۝ فَدَيْتُكَ يُوسِفُ يَوْمَ يُسِيرُ ۝ عَلَى الْكَافِرِينَ
غَيْرَ مُبِيرٍ ۝ دَرَى وَمَنْ خَلَفَ وَجِدَ ۝ وَخَلَقَتْ لَهُ أَمَلًا
مَسْمُورًا ۝ وَمَنْ شَهِدَ ۝ وَمَنْ هَدَى السُّبُوحَ ۝ ثُمَّ تَطَمَعُ
أَنْ أُرِيدَ ۝ كَلَّا إِنَّكَ كَانْتَ لَبِيبًا عَابِدًا ۝ سَاءَ مَا يَحْكُمُهُ سُوْدُ ۝

quakes and its disturbing confusion. This is when Allāh will say to Ādam, "Send a group to the Fire " Ādam will say, "How many?" Allāh will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise " Then Allāh says,

﴿ثَلَاثَةَ مِائَةٍ﴾

﴿Whereon the heaven will be cleft asunder?﴾

Al-Hasan and Qatadah both said, "This means, because of it (the Day of Judgement), due to its severity and its horror." Then Allāh says,

﴿كَانَ رَفَعُهُمْ مَقُولًا﴾

﴿His promise is certainly to be accomplished﴾

meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبُّكَ فَكَذِبٌ ۝ وَرَبُّكَ بِمَا تَعْمَلُونَ ۝
وَالْزُّجُرْءَ هَاجِرٌ ۝ وَلَا تَنْصُرْ تُثَمُّرٌ ۝ زَلْزَلًا فَانْشُرْ ۝
فَإِذَا نَفَخَ الْفُؤَادُ ۝ فَدَيْتُكَ يُوسِفُ يَوْمَ يُسِيرُ ۝ عَلَى الْكَافِرِينَ
غَيْرَ مُبِيرٍ ۝ دَرَى وَمَنْ خَلَفَ وَجِدَ ۝ وَخَلَقَتْ لَهُ أَمَلًا
مَسْمُورًا ۝ وَمَنْ شَهِدَ ۝ وَمَنْ هَدَى السُّبُوحَ ۝ ثُمَّ تَطَمَعُ
أَنْ أُرِيدَ ۝ كَلَّا إِنَّكَ كَانْتَ لَبِيبًا عَابِدًا ۝ سَاءَ مَا يَحْكُمُهُ سُوْدُ ۝

﴿19. Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!﴾

﴿20. Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause. So recite as much of the Qur'ān as may be easy, and perform Ṣalāh and give Zakāh, and lend to Allāh a handsome loan. And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.﴾

This is a Sūrah that Men of Sound Understanding receive Admonition from

Allāh says,

﴿إِنْ كُنْتُمْ﴾

﴿Verily, this﴾ meaning, this Sūrah.

﴿تَتَذَكَّرُونَ﴾

﴿an admonition,﴾ meaning, men of understanding receive admonition from it. Thus, Allāh says,

﴿فَمَنْ شَاءَ فَلْيُصَلِّ إِنَّ رَبَّهُ مُبْصِرُ الصُّلَّةِ﴾

﴿therefore whosoever wills, let him take a path to His Lord.﴾

meaning, from those whom Allāh wills that they be guided. This is similar to the stipulation that Allāh mentions in another Sūrah,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿But you cannot will, unless Allāh wills. Verily Allāh is Ever All-Knowing, Al-Wise.﴾ (76:30)

Abrogation of the Obligation to offer the Night Prayer¹¹ and a Mention of its Valid Excuses

Then Allāh says,

﴿يُرِيدُ أَنْ يَمْلِكَ بَعْدَ قَوْلِكَ أَنْ تَقُولَ لَيْ وَضَعَهُ وَتَتَذَكَّرُ مِنْ أَلَيْسَ ذَلِكَ مِنْ عَذَابِكَ﴾

﴿Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.﴾

meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allāh has commanded you, because it is difficult for you. Thus, Allah says,

﴿وَاللَّهُ يَسْمُرُ اللَّيْلَ وَالنَّهَارَ﴾

﴿And Allāh measures the night and the day.﴾

meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

﴿عَلِمَ أَنْ لَا تُحْصِرُ﴾

﴿He knows that you are unable to pray the whole night,﴾

meaning, the obligation which He prescribed for you.

﴿هَلِّزُوا مَا بَيْنَ يَدَيْكُمْ﴾

﴿So, recite you of the Qur'ān as much as may be easy﴾

meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allāh uses the term recitation (Qirā'ah) to mean prayer (Ṣalāh). This is as Allāh says in Sūrah Subhān (Al-Isrā'),

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾ (17:110) meaning, your recitation.

﴿وَلَا تُخَافُهَا﴾

¹¹ As mentioned earlier, this refers to *Qiyām Al-Layl* or what is commonly called *Tahajjud*.

﴿Nor in low voice.﴾ (17.110) Then Allāh says,

﴿عَلَّمَ لَنْ سَبِّحُوهُ بِكُفْرَةٍ بَعْضُهُمْ فِي الْآلِئِ يَسْمَعُونَ مِنْ قَصِي أَلْفٍ وَآخَرُونَ يُسْمَعُونَ
فِي سَبِيلِ أُنُو﴾

﴿He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause ﴾

meaning, He knows that there will be people of this nation who will have excuses for not praying the [voluntary] night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allāh in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allāh. This *Āyah*, rather, this entire *Sūrah* was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allāh says,

﴿تَقْرَأُوا مَا يَسَّرَ مِنْهُ﴾

﴿So recite as much of the Qur'ān as may be easy,﴾

meaning, stand and pray at night whatever is easy for you to do of it.

Allāh said,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

﴿and perform Ṣalāh and give Zakāh,﴾

meaning, establish your obligatory prayers and pay your obligatory Zakāh. This is a proof for those who say that Zakāh was made obligatory in Makkah, but the various amounts of *Nisāb*¹¹ and how much was to be given was clarified in Al-Madīnah. And Allāh knows best.

Ibn 'Abbās, Ikrimah, Mujāhid, Al-Hasan, Qatādah and others from the Salaf have said, "Verily, this *Āyah* abrogated the standing for prayer at night that Allāh previously made

¹¹ The minimum amount requiring Zakāh to be paid on wealth.

obligatory for the Muslims.^[1] It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

«Five obligatory prayers during a day and a night (are obligatory).»^[2]

The man said, "Is there anything other than this (of prayer) that is obligatory upon me?" The Messenger of Allāh ﷺ replied,

«لَا، إِلَّا أَنْ تَعْرُقَ»

«No, except what you may do voluntarily.»^[2]

The Command to give Charity and do Good Deeds

Allāh says,

﴿وَلَقَرِزْأُ اللّٰهُ زَرْأً سَآءً﴾

«and lend to Allāh a handsome loan» meaning, from charitable donations. For verily, Allāh will reward for this the best and most abundant of rewards. This is as Allāh says,

﴿مَنْ مَّا الَّذِي يُقْرِضَ اللّٰهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

«Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?» (2:245)

Then Allāh says,

﴿وَمَا تَقْتَرُوا لِلنَّاسِ مِنْ شَيْءٍ يُضَاعَفْ لَهُ أَثَرُهُ إِتَىٰ سَرًّا أَوْ أَنشَرَ وَتَضَاعَفَ لَكُمْ﴾

«And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward.»

meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hāfiẓ Abu Yaʿqūb Al-Mawṣilī reported from Al-Hārith bin Suwayd, from ʿAbdullāh that Messenger of Allāh ﷺ said,

«إِنِّي كُنْتُ أَلْقِي مِنْ مَّاءٍ وَأَبْرَأُ»

^[1] Al-Ṭabarī 23:679, 680, and Ad-Durr Al-Manthūr 8:322.

^[2] Faṭḥ Al-Bārī 1:130, and Muslim 1:41

«Which of you hold his wealth to be more beloved to him than the wealth of his heir?»

They said, "O Messenger of Allāh! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allāh ﷺ then said,

«اعْلَمُوا مَا تَقُولُونَ»

«Know what you are saying!»

They replied, "What do we know other than this, O Messenger of Allāh?" He then said,

«إِنَّمَا نَالُ أَحَدِكُمْ مَا قَدَّمَ، وَمَالُ زَارِيهِ مَا أَخَّرَ»

«The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.»^[1]

Al-Bukhārī also recorded this Ḥadīth.^[2]

Then Allāh says,

﴿رَأْسُخَيْرَاتِكُمْ أَنْ تَسْتَغْفِرُوا لِلَّهِ لِكُلِّ عَمَلٍ تَصْنَعُونَ﴾

«And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.»

meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness.

This is the end of the Tafsīr of Sūrat Al-Muzzammil, and all praise and blessings are due to Allāh.

[1] Musnad Abū Ya'qūb 9:97.

[2] Fath Al-Bārī 11:264, and An-Nasā'ī 6:237.

The Tafsīr of Sūrat Al-Muddaththir
(Chapter - 74)

Which was revealed in Makkah

نِسْفَةُ لُحْمٍ الرَّجْمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

فَلَا تَقْرَأُ الْكِتَابَ طَرَفًا مَّنْ دُونِ الْحَقِّ وَنَوْالٍ فَكَذَّبْتَ بِمَا تَكْفُرُ
فَلَا تَقْرَأُ الْكِتَابَ طَرَفًا مَّنْ دُونِ الْحَقِّ وَنَوْالٍ فَكَذَّبْتَ بِمَا تَكْفُرُ

41. O you enveloped in garments'♪
42. Arise and warn!♪
43. And magnify your Lord!♪
44. And purify your garments!♪
45. And keep away from Ar-Rujz!♪
46. And give not a thing in order to have more ♪
47. And be patient for the sake of your Lord!♪
48. Then, when the Nâqûr is sounded.♪
49. Truly, that Day will be a Hard Day ♪
410. Far from easy for the disbelievers.♪

The First Āyāt to be revealed after ‘Read!’⁽¹⁾

It has been confirmed in the *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim* on the authority of Abu Salamah that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ speaking about the time period (of the pause in) revelation. The Prophet ﷺ said,

دَعَيْنَا أَنْ أَكْثَبِي بِذُنُوبِكُمْ صَوْنًا مِنَ السَّمَاءِ فَرَفَعْتُ نَصْرِي قَبْلَ السَّمَاءِ فَرَدَا الْمَلِكُ

¹¹ That is, the beginning of *Surat Al-'Alaq* (96,

الَّذِي جَاءَنِي بِحَرَاءٍ، فَأَيْدَ عَلَى ثُرَيْبِي بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ مَثَ حَتَّى
مَوْتِ بَنِي الْأَرْضِ، فَجِئْتُ إِلَى أَغْلَى قُنْتُ زَمَلَوِي زَمَلَوِي فَرُسُونِي. فَأَلَرْنَا [الله]
تَعَالَى. ﴿عَالِيَا لَكُمُورًا﴾ زَمَلَوِي ﴿إِنِّي﴾ لِي ﴿فَاعْبُدُوا﴾ ثُمَّ حَبِي النُّوحِي وَتَتَابَعُ

‘While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hira’. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, ‘Wrap me up, wrap me up. So, they wrapped me up! So Allāh revealed, ﴿O you wrapped up! Arise and warn!﴾ until ﴿And keep away﴾. – Here, Abu Salamah added, ‘Ar-Rufz means idols.’ –] After this, the revelation started coming strongly and frequently in succession.’

This is the wording of Al Bulkhari.¹¹ The way this *Hadith* is narrated necessitates that revelation had descended before this. This is due to the Prophet’s statement,

أَنَذَا الْمَلَكُ الَّذِي جَاءَنِي بِحَرَاءٍ

‘The same angel who had come to me at the cave of Hira’.

That angel was Jibril, who had come to him with Allāh’s statement,

﴿أَنزَا رَبِّي رَبِّي الْقَلَمَ عَلَى الْإِنْسَانِ يَوْمَ عَلَّمَهُ لَوْ لَا أَنزَا رَبِّي رَبِّي الْقَلَمَ عَلَى الْإِنْسَانِ مَا زُيِّنَ﴾

‘Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not. (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imām Ahmad recorded from Abu Salamah bin ‘Abdur-Rahmān that Jabir bin ‘Abdullah informed him that he heard the Messenger of Allāh ﷺ saying,

ثُمَّ فَتَرَ النُّوحِي عَنِّي فَتَرًا، فَبَيْنَا أَنَا أَتَمِّشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَزَعَمْتُ نَصْرِي

¹¹ *Fath Al-Bari* 6:361, and Muslim 1:143

your Lord (Allāh)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allāh)!^[1]

Concerning Allāh's statement,

﴿اٰرۡجِزْ﴾

﴿Arise and warn!﴾ means, prepare to go forth with zeal and warn the people. With this the Prophet ﷺ attained messengership just as he attained prophethood with the first revelation.

﴿وَمَجِّدۡكَ﴾

﴿And magnify your Lord!﴾ to declare the greatness of Him. Al-'Awfi reported from Ibn 'Abbās;

﴿وَلَا تُبۡدِئۡ﴾

﴿And purify your garments!﴾ "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience."^[2] Muḥammad bin Sīrīn said,^[3]

﴿وَتَزَكِّكَ﴾

﴿And purify your garments!﴾ "This means clean them with water."^[4] Ibn Zayd said, "The idolaters would not clean themselves, so Allāh commanded him to clean himself and his garments."^[5] This view was preferred by Ibn Jarīr.^[6]

Saīd bin Jubayr said,

﴿وَتَزَكِّكَ﴾

^[1] Aṭ-Ṭabarānī 11:125. The chain for this narration is weak. There are other versions that may support it. See the discussion after *Āyah* no. 25 that follows.

^[2] Aṭ-Ṭabarī 24:11

^[3] Aṭ-Ṭabarī 24:11.

^[4] Aṭ-Ṭabarī 24:12.

^[5] Aṭ-Ṭabarī 24:12.

^[6] Aṭ-Ṭabarī 24:12.

«And purify your garments!» "This means purify your heart and your intentions." Muḥammad bin Ka'b Al Qurazī and Al-Ḥasan Al-Baṣrī both said, "And beautify your character." Concerning Allāh's statement,

﴿وَارْجُزْ قُمْرَجًا﴾

«And keep away from Ar Rujz!»

ʿAlī bin Abī Ṭalhah reported from Ibn ʿAbbās, "Ar Rujz are idols, so keep away from them."^[1] Similar to this was said by Mujaḥid, Ikrimah, Qatādah, Az-Zuhri and Ibn Zayd, "Verily, it is the idols."^[2] This is like Allāh's statement,

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ﴾

«O Prophet! have Taqwā of Allāh, and obey not the disbelievers and the hypocrites.» (33:1)

and Allāh's statement,

﴿رَدَّدْ مَوْسَىٰ لِأَيِّمِهِ مَرْوَةَ ابْنَتَيْهِ فِي قَوْمٍ رَافِعِينَ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾

«And Mūsā said to his brother Hārūn: 'Replace me among my people, act well and follow not way of the corrupters.'» (7:142)

Then Allāh says,

﴿وَلَا تَسْئَلْ شَيْئًا زَيْدًا﴾

«And give not a thing in order to have more.»

Ibn ʿAbbās said, "Do not give any gift seeking to get (back in return) more than it " Khusayf reported from Mujaḥid;

﴿وَلَا تَسْئَلْ شَيْئًا تَمْنُنَ﴾

«And give not a thing (Tamnun) in order to have more.»

"Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak."^[3]

Concerning Allāh's statement,

﴿وَرَبُّكَ فَاعْبُدْ﴾

[1] Aṭ-Ṭabari 24:13

[2] Aṭ-Ṭabari 24:13.

[3] Aṭ-Ṭabari 24:16.

﴿And be patient for the sake of your Lord!﴾

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujāhid.^[1] Ibrāhīm An-Nakha'ī said, "Be patient in your giving for the sake of Allāh, the Mighty and Majestic."^[2]

Reminding of the Day of Judgement

Concerning Allāh's statement,

﴿يَوْمَ يُزْكَرُ الْنَّاقُورُ ۚ وَيَسْمَعُ رُجُودَ أَسْمَاءٍ ۚ يَوْمَ يُنْفَخُ الْكَافُورُ ۚ﴾

﴿Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers﴾

Ibn 'Abbās, Mujāhid, Ash-Sha'bī, Zayd bin Aslam, Al-Hasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Raḍī bin Anas, As-Suddī and Ibn Zayd, all said,

﴿الْناقور﴾

﴿Nāqūr﴾

"It is the Trumpet."^[3] Mujāhid said, "It is in the shape of a horn."^[4] Ibn Abi Ḥātim narrated that Abu Sa'īd Al-Ashaj told them that Asbat bin Muḥammad related to them from Muṭarrif, from 'Ātiyah Al-'Awfi, from Ibn 'Abbās,

﴿يَوْمَ يُزْكَرُ الْنَّاقُورُ﴾

﴿Then, when the Trumpet is sounded.﴾

The Messenger of Allāh ﷺ said,

﴿كَيْفَ أَنْتُمْ وَمَا جِبَ الْقَرْنُ قَدْ انْقَضَ الْقَرْنُ وَخَتَى حَبَّتْ بِتَطِيرَ مَنْ بِلَا مَرْ بَسْعُ؟﴾

﴿How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow?﴾

The Companions of the Messenger of Allāh ﷺ said, "What do you command us, O Messenger of Allāh?" He replied,

[1] Aṭ-Ṭabari 24:16.

[2] Al-Baghawi 4:414.

[3] Aṭ-Ṭabari 24:18.

[4] Aṭ-Ṭabari 24:18.

قُلُوا. حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا»

«Say: "Allāh is sufficient for us, and what an excellent Trustee He is. We put our trust in Allāh."»

It has been recorded like this by Imām Aḥmad on the authority of Ashāṭ.^[1] Concerning Allāh's statement,

﴿يَوْمَئِذٍ يَتَذَكَّرُ اللَّهُ عِبَادَهُ﴾

«Truly, that Day will be a Hard Day.» meaning, severe.

﴿عَلَى الْكَافِرِينَ يَكُونُ عَذَابٌ﴾

«Far from easy for the disbelievers.» meaning, it will not be easy for them. This is as Allāh says,

﴿يَوْمَئِذٍ الْكَافِرِينَ مَكِيدٌ﴾

«The disbelievers will say: "This a Hard Day."» (54:8)

We have reported from Zurārah bin Awfā, the judge of Al-Baṣrah, that he lead the people in the morning prayer and he recited this Sūrah. Then, when he reached Allāh's statement,

﴿يَوْمَ يُرْجَى الْفَزَاقُ ثَلَاثِينَ يَوْمِئِذٍ﴾

«Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day - far from easy for the disbelievers.»

he made a moaning sound and then he fell down dead. May Allāh have mercy on him.^[2]

﴿وَدَّعَا رَبَّهُ يَشْهَدُ لَمْ يَكُنْ لَهُ شُفَعَاءٌ مِمَّنْ شُفِعُوا﴾

﴿وَلَمْ يَكُنْ لَهُ سُلْطَانٌ لِّدَعْوَاهُمْ﴾

﴿وَلَمْ يَكُنْ لَهُ قُوَّةٌ لِّدَعْوَاهُمْ﴾

﴿وَلَمْ يَكُنْ لَهُ قُوَّةٌ لِّدَعْوَاهُمْ﴾

﴿وَلَمْ يَكُنْ لَهُ قُوَّةٌ لِّدَعْوَاهُمْ﴾

«11. Leave Me alone (to deal) with whom I created lonely.»

«12. And then granted him resources in abundance.»

«13. And children attending.»

[1] Aḥmad no. 326.

[2] Al-Hākim 2:507.

- ﴿14. And made life smooth and comfortable for him.﴾
 ﴿15. After all that he desires that I should give more.﴾
 ﴿16. Nay! Verily, he has been opposing Our Āyat.﴾
 ﴿17. I shall force him to Ša'ud!﴾
 ﴿18. Verily, he thought and plotted.﴾
 ﴿19. So let him be cursed, how he plotted!﴾
 ﴿20. And once more let him be cursed, how he plotted!﴾
 ﴿21. Then he thought.﴾
 ﴿22. Then he frowned and he looked in a bad tempered way;﴾
 ﴿23. Then he turned back, and was proud.﴾
 ﴿24. Then he said: "This is nothing but magic from that of old,﴾
 ﴿25. "This is nothing but the word of a human being!"﴾
 ﴿26. I will cast him into Saqar.﴾
 ﴿27. And what will make you know (exactly) what Saqar is?﴾
 ﴿28. It spares not, nor does it leave (anything)!﴾
 ﴿29. Scorching for the humans!﴾
 ﴿30. Over it are nineteen.﴾

A Threat for Whoever claims that the Qur'ān is Magic

Allāh threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allāh and he meets them with disbelief (in Allāh) and rejection of His Āyat. He invents lies against Allah's Āyat and claims that they are the words of a man. Allāh recounts to him His favors upon him when He says,

﴿ذُرِّيَّتًا مِّنْ وَحْدَةٍ﴾

﴿Leave Me alone (to deal) with whom I created lonely.﴾

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allāh provided him with

﴿مَالًا مَّكْرُورًا﴾

﴿resources in abundance.﴾ meaning, vast and abundant. Allāh then made for him,

﴿وَرَبِّيرًا مُّؤْتَمَرًا﴾

﴿And children attending.﴾ Mujahid said, "They are not absent."^[1] This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

According to what has been stated by As-Suddi, Abu Málík and 'Āsim bin 'Umar bin Qatādah, they were thirteen (children) in number.^[2] Ibn 'Abbās and Mujāhid said that they were ten.^[3] This was a great blessing in their living with him.

﴿وَرَهْدَتْ لَهُ ثَمَرًا﴾

﴿And made life smooth and comfortable for him.﴾

meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

﴿ثُمَّ يَنْتَعِزُّ أَنْ يُؤْتَىٰ ۖ قَالَ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُفْرِكُ الْبَيْنَ أَلَيْسَ بَيْنَهُمْ وَبَيْنَ عَذَابٍ أَشَدَّ﴾

﴿After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt.﴾

meaning, obstinate This refers to his ungratefulness for his blessings after knowing (these blessings). Allāh says,

﴿سَأُعَذِّبُهُ عَذَابًا﴾

﴿I shall force him to Ṣa'ūd!﴾ Qatādah reported from Ibn 'Abbās that he said, "Ṣa'ūd is a rock in Hell that the disbeliever will be dragged across on his face."^[4] As Suddi said, "Ṣa'ūd is a slippery rock in Hell that he will be forced to climb." Mujāhid said,

﴿سَأُعَذِّبُهُ عَذَابًا﴾

﴿I shall force him to Ṣa'ūd!﴾

"This is a harsh portion of the torment."^[5] Qatādah said, "It is

[1] Al-Baghawī 4:414.

[2] Ad-Durr Al-Manthūr 8:329, where similar is reported to have been said by Abu Málík. The "they" in question refers to the children of Al-Walīd bin Al-Mughirah according to

[3] At-Ṭabarī 24:21.

[4] Ad-Durr Al-Manthūr 8:331.

[5] At-Ṭabarī 24:23.

a torment that contains no relaxation (break for relief).^[1]

Concerning Allāh's statement,

﴿يَمْ كُفَّرُ وَتَدْبَرُ﴾

﴿Verily, he thought and plotted.﴾

meaning, 'We only caused him to face the grievous torment of Sa'ūd, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'an when he was asked about it. So he deliberated over what statement he should invent against it.

﴿وَتَدْبَرُ﴾

﴿and plotted.﴾ meaning, he contemplated.

﴿مَنْ لَّيْلَ كَيْفَ تَدْبَرُ﴾

﴿So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!﴾

This is a supplication against him.

﴿مَنْ ظَنَّهُ﴾

﴿Then he thought.﴾ meaning, he thought again and deliberated.

﴿فَرَّغَ﴾

﴿Then he frowned﴾ meaning, he contracted his eyebrows together and frowned.

﴿وَتَوَسَّوْا﴾

﴿and he looked in a bad tempered way.﴾ meaning, he scowled and was disgusted.

Concerning Allāh's statement,

﴿فَلَمْ يَرْجِعْ وَتَوَكَّرْ﴾

﴿Then he turned back, and was proud.﴾ meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'an.

﴿فَقَالَ إِنَّ هَذَا إِلَّا جَزْءٌ مِّمَّا يَكْفُرُ﴾

^[1] Af-Jabari 24 :23

﴿Then he said "This is nothing but magic from that of old."﴾

meaning, 'this is magic that Muḥammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

﴿يَا أَيُّهَا النَّاسُ إِنَّا قَوْلٌ مُّسَمَّرٌ﴾

﴿This is nothing but the word of a human being!﴾

meaning, it is not the Words of Allāh.

The person who is mentioned in this discussion is Al-Walīd bin Al-Mughīrah Al-Makhzūmī. He was one of the chiefs of the Quraysh – may Allāh curse him. Among the narrations about this is what was reported by Al 'Awfī from Ibn 'Abbās. He [Ibn 'Abbās] said,

"Al-Walīd bin Al Mughīrah entered the house of Abu Bakr bin Abi Quḥāfah and asked him about the Qur'ān. When Abu Bakr informed him about it, he left and went to the Quraysh saying, 'What a great thing this is that Ibn Abi Kabshah⁽¹⁾ is saying. I swear by Allāh that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allāh.' So when a group of the Quraysh heard this they gathered and said, 'By Allāh, if Al-Walīd converts (to Islām) all of the Quraysh will convert.' When Abu Jahl bin Hisham heard this he said, 'By Allāh, I will deal with him for you.' So he went to Al-Walīd's house and entered upon him. He said to Al-Walīd, 'Don't you see that your people are collecting charity for you?' Al Walīd replied, 'Don't I have more wealth and children than they do?' Abu Jahl answered, 'They are saying that you only went to Ibn Abi Quḥāfah's house so that you can get some of his food.' Al-Walīd then said, 'Is this what my tribe is saying? Nay, by Allāh, I am not seeking to be close to Ibn Abi Quḥāfah, nor 'Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allāh revealed to His Messenger ﷺ,

﴿إِنِّي وَرَفَقْتُ لَوْلِيٍّ﴾

﴿Leave me alone with whom I created lonely.﴾ until His statement,

[1] He meant the Prophet ﷺ.

﴿لَا تَنْقُصُ وَلَا تَكْثُرُ﴾

«It spares not, nor does it leave (anything)!»^[1]

Qatādah said, "They claim that he (Al-Walid) said, 'By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allah revealed,

﴿تَنْزِيلٌ كَيْفَ تَقْرَأُ﴾

«So let him be cursed, how he plotted!»

﴿فَرَّ عَصَى رَجَمَ﴾

«Then he frowned and he looked in a bad tempered way.»

He contracted his eyes together and scowled.^[2] Allah says,

﴿تَأْتِيهِ سَقَرٌ﴾

«I will cast him into Saqar.» meaning, 'I will engulf him in it from all his sides.' Then Allāh says,

﴿وَمَا تَعْلَمُ مَا سَقَرٌ﴾

«And what will make you know (exactly) what Saqar is?»

This is to give fright and emphasis to its matter. Then Allāh explains this by His saying,

﴿وَمَا تَعْلَمُ مَا سَقَرٌ﴾

«It spares not, nor does it leave (anything)!»

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Sinān and others.^[3] Concerning Allāh's statement,

[1] At-Tabari 24:24. See also Al-Hakim 2:507, who graded it *Sahih* and Adh-Dhahabi agreed. And in *Dala'il An-Nubuwwah* by Al-Bayhaqi 2:198,199. Many of the scholars of *Hadith* consider the best of chains for this story to be *Mursal*.

[2] At-Tabari 24:25

[3] *Ad-Durr Al-Manthar* 8:332.

that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allāh intend by this example? Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.﴾

﴿32. Nay! And by the moon.﴾

﴿33. And by the night when it withdraws.﴾

﴿34. And by the dawn when it brightens.﴾

﴿35. Verily, it is but one of the greatest (signs).﴾

﴿36. A warning to mankind﴾

﴿37. To any of you that chooses to go forward, or to remain behind.﴾

The Number of Guardians of Hell and what the Disbelievers said about that

Allāh says,

﴿وَمَا بَعَثْنَا أَحَدًا قَرِيرًا﴾

﴿And We have set none as (Ashab) guardians of the Fire﴾ meaning, its guardians.

﴿لَا مَلَائِكَةٍ﴾

﴿but angels.﴾ Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them?" So Allāh said,

﴿وَمَا بَعَثْنَا أَحَدًا إِلَّا مَلَائِكَةً﴾

﴿And We have set none but angels as guardians of the Fire.﴾

meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin

of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him.

Concerning Allāh's statement,

﴿وَمَا جَعَلْنَا لَهُمْ إِلَّا فِتْنَةً لِّقَوْمٍ كَافِرٍ﴾

﴿And We have fixed their number only as a trial for the disbelievers,﴾

meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

﴿يَسْتَبَيِّنُ آلِهَهُمْ أُرْسُلُوا الْكِتَابَ﴾

﴿In order that the People of the Scripture may arrive at a certainty﴾

meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allāh's statement,

﴿وَزَيْدُوا الْقَوْمَ بِسَمَاءِ يَتَى﴾

﴿and that the believers may increase in faith.﴾

meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muḥammad ﷺ.

﴿وَلَا يَرَى الْقَوْمَ لَوْمَةً أَلَيْسَ ذَلِكَ قُلُوبِهِمْ فَهُمْ﴾

﴿and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease﴾

meaning, among the hypocrites.

﴿وَالَّذِينَ كَفَرُوا مَا تَرَى فِيهِمْ شَكَّةً﴾

﴿and the disbelievers may say: "What does Allāh intend by this example?"﴾

meaning, they say, "What is the wisdom in mentioning this here?" Allāh says,

﴿كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

﴿Thus Allāh leads astray whom He wills and guides whom He wills.﴾

meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof.

None knows the Soldiers of Allāh except Him

Allāh says,

﴿وَمَا يَكْتُمُ جُودَ رَبِّكَ إِلَّا هُوَ﴾

﴿And none can know the hosts of your Lord but He ﴾

meaning, none knows their number and their count except Allāh. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the *Ḥadīth* concerning *Al-Isrā'*^[1] that is reported in the Two *Ṣaḥīḥs* and other collections, that the Messenger of Allāh ﷺ said in describing the Frequented House (*Al-Bayt Al-Ma'mūr*), which is in the seventh heaven,

«فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَّا أَجْرًا مَا عَلَيْهِمْ»

«Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).»^[2]

Concerning Allāh's statement,

﴿وَمَا مِنْ إِلَّا ذِكْرٌ بِشَيْءٍ﴾

﴿And this is nothing but a reminder to mankind.﴾

Mujāhid and others said,

﴿وَمَا مِنْ﴾

﴿And this is not.﴾ "This means the Hellfire which has been described"^[3]

﴿إِلَّا ذِكْرٌ بِشَيْءٍ﴾

﴿but a reminder to mankind ﴾ Then Allāh says,

﴿مَّا وَالْقُرْآنِ وَالْغُرُوحِ وَاللَّيْلِ إِذَا يَغْشَى وَالنَّجْمِ﴾

[1] The Prophet's Night Journey to Jerusalem and then into the heavens.

[2] *Fath Al-Bār* 6:348, and *Muslim* 1:146

[3] *Aṭ-Ṭabarī* 24:32

- ﴿38. Every person is a pledge for what he has earned.﴾
 ﴿39. Except those on the Right﴾
 ﴿40. In Gardens they will ask one another.﴾
 ﴿41. About criminals (and they will say to them):﴾
 ﴿42. "What has caused you to enter Hell?"﴾
 ﴿43. They will say: 'We were not of those who used to offer the Salāh,'﴾
 ﴿44. Nor did we feed the poor;"﴾
 ﴿45. And we used to speak falsehood with vain speakers "﴾
 ﴿46. 'And we used to deny the Day of Recompense,'﴾
 ﴿47. "Unhl Al-Yaqīn came to us."﴾
 ﴿48. So no intercession of intercessors will be of any use to them﴾
 ﴿49. Then what is wrong with them that they turn away from admonition?﴾
 ﴿50. As if they were wild donkeys.﴾
 ﴿51. Fleeing from a Qaswarah﴾
 ﴿52. Nay, everyone of them desires that he should be given pages spread out.﴾
 ﴿53. Nay! But they fear not the Hereafter﴾
 ﴿54. Nay, verily, this is an admonition.﴾
 ﴿55. So, whosoever wills receives admonition from it!﴾
 ﴿56. And they will not receive admonition unless Allāh wills; He is the One, deserving of the Taqwā and He is the One Who forgives.﴾

What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allāh informs that,

﴿كُلٌّ مِّنْهُمْ بَاكِتٌ بِمَا كَفَرَ﴾

﴿Every person is a pledge for what he has earned,﴾

meaning, bound to his deed on the Day of Judgement. Ibn 'Abbās and others have said this.^[1]

^[1] Al Ṭabarī 24:35

﴿إِلَّا أَهْلَ الْقُبُورِ﴾

«Except those on the Right.» For verily, they will be

﴿وَسَوْفَ يَسْأَلُونَكَ عَنِ الَّذِينَ هُمْ فِي النَّارِ﴾

«In Gardens they will ask one another, about criminals (and they will say to them)»

meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

﴿مَا تَكْفُرُ فِي نَزْرِنَا: فَأَلْزَمْنَا فِي النَّارِ مَنْ هُمْ فِي النَّارِ: زَكَتُمْ عَلَيْهِمُ الْعَذَابُ﴾

«"What has caused you to enter Hell?" They will say: "We were not of those who used to offer the Ṣalāh, nor did we feed the poor."»

meaning, 'we did not worship Allāh, nor did we do good to His creatures of our own species (i.e., other people).'

﴿وَكُنَّا نَحْكُمُ مَعَهُ الْغَائِبِينَ﴾

«And we used to speak falsehood with vain speakers.»

meaning, 'we used to speak about what we had no knowledge of.' Qatādah said, "It means that every time someone went astray we would go astray with them."^[1]

﴿وَكُنَّا نَكْفُرُ بِهِ يَوْمَ الْقِيَامِ: خُنَّ أَتَى الْيَقِينَ﴾

«And we used to deny the Day of Recompense, until the certainty (Al-Yaqīn) came to us.»

meaning, death. This is as Allāh says,

﴿وَاغْتَدَّ رَبُّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until there comes unto you the certainty.» (15:99)

The Messenger of Allāh ﷺ said,

«أَمَّا هُوَ - يعني عثمان بن مظعون - فَقَدْ جَاءَهُ الْتَقَرُّ مِنْ رَبِّهِ»

«Concerning him^[2] verily, Al-Yaqīn (death) came to him from

[1] Aṭ-Ṭabari 24 37.

[2] Meaning 'Uthmān bin Maẓ'ūn.

his Lord.^[1]

Allāh then says,

﴿فَمَا نَفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

«So no intercession of intercessors will be of any use to them.»

meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allāh as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

The Disapproval of the Disbelievers' Rejection and Their Position

Then Allāh says,

﴿مَا لَمْ يَنْفَكُوا مِنْكَ لَمَّا كُنْتُمْ تُنذِرُونَ﴾

«Then what is wrong with them that they turn away from admonition?»

meaning, 'what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of?'

﴿كَأَنَّهُمْ خُمُرٌ مُسْتَبِِرَةٌ ۚ قَرَّتْ بِرِصُونِ﴾

«As if they were wild donkeys. Fleecing from a Qaswarah.»

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah.^[2] Hammād bin Salamah reported from 'Alī bin Zayd who reported from Yūsuf bin Mihrān who narrated that Ibn 'Abbās said, "It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabṭyyah (Nabatean) language."^[3]

^[1] Al-Bayhaqī 3:406.

^[2] Aṭ-Ṭabari 24:42.

^[3] Aṭ-Ṭabari 24:42.

Concerning Allāh's statement,

﴿مَنْ يُرِيدْ خُلِيَ أَمْرُهُ بِهِ لَا يَقُولُ سَخَطًا مَشْرُوعًا﴾

﴿Nay, everyone of them desires that he should be given pages spread out﴾

meaning, each one of these idolators wants to have a book revealed to him as Allāh revealed to the Prophet ﷺ. Mujāhid and others have said this.^[1] This is similar to Allāh's statement,

﴿وَلَا يَأْتِيهِمْ بِهِمْ قَوْلًا لَنْ لَأُؤْتِيَ عَنْ لُؤْلُؤٍ وَشَلَّ مَا أَوْفَى رَسُولُ اللَّهِ أَعْتَمَّ حَيْثُ يَحْتَسِبُ رِسَالَتُهُ﴾

﴿And when there comes to them a sign they say - "We shall not believe until we receive the like of that which the Messengers of Allāh had received" Allāh knows best with whom to place His Message﴾ (6:124)

It is reported in a narration from Qatādah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds."^[2] Then Allāh says,

﴿لَا تَعْلَمُونَ الْآخِرَةَ﴾

﴿Nay! But they fear not the Hereafter.﴾

meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

The Qur'ān is a Reminder

Then Allāh says,

﴿سَخَطًا يَنْفِخُ فِيهِ نَفْحًا﴾

﴿Nay, verily, this is an admonition.﴾ meaning, truly the Qur'ān is a reminder.

﴿مَنْ شَاءَ يَنْفِخْ فِيهِ نَفْحًا وَلَا يَنْفِخْ فِيهِ نَفْحًا﴾

﴿So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allāh wills;﴾

This is similar to Allāh's statement,

[1] Al-Qurtubī 19:90.

[2] At-Tabari 24:43

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿And you cannot will unless Allah wills﴾ (81:29)

Concerning Allāh's statement,

﴿هُوَ أَقْلُ الشَّيْءِ وَأَعْلَى التَّوْبَةِ﴾

﴿He is the One, deserving the Taqwā and He is the One Who forgives.﴾

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatādah.^[1]

This is the end of the Tafsīr of Sūrat Al-Muddaththir, all praise and thanks are due to Allāh.

[1] At Tabari 24:44.

The Tafsīr of Sūrat Al-Qiyāmah
(Chapter - 75)

Which was revealed in Makkah

فَمِنْهُمْ أَقْرَبُ إِلَهُكُمُ الْمُؤْمِنُ

In the Name of Allāh, the Most Gracious, the Most Merciful

[illegible]

- ¶1. Nay! I swear by the Day of Resurrection ▶
- ¶2. And nay! I swear by An-Nafs Al-Launmah ▶
- ¶3. Does man think that We shall not assemble his bones? ▶
- ¶4. Yes, We are able to put together in perfect order the tips of his fingers. ▶
- ¶5. Nay! Man desires to break out ahead of himself ▶
- ¶6. He asks, "When will be this Day of Resurrection?" ▶
- ¶7. So, when Bariqa the sight. ▶
- ¶8. And the moon will be eclipsed ▶
- ¶9. And the sun and moon will be joined together. ▶
- ¶10. On that Day man will say, "Where (is the refuge) to flee?" ▶
- ¶11. No! There is no refuge! ▶
- ¶12. Unto your Lord will be the place of rest that Day. ▶
- ¶13. On that Day man will be informed of what he sent forward, and what he left behind ▶
- ¶14. Nay! Man will be well informed about himself. ▶

﴿15. Though he may put forth his excuses.﴾

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word "La" (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allāh says,

﴿لَا لِيُمْ يَوْمَ الْقِيَامَةِ وَلَا أَنتُمْ بِظُنِّ الْقَوْمِ﴾

﴿Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwāmah.﴾

Qatādah said, "This means, I swear by both of these things."^[1] This has also been reported from Ibn 'Abbās and Sa'īd bin Jubayr.^[2] Concerning the Day of Judgement, it is well known what it is. In reference to *An-Nafs Al-Lawwāmah*, Qurrah bin Khālid reported from Al-Ḥasan Al-Baṣrī that he said about this *Āyah*, "Verily, by Allāh, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?' However, the sinner proceeds ahead and he does not blame himself."^[3]

Ibn Jarir recorded from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿لَا أَنتُمْ وَلَكِنَّ الْقَوْمَ﴾

﴿And nay! I swear by An-Nafs Al-Lawwāmah﴾

"He criticizes himself in good and bad." Similar has been reported from 'Ikrimah. Ibn Abī Najjā reported from Mujāhid: "He is sorry for what he missed (of good deeds) and he blames himself for it."^[4]

[1] Aṭ-Ṭabari 24:48.

[2] *Ad-Durr Al-Manthūr* 8:47, and Al-Qurtubī 19:91.

[3] Al-Qurtubī 19:93.

[4] Aṭ-Ṭabari 24:50.

Allāh said;

﴿إِنَّمَسُّ أَفْسَرُ أَنْ نَمَعٍ يَمَانَةٍ﴾

«Does man think that We shall not assemble his bones?»

meaning, 'on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places?'

﴿إِنَّا قَادِرُونَ عَلَى أَنْ نُشَوِّىَ سَعَمَهُ﴾

«Yes, We are able to put together in perfect order the tips of his fingers.»

meaning, 'does man think that We will not gather his bones? Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his *Banān*, which are the tips of his fingers, all equal (in length).' Concerning Allāh's statement,

﴿إِنَّا يُرِيدُ أَنْ نَمَسَّ يَمَانَةٍ﴾

«Nay! Man desires to break out ahead of himself.»

Sa'īd reported from Ibn 'Abbās that he said, "This means to proceed forward " Mujāhid said about,

﴿يَمَانَةٍ﴾

«to break out ahead of himself.»

"This means that he wants to proceed ahead following his own whims." 'Alī bin Abi Talhah reported from Ibn 'Abbās that he said, "This refers to the disbeliever who denies the Day of Reckoning."^[1] Ibn Zayd said the same thing.^[2] Thus, Allāh says after this,

﴿إِنَّمَا يَلْمِزُكَ الْكَافِرُونَ﴾

«He asks: "When will be this Day of Resurrection?"»

meaning, he says when will the Day of Judgement be? His question is only a question of denying its occurrence, and

^[1] Aḡ-Ṭabarī 24:54.

^[2] Aḡ-Ṭabarī 24:54.

rejecting its existence. This is as Allāh says,

﴿وَيَقُولُ مَن مَّنْ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٣٤﴾ قُلْ لَّكُمْ يَوْمَ لَا تَنْفَعُونَ عَنْهُ سَاعَةً وَلَا تَنْفَعُونَ﴾

«And they say: "When is this promise if you are truthful?"
Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."» (34:29-30)

Here Allāh says,

﴿يَا أَيُّهَا النَّاسُ﴾

«So, when *Barīqa* the sight.» Abu 'Amr bin Al-'Alā' recited this *Āyah* as *Barīqa* with a *Kasrah* under the letter *Rā*,^[1] which means to be diminished. That which he (Abu 'Amr) has said resembles the statement of Allāh,

﴿لَا يَرْجِعُ إِلَيْهِمْ قَرْبَةً﴾

«Their gaze returning not towards them.» (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day.

Others recited it as *Barāqa* with a *Fathah* over the letter *Rā*, and its meaning is close to the first recitation [*Barīqa*]. The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allāh's statement,

﴿وَسَفَ الْقَمَرُ﴾

«And the moon will be eclipsed.»

meaning, its light will go away.

﴿وَجُمُ الْقَمَرُ وَالشَّمْسُ﴾

«And the sun and moon will be joined together.»

Mujāhid said, "They will be rolled up."^[2] In explaining this *Āyah*, Ibn Zayd recited the following *Āyāt*,

[1] As is known from the recitation of Hafs.

[2] At-Ṭabari 24:57.

﴿إِنَّا نَفُتِنُ كُوْنَتَهَا وَهِيَ الْخُورُ أَكْفَرُ نَارٍ﴾

«When the sun is wound round and its light is lost and is overthrown, and when the stars fall» (81.1,2)

It has been reported from Ibn Mas'ūd that he recited the *Āyah* as,

﴿وَجُمِعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ﴾

(and the sun and the moon will be joined between each other) Allāh said,

﴿مَوْلَى الْآسْرِ يَهْدِي لِي الْفَرَارِ﴾

«On that Day man will say - "Where (is the refuge) to flee?"»

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to?" This means, where is the escape or refuge? Allāh then says,

﴿لَا وَرَيْتَ لِي رَبِّهِمْ لَشَفَرٍ﴾

«No! There is no refuge! Unto your Lord will be the place of rest that Day.»

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Jubayr and several others of the Salaf said, "There will be no salvation." This *Āyah* is similar to Allāh's statement,

﴿مَا لَكُمْ مِنْ شَيْءٍ يَتَّبِعُ وَمَا لَكُمْ مِنْ نَجْوٍ﴾

«You will have no refuge on that Day nor there will be for you any denying.» (42:47)

meaning, 'there will be no place for you to hide.' This is like what Allāh says here,

﴿لَا وَرَيْتَ﴾

«There is no refuge.»

meaning, 'there will be no place for you to seek shelter.' Thus, Allāh says,

﴿لِي رَبِّهِمْ لَشَفَرٍ﴾

«Unto your Lord will be the place of rest that Day.»

meaning, the place of return and the final destination.

The Deeds of Man will be placed before Him on the Day of Judgement

Then Allāh says,

﴿فَمَا آتَانَاهُمْ بِمَا قَدَّمُوا وَآخَرَهُمْ﴾

«On that Day man will be informed of what he sent forward, and what he left behind.»

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them This is as Allāh says,

﴿وَيَجِدُوا مَا عَمِلُوا حَاضِرًا وَلَا يُجَادِلُ رَبُّكَ أَحَدًا﴾

«And they will find all that they did, placed before them, and your Lord treats no one with injustice.» (18:49)

Likewise, Allāh says here,

﴿يَا أَيُّهَا النَّاسُ عَنِ نَفْسٍ نَعْمَ أَفْكُ مَا تُبَايِعُونَ﴾

«Nay! Man will be well informed about himself, though he may put forth his excuses.»

meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it This is as Allāh says,

﴿أَفْرَأَى كَيْفَ أَتَىكَ الْفَجْرُ عَلَيْكَ ذَيْمًا مِمَّا أَتَى﴾

«(It will be said to him) "Read your book. You are sufficient as a reckoner against yourself this Day."»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يَا أَيُّهَا النَّاسُ عَنِ نَفْسٍ نَعْمَ أَفْكُ مَا تُبَايِعُونَ﴾

«Nay! Man will be well informed about himself.»

"His hearing, his sight, his two hands, his two legs and his limbs."¹¹

Qatadah said, "This means he is a witness against himself." In another narration from Qatadah he said, "By Allāh! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of

¹¹ At-Ṭabari 24:62

his own sins." It used to be said, "Verily, it is written in the Injīl. 'O Son of Ādam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it?'"

Mujahid said,

﴿وَلَوْ أَنَّهُ سَاءَ مَا يَكْتُمُونَ﴾

﴿Though he may put forth his excuses.﴾ "This means, even though he argues in defense of it, he is a witness against it."^[1] Qatādah said,

﴿وَلَوْ أَنَّهُ سَاءَ مَا يَكْتُمُونَ﴾

﴿Though he may put forth his excuses.﴾ "Even though he will try to make false excuses on that Day, they will not be accepted from him."^[2] As-Suddi said,

﴿وَلَوْ أَنَّهُ سَاءَ مَا يَكْتُمُونَ﴾

﴿Though he may put forth his excuses﴾ "This means his argument" This is as Allāh says,

﴿فَنُفِثَ لَكُمْ فِيهِمْ إِلَّا دُونَ وَجْهِ رَبِّنَا مَا تَمَكَّنَ مِنْهُ الشَّيْطَانُ﴾

﴿There will then be no Fitnah^[3] for them but to say, "By Allāh, our Lord, we were not those who joined others in worship with Allāh!"﴾ (6:23)

Allāh also says,

﴿يَوْمَ يَشْفَعُ لَهُ جِبْرَائِيلُ إِنَّ كُنَّا بَعَثُونَ لَكُمْ تَفْسِيرًا وَلَكُمْ عَلَيْكُمْ أَنْتُمْ عَلَىٰ نَفْسِكُمْ أَشَدُّ مَوَدَّةً﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you (O Muslims) And they think that they have something. Verily, they are liars﴾ (58:18)

Al 'Awfi reported from Ibn 'Abbās.

﴿وَلَوْ أَنَّهُ سَاءَ مَا يَكْتُمُونَ﴾

[1] At-Ṭabarī 24:64

[2] At-Ṭabarī 24:65.

[3] Excuses, statements or arguments.

«Though he may put forth his excuses.»

"This is apologizing. Haven't you heard that Allāh said,

﴿لَا يَنْفَعُ الْكَافِرِينَ تَعَذُّرُهُمْ﴾

«The Day when their excuses will be of no profit to wrongdoers.» (40:52)

and He says,

﴿وَأَتَوْنَا إِلَىٰ اللَّهِ بِرُءُوسِهِمْ﴾

«And they will offer submission to Allāh on that Day.» (16:87)

and He says,

﴿وَالْقَوْمُ أَشْهَرُ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ﴾

«Then they will (falsely) submit: "We used not to do any evil."» (16:28)

and their statement,

﴿وَقَالُوا رَبَّنَا مَا كُنَّا مِنْكُمْ مَشْرِكِينَ﴾

«By Allāh, our Lord, we were not those who joined others in worship with Allāh.» (6:23)^[1]

﴿لَا تَحْزَنْ بِهِ. بِكَ يَسْعَىٰ ۖ﴾ (١) ﴿إِنَّا كُنَّا نَعْمَلُ وَفَرَاغَ﴾ ﴿فَمَا قَوْلُهُ نَاقٍ فَرَاغَ﴾ ﴿ثُمَّ يَدْعُوا﴾ ﴿عَلَيْهِ يَسْعَىٰ﴾ ﴿لَا يَدْعُوا إِلَّا بِرُءُوسِهِمْ﴾ ﴿وَلَهُ الْأَمْرُ﴾ ﴿نُفُو يَدْعُوا بِرُءُوسِهِمْ﴾ ﴿إِلَّا يَدْعُوا﴾ ﴿بِرُءُوسِهِمْ﴾ ﴿وَقَالُوا رَبَّنَا مَا كُنَّا مِنْكُمْ مَشْرِكِينَ﴾

«16. Move not your tongue concerning to make haste therewith.»

«17. It is for Us to collect it and that it be recited.»

«18. And when We have recited it to you, then follow its recitation.»

«19. Then it is for Us to make it clear.»

«20. But no! Rather you love the present life of this world.»

«21. And neglect the Hereafter.»

«22. Some faces that Day shall be Nāḍirah.»

«23. Looking at their Lord.»

^[1] At-Tabari 24-64

﴿24. And some faces that Day will be Bāsirah.﴾

﴿25. Thinking that some calamity is about to fall on them.﴾

How the Prophet ﷺ received the Revelation

This is Allāh teaching His Messenger ﷺ how to receive the revelation from the angel. For verily, he (the Prophet ﷺ) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allāh commanded him that when the angel brings some revelation to him he should just listen. Allāh would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allāh would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allāh says,

﴿لَا تَجْرِدْ يَرْ. سَلَاكَ لَسَلْ يَرْ﴾

﴿Move not your tongue concerning to make haste therewith.﴾

meaning, with the Qur'an. This is as Allāh says,

﴿وَلَا تَجْعَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

﴿And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴾ (20:114)

Then Allāh says,

﴿إِنَّا جَمَعْنَاهُ﴾

﴿It is for Us to collect it﴾ meaning, 'in your chest.'

﴿وَنُزِّلْنَاهُ﴾

﴿and that it be recited﴾ meaning, 'that you recite it.'

﴿فَإِذَا قَرَأْتَ﴾

﴿And when We have recited it to you,﴾ meaning, 'when the angel has recited it to you from Allāh,'

﴿فَتَّبِعْ قُرْآنَهُ﴾

﴿then follow its recitation﴾ meaning, 'listen to it then recite it as

he taught you to recite it.'

﴿ثُمَّ إِنَّا جَاءَهُمْ بِآيَاتِنَا﴾

«Then it is for Us to make it clear.» meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imām Ahmad recorded from Ibn 'Abbās that he said that the Messenger of Allāh ﷺ used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa'īd, then said, "Ibn 'Abbās said to me, 'I will move my lips like the Messenger of Allāh ﷺ used to move his lips (in order to show you)'." Then, the subnarrator said, "And Sa'īd said to me, 'I will move my lips like I saw Ibn 'Abbās moving his lips (in order to show you).'

﴿فَلَا تَعْزِلْ بِهِ ۚ إِنَّ الْكُتُبَ آتِيَةٌ ۖ وَإِنَّا جَاعِلُونَ﴾

«Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.»

Ibn 'Abbās said, "This means He will collect it in his chest to recite it.

﴿وَإِنَّا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾

«And when We have recited it to you, then follow its recitation.»

meaning, listen to it and pay attention.

﴿ثُمَّ إِنَّا جَاءَهُمْ بِآيَاتِنَا﴾

«Then it is for Us to make it clear (to you).»

So after this, when Jibrīl would leave, he would recite it as Jibrīl had taught him to recite it.^[1]

This has also been recorded by Al-Bukhārī and Muslim. Al-Bukhārī's wording says, "So whenever Jibrīl would come to him he would be silent, and when Jibrīl had left he would recite it just as Allah, the Mighty and Sublime had promised him."^[2]

^[1] Ahmad 1:343.

^[2] Fath Al-Bāri 1:39, 8:547, 549, 550, 707, and 13:508, and Muslim 1:330.

The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allāh's statement,

﴿لَا يَرْجُوا يَوْمَ الْحِسَابِ﴾

«But no! Rather you love the present life of this world And neglect the Hereafter.»

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allāh revealed to His Messenger ﷺ is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter

Seeing Allah in the Hereafter

Then Allāh says,

﴿وَأَنفُسٌ مُّشِيرَةٌ﴾

«Some faces that Day shall be Nādirah.»

which comes from the word *Nadīrah*, which means splendid, radiant, glowing, delighted with goodness.

﴿بِأَنَّهُمْ عَلِمُوا﴾

«Looking at their Lord.» meaning, they will see Him with their very eyes This is just as was recorded by Al-Bukhārī in his *Ṣaḥīḥ*.

﴿إِنكُمْ تَرَوْنَهُ بِأَنفُسِكُمْ﴾

«Verily you all will see your Lord with your own eyes.»¹¹

The believers seeing Allāh in the abode of the Hereafter has been confirmed in the authentic *Ḥadīths* from numerous routes of transmission with the scholars of *Ḥadīth*. It is not possible to deny this or refuse it Examples would be the *Ḥadīths* of Abu Sa'īd and Abu Hurayrah, and they are both recorded in the Two *Saḥīḥs* They both mentioned that some people said, "O Messenger of Allāh! Will we see our Lord on the Day of Judgement?" The Prophet ﷺ said,

[1] *Faṭḥ Al-Barī* 13/430

«أَفَلْ تُفَارِقُونَ فِي رُؤْيَا الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟»

«Are you harmed by seeing the sun and the moon when there are no clouds beneath them?»

They replied, "No." The Prophet ﷺ then said,

«فَأَنْتُمْ نَرَوْنَ رَبَّكُمْ كَذَلِكَ»

«Then you will surely see your Lord like that.»^[1]

In the Two *Ṣaḥīḥs* it is recorded from Jābir that he said, "The Messenger of Allah ﷺ looked at the moon on a night when it was full, and he said,

«بَيْنَكُمْ نَرَوْنَ رَبَّكُمْ كَمَا نَرَوْنَ هَذَا الْقَمَرَ، فَإِنْ اسْتَعِثْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلَ غُرُوبِهِ، فَأَمْنُوا»

«Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (ʿAṣr prayer) then do so.»^[2]

Among the *Ḥadīths*, which Muslim was alone in recording, is a narration from Ṣuḥayb that the Prophet ﷺ said,

«إِذَا دَخَلَ أَهْلُ نَجَّةِ الْجَنَّةِ - قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقْرَأُونَ: أَلَمْ تُبَيِّضْ رُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ ذَلَّ: فَتُخَفَّفُ الْجَنَابَاتُ، فَمَا أَطْعَمُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ الطَّيْرِ إِلَى رَبِّهِمْ، وَهِيَ الرِّبَادَةُ»

«When the people of Paradise enter the Paradise, Allāh will say, 'Do you want me to give you anything extra?' They will say, 'Haven't you whitened our faces? Haven't you entered us into Paradise and saved us from the Fire?' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyādah).» Then he recited this *Āyah*,

﴿يَلْقَى أَهْلَهَا الْمَلَأَ دُونََهُ﴾

[1] *Faṭḥ Al-Bārī* 13:430, 431 and *Muslim* 1:163,162.

[2] *Faṭḥ Al-Bārī* 13:429, and *Muslim* 1:439.

﴿For those who have done good is the best and extra (Ziyadah)﴾ (10-26)^[1]

Also among the *Hadīths*, which Muslim was alone in recording, is the *Hadīth* of Jabir in which the Prophet ﷺ said,

«إِنَّ اللَّهَ يُخَوِّى لِّلْمُؤْمِنِينَ بِصُحُفٍ»

«Verily, Allāh will appear before the believers while He is laughing.»^[2]

This will take place on the open plains of the Resurrection place. In some of these *Hadīths*, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise.

If it were not due to fear of taking up a lot of space, we would present all of these *Hadīths* with their routes of transmission and wordings from those that are in the *Sahīh* collections, the collections of good narrations, the *Musnad* collections and the *Sunan* collections. However, we have mentioned this in separate places in this *Tafsīr*, and Allāh is the Giver of success.

This issue is something that the Companions, the Successors and the *Salaf* of this nation have agreed upon, and all praise is due to Allāh. It is something that is agreed upon between the *Imāms* of Islām and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allāh says,

﴿وَأَسْمَاءُ بَاسِرَةٍ: ﴿٢٤﴾ مَلَأَتْ لِي وَجْهَهَا كَاغْرَةً: ﴿٢٥﴾﴾

«And some faces that Day will be *Bāsirah*. Thinking that some calamity is about to fall on them.»

These are the faces of the sinners that will be *Bāsirah* on the Day of Judgement. Qatadah said, "This means gloomy."^[3] As-Suddi said, "Their (the faces) color will change."^[4]

[1] Muslim 1:163

[2] Muslim 1:178.

[3] At-Tabari 24:74

[4] Al-Qurtubi 19:110.

عَمَّا لَكَ لَدُنَّا

٥٧٨

لَمَّا تَرَ الْفِتْرَةَ

كَلَامًا يُحْشِنُ الْعَاجِلَةَ ﴿٥٧٨﴾ وَذُرِّيَّةَ الْأَوْجَرِ ﴿٥٧٩﴾ وَهُوَ يَوْمَئِذٍ مُّجَرَّدٌ
إِلَى رَبِّهَا طَاوِرًا ﴿٥٨٠﴾ وَوُجُوهُ يُوَسِّدُهَا بَرْدٌ ﴿٥٨١﴾ عَطْرًا يُغْلَى جَانِبُوهُ ﴿٥٨٢﴾
كَلَامًا يُخَبِّرُ الْقَائِلَ ﴿٥٨٣﴾ دَابِيسَ مَنْ كَذَّبُوا ﴿٥٨٤﴾ وَطَرًا أَمَّا الْفِرَاقُ ﴿٥٨٥﴾ وَالْقَلْبُ
الْقَائِلُ بِأَلَيْسَ بِأَلَيْسَ ﴿٥٨٦﴾ إِنَّ رَبَّكَ يَوْمَئِذٍ الْعَاسِفُ ﴿٥٨٧﴾ مَكْسَدٌ لِّدَاسٍ ﴿٥٨٨﴾
وَلَكِنَّ كَلْبًا يَنْوِي ﴿٥٨٩﴾ ثُمَّ تَعَبُ إِلَى أَهْبِيهِ يَنْطَرُ ﴿٥٩٠﴾ أَوَّلُكَ
فَأَوَّلُ ﴿٥٩١﴾ ثُمَّ أَوَّلُكَ فَأَوَّلُكَ ﴿٥٩٢﴾ أَيْحَسِبُ الْإِنْسَانُ أَنْ يُدْرَسَ ﴿٥٩٣﴾
أَنْزَلُكَ حَلَمَةً مِنْ مِّنْ يُّنْفِقُ ﴿٥٩٤﴾ ثُمَّ كَانَ خَلْقًا فَنُفِخَ فِي سُوفٍ ﴿٥٩٥﴾ فَخُلِبَتْ بِهِ
الْأَوْسِينَ الذِّكْرَ وَالْأُنثَى ﴿٥٩٦﴾ أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلٰٓى أَنْ يَخْلُقَ الْفُلُوكَ ﴿٥٩٧﴾

سُورَةُ الْاِنشِلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ مِنْ الْقَدَرِ ﴿٢٦﴾ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿٢٧﴾
إِنَّا خَلَقْنَاهُ مِنْ نُطْقَةٍ مِنْ أَشْجَارٍ ﴿٢٨﴾ بَنَيْنَاهُ مِثْلَ سَيْمَةٍ ﴿٢٩﴾
صَبِيرًا ﴿٣٠﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا شَاكِرًا وَإِنَّا كَنُورًا ﴿٣١﴾
إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَكِينًا وَلَا أَغْلًا وَلَا مَعِيرًا ﴿٣٢﴾ إِنَّا
الْأَبْرَارَ نَشْرُوبُ مِنْ تَحْتِهَا مِنْ كَافٍ مِمَّا يَشْكُرُونَ ﴿٣٣﴾

﴿٢٦﴾ كَلَامًا يُخَبِّرُ الْقَائِلَ رَبِّهِ فَيَقِيلُ مَنْ
كَوْنَهُ ﴿٢٧﴾ وَطَرًا أَمَّا الْفِرَاقُ الْبَدَلُ وَالْقَلْبُ
الْقَائِلُ بِأَلَيْسَ بِأَلَيْسَ ﴿٢٨﴾ إِنَّ رَبَّكَ يَوْمَئِذٍ
الْعَاسِفُ ﴿٢٩﴾ مَكْسَدٌ لِّدَاسٍ ﴿٣٠﴾
وَلَكِنَّ كَلْبًا يَنْوِي ﴿٣١﴾ ثُمَّ تَعَبُ إِلَى
أَهْبِيهِ يَنْطَرُ ﴿٣٢﴾ أَوَّلُكَ فَأَوَّلُكَ
ثُمَّ أَوَّلُكَ فَأَوَّلُكَ ﴿٣٣﴾ أَيْحَسِبُ الْإِنْسَانُ
أَنْ يُدْرَسَ ﴿٣٤﴾ أَنْزَلُكَ حَلَمَةً مِنْ
مِّنْ يُّنْفِقُ ﴿٣٥﴾ ثُمَّ كَانَ خَلْقًا فَخُلِبَتْ
بِهِ الْفُلُوكَ ﴿٣٦﴾ أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ
عَلٰٓى أَنْ يَخْلُقَ الْفُلُوكَ ﴿٣٧﴾

﴿26. Nay, when it reaches to the collarbones.﴾

﴿27 And it will be said: "Who can cure him?"﴾

﴿28 And he will think that it was the parting.﴾

﴿29 And one shank will be joined with another shank.﴾

﴿30 The drive will be on that Day to your Lord!﴾

﴿31. So, he neither believed nor prayed!﴾

﴿32. But on the contrary, he denied and turned away!﴾

﴿33. Then he walked in conceit to his family admiring himself!﴾

﴿34. Woe to you! And then woe to you!﴾

﴿35. Again, woe to you! And then woe to you!﴾

﴿36. Does man think that he will be left neglected?﴾

﴿37. Was he not a Nutfah of semen emitted?﴾

﴿38. Then he became an 'Alaqah; then shaped and fashioned in due proportion.﴾

﴿39. And made of him two sexes, male and female.﴾

﴿قَالَ مَنْ كَافٍ﴾

﴿And it will be said: 'Who can cure him?'﴾ "This means who is the doctor that can cure him?"^[1] Qatādah, Ad-Dahhāk and Ibn Zayd all have similar statements.^[2] 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning the Āyah,

﴿وَالْقُلُوبُ أَشَدُّ بَسْطًا﴾

﴿And one shank will be joined with another shank.﴾

"This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allāh has mercy upon."^[3] Ukrimah said,

﴿وَالْقُلُوبُ أَشَدُّ بَسْطًا﴾

﴿And one shank will be joined with another shank.﴾

"The great matter (will be joined) with the great matter." Mujāhid said, "A test (will be joined) with a test." Al-Ḥasan Al-Baṣrī said concerning Allāh's statement,

﴿وَالْقُلُوبُ أَشَدُّ بَسْطًا﴾

﴿And one shank will be joined with another shank.﴾

"These are your two shins when they are bound together."^[4] In another narration from him (Al-Ḥasan) he said, "His two legs have died and they will not carry him while he used to walk around on them."^[5] Concerning Allāh's statement,

﴿إِنَّ يَوْمَ يَرْتَدُّ إِلَيْنَا النَّاسُ﴾

﴿The drive will be on that Day to your Lord!﴾

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allāh says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at

[1] At-Ṭabarān 24:75.

[2] At-Ṭabarān 24:75.

[3] At-Ṭabarān 24:76.

[4] At-Ṭabarān 24:78.

[5] Al-Qurṭubī 19:112.

Allāh also says,

﴿إِنَّمَا كَانَ مِنْ عِندِ مُنْقِذِيكُمْ إِنَّمَا لَمْ يَأْتِكُمْ مَحْزُونًا﴾

«Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!» (84:13,14)

meaning, return.

﴿فَوَيْلٌ لِلَّذِينَ كَانُوا يَمُورُونَ﴾

«Yes' Verily, his Lord has been ever beholding him!» (84.15)

Ad-Dahhāk reported from Ibn 'Abbās that he said,

﴿ثُمَّ دَعَىٰ إِلَىٰ الْغُلُوِّ يَتَّبِعُونَ﴾

«Then he walked in conceit to his family admiring himself!»

"This means arrogantly."¹¹ Qatādah and Zayd bin Aslam both said, "Strutting."¹² Allāh then says,

﴿لَوْلَا فَتَنَّاكَ أَتَىٰكُمُ الْغَوْرُ فَتَىٰ مَوْلَاكَ﴾

«Woe to you! And then woe to you! Again, woe to you! And then woe to you!»

This is a definite warning and threat from Allāh to those who disbelieve in Him and strut about when walking. This means, 'you deserve to strut like this while you have disbelieved in your Creator and Maker.' This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allāh says,

﴿مَذَىٰ لَكَ لَئِنْ تَوَلَّيْتَ الْكِبْرِيَاءَ﴾

«Taste you (this)! Verily you were (pretending to be) the mighty, the generous!» (44.49)

Similarly, Allāh says,

﴿كُلُوا وَشَبِّهُوا قَلِيلًا إِنَّكُمْ تَعْرِضُونَ﴾

«Eat and enjoy yourselves for a little. Verily, you are criminals.» (77:46)

Allāh also says,

¹¹ Ad-Durr Al-Manthūr 8:363

¹² Aṣ-Ṭabari 24:81

﴿وَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ﴾

﴿So worship what you like besides Him﴾ (39:15) And like Allāh's statement,

﴿أَعْبُدُوا مَا يَنْشَاءُ﴾

﴿Do what you will﴾ (41:40) There are other examples of this as well

Abu 'Abdur-Rahmān An-Nasā'i recorded from Sa'īd bin Jubayr that he said, "I mentioned to Ibn 'Abbās,

﴿أَوَلَيْسَ لَكَ مَأْوٍ؟ ثُمَّ قُلْ لَكَ مَأْوٍ﴾

﴿Woe to you! And then woe to you! Again, woe to you! And then woe to you!﴾

He (Ibn 'Abbās) replied, The Messenger of Allāh ﷺ said this to Abu Jahl, then Allāh, the Mighty and Sublime, revealed this Ayah.^[1] Ibn Abi Hatim recorded from Qatādah that he said concerning Allāh's statement,

﴿أَوَلَيْسَ لَكَ مَأْوٍ؟ ثُمَّ قُلْ لَكَ مَأْوٍ﴾

﴿Woe to you! And then woe to you! Again, woe to you! And then woe to you!﴾

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allāh grabbed the clothes of the enemy of Allāh, Abu Jahl. The Prophet ﷺ then said to him, 'Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allāh, Abu Jahl, said, 'Are you threatening me, O Muḥammad? By Allāh! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.'^[2]

Man will not be left neglected

Allāh says,

﴿أَلَيْسَ الْإِسْلَامُ بِرِكَ مَعِي﴾

[1] An-Nasā'i in *Al-Kubrā* 6:504.

[2] This is a *Mursal* narration, but its meaning is supported by the previous narration.

﴿Does man think that he will be left neglected?﴾

As-Suddi said, "Meaning not resurrected " Mujahid, Ash-Shafi'i and 'Abdur-Rahmān bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the *Āyah* includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allāh in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allāh uses the beginning of creation as a proof for the repetition of the creation in His saying,

﴿أَلَمْ يَكُنْ مِنْ نُطْفَةٍ مِنْ نَسْفَةٍ ۚ﴾

﴿Was he not a Nutfah of semen emitted?﴾

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs?

﴿كُنْ عَلَىٰ مَقَلٍّ مُتَوَكِّلًا ۚ﴾

﴿Then he became an 'Alaqah; then shaped and fashioned in due proportion.﴾

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allah. Thus, Allāh says,

﴿عَلَقْنَا مِنْ أَرْوَاحِهِ نَفْرًا وَنَافْرًا ۚ﴾

﴿And made of him two sexes, male and female.﴾

Then Allah says,

﴿إِنَّمَا يَنْفَعُهُمْ يَوْمَئِذٍ عِلْمُهُمْ إِنْ كُنُوا يُشْكِرُونَ ۚ﴾

﴿Is it not so then, that He would be able to give life to the dead?﴾

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally?

And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allāh's saying;

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَاتِيًا﴾

«And He it is Who originates the creation, then He will repeat it; this is easier for Him.» (30:27)

The first view is more popular, and Allāh knows best.

Supplication upon completing this Sūrah

Abu Dāwud recorded from Mūsā bin Abi 'Ā'ishah that he said, "A man used to pray on top of his house and whenever he recited,

﴿أَتَيْتُكَ يَا مُجِيبُ دَعَائِ الْمُسْتَغِيثِينَ﴾

«Is it not so then, that He would be able to give life to the dead?»

he would say, 'Glory to You, of course.' So the people asked him about that and he said, 'I heard it from the Messenger of Allāh ﷺ.'^[1] Abu Dāwud was alone in transmitting this *Ḥadīth* and he did not mention who this Companion was, but there is no harm in that.

This is the end of the *Tafsir* of Surat *Al-Qiyāmah*, all praise and thanks are due to Allāh.

[1] Abu Dāwud 1:549.

The Tafsīr of Sūrat Al-Insān^[1] (Chapter - 76)

Which was revealed in Makkah

The Recitation of Sūrat As-Sajdah and Al-Insān in the Morning Prayer on Friday

It has been mentioned previously that it is recorded in *Ṣaḥīḥ Muslim* from Ibn 'Abbās that the Messenger of Allāh ﷺ used to recite in the Morning prayer on Friday:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿Alif Lām Mīm The revelation...﴾ (32) and;

﴿قَدْ أَفْلَحَ عَلَى الْإِنْسَانِ﴾

﴿Has there not been over man...﴾ (76)^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قَدْ أَفْلَحَ عَلَى الْإِنْسَانِ بِرَبِّهِ نَزَّلْنَاهُ مِنْ أَنْفَاقِهِ لَمْ يَكُنْ شَيْئًا نَذِيرًا إِنَّا سَخَرْنَا الْإِنْسَانَ مِنْ نَفْسِهِ﴾

﴿أَنْتَلِجَ عَلَيْهِ نَفْسَهُ سُبْحًا وَنِجْمًا إِذَا هَدَيْنَاهُ النَّجْدَ إِنَّا شَاكِرًا وَإِنَّا كَفُورٌ﴾

﴿1. Has there not been over man a period of time, when he was not a thing worth mentioning?﴾

﴿2. Verily, We have created man from Nutfah Amshāj, in order to try him, so, We made him hearer and seer.﴾

﴿3. Verily, We guided him to the way, whether he be grateful or ungrateful.﴾

Allāh created Man after He did not exist

Allāh informs that He brought man into existence after he was

[1] Thus Sūrah is also known as Sūrat Ad-Dahr.

[2] Muslim 2 :599

not even a thing worth mentioning, due to his lowliness and weakness. Allāh says,

﴿مَهَلْ لَكَ عَلَى الْإِنْسَانِ يَوْمَ يُدْعَى اللَّهُمَّ لِمَ بَخَّرْتَنَا بِكَذَا؟﴾

«Has there not been over man a period of time, when he was not a thing worth mentioning?»

Then Allāh explains this by saying,

﴿يَا خَلْقًا آمَشَجَ مِنْ شَعْوَى أَنْشَاجٍ﴾

«Verily, We have created man from Nutfah Amshaj,»

meaning, mixed. The words *Mashaj* and *Mashij* mean something that is mixed together. Ibn 'Abbās said concerning Allāh's statement,

﴿مِنْ شَعْوَى أَنْشَاجٍ﴾

«from Nutfah Amshaj.»

“This means the fluid of the man and the fluid of the woman when they meet and mix.”¹¹ Then man changes after this from stage to stage, condition to condition and color to color. 'Ikrimah, Mujahid, Al-Hasan and Ar-Rabi' bin Anas all made statements similar to this. They said, “*Amshaj* is the mixing of the man's fluid with the woman's fluid.”¹²

Concerning Allāh's statement,

﴿سَنَلِمُهُ﴾

«in order to try him,» means, ‘We test him.’ It is similar to Allāh's statement,

﴿يَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

«That He may test you which of you is best in deed.» (67:2)

Then Allāh says,

﴿فَعَلَّمَهُ سَمِيعًا وَبَصِيرًا﴾

«so, We made him hearer and seer.» meaning, ‘We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.’

¹¹ At-Tabari 24:89

¹² At-Tabari 24:89,90.

Allāh guided Him to the Path, so Man is either Grateful or Ungrateful

Allāh says,

﴿يَا هَبْنِي السَّبِيلَ﴾

﴿Verily, We guided to him the way.﴾ meaning, 'We explained it to him, made it clear to him and showed it to him.' This is as Allāh says,

﴿وَأَنَّا نَمُرُّهُمْ فَلْيَمَيِّزُوا لَنَا عَلَى الْهَدَىٰ﴾

﴿And as for Thamud, We guided them but they preferred blindness to guidance.﴾ (41:17)

Allāh also said,

﴿وَهَدَيْنَاهُ النَّهْدَيْنِ﴾

﴿And We guided him to the two ways.﴾ (90:10)

meaning, 'We explained to him the path of good and the path of evil.' This is the statement of 'Ikrimah, 'Āḥyah, Ibn Zayd and Mujāhid from what is well-known from him and the majority. Allāh then says,

﴿إِنَّا خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

﴿Whether he be grateful or ungrateful.﴾

This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a *Ḥadīth* from Abu Mālik Al-Ash'arī. He said that the Messenger of Allāh ﷺ said,

«كُلُّ النَّاسِ يَمُوتُ فَيَبِيعُ نَفْسَهُ، فَمُوتُهَا أَوْ مُنَعَهَا»

«All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.»^[1]

﴿إِنَّا أَنْشَأْنَاهُ إِنكْرًا سَلِيلًا وَأَعْلَلْنَا وَتَبِيلًا﴾ ﴿يَا الْأَبْرَارَ بَشِّرُوا مِن كَارِهِ كَانَ مَرَامُهَا﴾
﴿كَافُورًا﴾ ﴿يَا فَاسِقِينَ بَشِّرُوا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ ﴿يَوْمَ لَا تَنفَعُكُمْ أَلْفَمٌ وَلَا تَنْفَعُكُمْ أَلْفَمٌ﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السَّبِيلَ﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السَّبِيلَ﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السَّبِيلَ﴾

[1] Muslim 1.203.

سَعِيرًا وَسَعِيرًا ۖ وَنَزَّاهُمْ بِمَا عَصَوْا عَنْ رَبِّهِمْ سَعِيرًا ۝

﴿4. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa'ir.﴾

﴿5. Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfir.﴾

﴿6. A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.﴾

﴿7. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.﴾

﴿8. And they give food, inspite of their love for it, to the poor, the orphan and the captive,﴾

﴿9. (Saying): "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you."﴾

﴿10. "Verily, We fear from our Lord a Day that is 'Abūs and Qamḡarir."﴾

﴿11. So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.﴾

﴿12. And their recompense shall be Paradise, and silken garments, because they were patient.﴾

The Recompense of the Disbelievers and the Righteous

Allāh informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and Sa'ir. Sa'ir is the flame and fire of the Hell. This is as Allāh says,

﴿إِذَا الْأَعْلَىٰ فِي أَعْتِنِهِمْ وَأَسْفَلَ بِسَحِيرَةٍ ۚ فِي النَّارِ يُسْحَرُونَ ۝﴾

﴿When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾ (40:71,72)

After mentioning the blazing Fire He has prepared for these wretched people, Allāh goes on to say,

﴿إِنَّ الْأَبْرَارَ يَنْزِلُونَ مِنْ كَأْسٍ كَرِيمٍ كَذَّبَتْهَا شَقَاقِرُهَا ۝﴾

﴿Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfir﴾

The properties of the Kāfir (camphor) are well known; cooling,

having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al Ḥasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allāh said,

﴿يَكُنْ بِرَبِّكَ يَا عَبْدُ اللَّهِ فَجَرُّهُ فَتَجْرِبُ﴾

﴿A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly﴾

meaning, this (drink) that will be mixed for these righteous people will be taken from Kāfūr, which is a spring that Allāh's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word Yashrabu (to drink) includes the meaning of Yarwā (to quench one's thirst). Allāh then says,

﴿فَجَرُّهُ فَتَجْرِبُ﴾

﴿causing it to gush forth abundantly (Taffīr).﴾ meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. At-Taffīr means to cause to gush forth or flow out. This is as Allāh says,

﴿وَقَالُوا لَنْ نُؤْمِنَكَ فَدَعْنَا نَحْنُ نَحْنُ لَمْ يَكُنْ الْأَرْضُ بِمَوْعِدَةٍ﴾

﴿And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.﴾ (17:90)

And Allāh says,

﴿وَفَجَّرْنَا لَهَا نَهْرًا مِمَّا بَيْنَ يَدَيْهَا﴾

﴿We caused a river to gush forth in the midst of them.﴾ (18:33)

Mujāhid said,

﴿فَجَرُّهُ فَتَجْرِبُ﴾

﴿causing it to gush forth abundantly.﴾ "This means that they will divert it to wherever they wish."^[1] Ikrimah and Qatādah both made similar statements.^[2] Ath-Thawri said, "They will cause it to flow wherever they wish."^[3]

[1] Aṭ-Ṭabari 24:94.

[2] Ad-Durr Al-Munthūr 8:369.

[3] Aṭ-Ṭabari 24:95.

The Deeds of these Righteous People

Allāh says,

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَبِيرًا﴾

«They fulfill vows, and they fear a Day whose evil will be wide-spreading.»

meaning, they devote to worship Allāh using that which He made obligatory upon them from actions of obligatory obedience that is based on Islāmic legislation. They also worship Him by fulfilling their vows. Imām Mālik reported from Ṭalḥah bin 'Abdul-Malik Al-Ayli, who reported from Al-Qāsim bin Malik, from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ يُطِيعِيَ اللَّهَ فَلَا يُطِيعْهُ»

«Whoever makes a vow to obey Allāh, then he should obey Him. And whoever makes a vow to disobey Allāh, then he should not disobey Him.»^[1] Al-Bukhārī also recorded this Hadīth from Mālik.^[2]

These people also abandon those forbidden things which He (Allāh) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allāh has had mercy. Ibn 'Abbās said, "Spreading." Qatādah said, "By Allāh! The evil of that Day will spread until it fills the heavens and the earth."^[3] Concerning Allāh's statement,

﴿وَيَكْسِرُونَ الْعُلَامَ عَنْ حَبِيبِهِ﴾

«And they give food, inspite of their love for it,»

It has been said that this means the love of Allāh, the Most High. In their view the pronoun refers to Allāh. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujāhid and Muqātil, and it was the preferred opinion of Ibn Jarīr.^[4] This is similar to

[1] Muwaṭṭa' 2:476.

[2] Faṭḥ Al-Bārī 11:589

[3] Aṭ-Ṭabarī 24:96.

[4] Aṭ-Ṭabarī 24:96.

Allāh's statement,

﴿وَمَا كَانَ عَلَىٰ حَبِيرٍ﴾

﴿And gives his wealth, in spite of love for it.﴾ (2:177)

Allāh also says,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

﴿By no means shall you attain Al-Birr^[1] unless you spend of that which you love﴾ (3:92)

In the *Ṣaḥīḥ*, there is a *Ḥadīth* which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تُعَدَّقَ وَأَنْتَ صَبِيحٌ شَجِيحٌ، تَأْمَلُ الْبَيْتَ وَتَحْسِبُ الْفَقْرَ»

«The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.»^[2]

This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allāh says,

﴿وَتَقْسِمُونَ أَلْعَمَامَ عَلَىٰ حُبِّهِ، صَبِيحًا نَبِيًّا وَبُورًا﴾

﴿And they give food, in spite of their love for it, to the poor, the orphan and the captive.﴾

Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded^[3] In reference to the captive, Sa'īd bin Jubayr, Al-Hasan and Ad-Dāhḥāk all said, "He is the captive among the people of the *Qiblah* (i.e., the Muslims)."^[4] Ibn 'Abbās said, "At that time (when this *Āyah* was revealed) their (the Muslims) captives were idolators."^[5] Proof for this is that on the day of Badr the Messenger of Allāh ﷺ commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. Tkrimah said, "They (captives) are the slaves."^[6] Ibn Jarīr preferred this

^[1] See volume two, the *Tafsīr* of Sūrah *Al-Imrān* (3:92)

^[2] *Faṭḥ Al-Bāri* 3:334

^[3] See volume one, the *Tafsīr* of *Surat Al-Baqarah* (2:177) and volume four, the *Tafsīr* of *Surat At-Tawbah* (9:60).

^[4] At Ṭabari 24:97.

^[5] 'Abdur-Razzāq 3:337.

^[6] Al-Qurṭubī 19:129

opinion since the *Āyah* generally refers to both the Muslim and the idolators.^[1] Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan and Qatādah all made similar statements. The Messenger of Allāh ﷺ advised treating servants well in more than one *Ḥadīth*. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«لَعَلَّاهُ وَنَا مَلَكَتْ أَيْمَانُكُمْ»

«The prayer (*Aṣ-Ṣalāh*) and what your right hand possesses (slaves).»^[2]

Mujāhid said, "He (the captive) is the prisoner."^[3] This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

«إِنَّا نَعْبُدُ رَبَّنَا»

«We feed you seeking Allāh's Face only.»

meaning, hoping for the reward of Allāh and His pleasure.

«لَا نَسْأَلُكُمْ شَيْئًا وَكَلَّا»

«We wish for no reward, nor thanks from you.»

meaning, 'we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.'

Mujāhid and Sa'īd bin Jubayr both said, "By Allāh! They do not say this with their tongues, but rather, Allāh knows it in their hearts and He commends them for it. Every seeker should seek after this."^[4]

«إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمَ ظِلْمِ السَّاعَةِ»

«Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr.'»

meaning, 'we only do this so that perhaps Allāh may have mercy on us and treat us with gentleness on the Day that is 'Abūs and Qamṭarīr.' 'Alī bin Abi Ṭalḥah reported from Ibn

[1] Aṭ-Ṭabarī 24:98.

[2] An-Nasā'ī in *Al-Kubrā* 4:258.

[3] Aṭ-Ṭabarī 24:98.

[4] Aṭ-Ṭabarī 24:98

'Abbās, "‘Abūs means difficult and Qamṭarīr means long"¹¹ Ikrimah and others said from Ibn Abbās,

﴿يَوْمَ عَسَفَ قَلَمٌ﴾

«a Day that is ‘Abūs and Qamṭarīr (hard and distressful, that will make the faces look horrible from extreme dislike to it)»

"The disbeliever will frown on that day until sweat will flow between his eyes like tar."²¹ Mujāhid said, "‘Abūs ‘Ābus means (frowning with) the two lips and Qamṭarīr means drawing up the face in a scowl." Saīd bin Jubayr and Qatadah said, "Faces will be made to frown due to dismay. Qamṭarīr is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, " ‘Abus is the evil and Qamṭarīr is the severity."

Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allāh says,

﴿وَنَجَّيْنَاهُمْ مِّنْ شَرِّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرًا وَمَشْرًا﴾

«So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.»

This is used as a way of eloquence in stating similarity (i.e., two similar things).

﴿وَنَجَّيْنَاهُمْ مِّنْ شَرِّ ذَلِكَ الْيَوْمِ﴾

«So, Allāh saved them from the evil of that Day.»

meaning, He protects them from that which they fear of it

﴿وَلَقَّاهُمْ نَضْرًا﴾

«and gave them Naḍrah (a light of beauty)» meaning, in their faces.

﴿وَمَشْرًا﴾

«And joy» in their hearts. Al-Ḥasan Al Baṣrī, Qatadah, Abu ‘Aliyah and Ar-Rabī‘ bin Anas all stated this.³¹ This is similar to Allāh's statement,

¹¹ At-Ṭabarī 24:100

²¹ At-Ṭabarī 24:99

³¹ At-Ṭabarī 24:101

عَلَىٰ أَسْرَافٍ ۖ هَٰذَا أَقْوَمُ بِغُرُوبِهِ ۚ وَمَا يَدْخُرُ عَنْهُ عِزُّكَ
يَوْمَ كَانَ شَرُّهُ مُسْتَطِيرًا ۚ وَيُطَافُونَ فِيهِمُ الْأَنْهَامُ عَلَىٰ حَرٍّ يُوقَىٰ
وَفِي سَاوِيَرٍ ۚ أَلَمَّا تَطَاوَعُكُمُ يُوقَىٰ أَفْعَالُكُمْ لَا تُبْذَرُ كُنُوزُهُمْ وَلَا تُشْكِرُ
ۚ إِنَّا نَخَافُ مِنْ رَبِّكَ يَوْمَ يُطَاوَعُ السَّائِرُ ۚ أَلَمْ يَكُنْ لَهُمْ آفَةٌ شَرُّهُ ۚ إِنَّكَ
الْغَنِيُّ ۚ وَلَقَدْ لَهُمْ أَفْعَالُ مَضْرُوءٍ ۚ وَسَبَّحُوا بِحَمْدِ رَبِّكَ بِمَا عَصَوْا وَكَانَ
تُوحِيدُكُمْ ۚ فِيمَا عَلَٰلَ الْأَنْهَارِ لَا يَمُوتُ فِيهَا شَاوِرٌ وَلَا ذَهَبٌ يُهْرَاقُ ۚ
وَدَانِيَةٌ عَلَيْهِمْ ۚ فَاذْكُرْ تِلْكَ لِقَاءَ فِئْتَانٍ مِّنَ الْأَوَّلِينَ ۚ وَطَافَ عَلَيْهِمُ نَارُ
مِنْ فِضَّةٍ وَأَكْوَابُ كَوَافِرٍ ۚ قَوَارِيرَ ۚ قَوَارِيرَ ۚ فِيهَا مِن فَضَّةٍ قَدْرًا مِّثْلُ نَقِيرٍ ۚ
وَسُقُونَ فِيهَا فُؤَادًا مِّنَ زَهْرٍ ۚ وَفِيهَا مِن لِّسَنٍ سَلِيلٍ ۚ
ۚ وَطُورٍ عَلَيْهِمْ ۚ وَلَقَدْ نَظَرْنَا مِنْ إِنْفَارٍ ۚ جِئْتُمْ بِهِمْ قُلُوبًا تَنْزِيلًا
ۚ وَإِذَا رَأَيْتُمْ فِئَتًا مِّنْهُمْ ۚ فَظَنُّوا أَنَّهُمْ مُّطَاعُونَ ۚ وَلَقَدْ جَاءَتْهُمْ مِّنْ رَبِّكَ
خُضْرٌ ۚ وَاسْتَبْرَقُوا ۚ وَطُورَ الْأَسَاوِدِ ۚ مِنْ فِضَّةٍ وَمِنْهُم مَّنْ سَرَّاهَا
مُطَهَّرًا ۚ إِنَّ هَٰذَا كَانَ لَكُنْجَرَةً ۚ وَكَانَ سَعِيرٌ ۚ فَتَنَزَّلُ ۚ إِنَّهَا
عَنْ قَوْلِنَا عَلَيْكَ الْقُرْآنَ ۚ تَنْزِيلًا ۚ فَاصْبِرْ لِحُكْمِ رَبِّكَ ۚ وَلَا تَطِعْ
مِنْهُمْ ۚ بَايَسًا أَوْ كُنُوزًا ۚ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأُمِّيًا ۚ

﴿13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.﴾

﴿14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.﴾

﴿15. And among them will be passed round vessels of silver and cups of crystal -﴾

﴿16. (Qawārīr) Crystal-clear, made of silver. They will determine the measure thereof.﴾

﴿17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger).﴾

﴿18. A spring there, called Salsabil.﴾

﴿19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.﴾

﴿20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.﴾

﴿21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.﴾

﴿22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."﴾

The raised Couches and the lack of Heat and Cold

Allāh tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive

favors that they will be given. Allāh says,

﴿تُكْفَىٰ سَاءَ عَنَ الْأَرَائِكِ﴾

﴿Reclining therein on raised couches.﴾ This has already been discussed in Sūrat Aṣ-Ṣaffāt and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated? We have also mentioned that the Al-Arā'ik are couches beneath curtained canopies. Concerning Allāh's statement,

﴿لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا ظَهْرًا﴾

﴿they will see there neither the excessive heat, nor the excessive bitter cold.﴾

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

The Shade and Fruit Clusters will be near

﴿وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا﴾

﴿And the shade thereof is close upon them.﴾

meaning, the branches will be close to them.

﴿وَرَبَّلَتْ لَهَا فَرْجًا﴾

﴿And the bunches of fruit thereof will hang low within their reach.﴾

meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allāh says in another Āyah,

﴿رَمَى الْجَنَّتَيْنِ دَكِيقًا﴾

﴿And fruits of the two gardens will be near at hand.﴾ (55:54)

Allāh also says,

﴿عَلَوْنَهَا دَانِيَةً﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾
{69:23}

Mujāhid said,

﴿وَأَلْقَتْ فُتُورَهُمْ دَسِيلًا﴾

«And the bunches of fruit thereof will hang low within their reach.»

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allāh's statement,

﴿دَسِيلًا﴾

«will hang low within their reach»^[1]

Qatādah said, "No thorn or distance will repel their hands away from it (the fruit)."^[2]

Vessels of Silver and Drinking Cups

Allāh says,

﴿وَمِنْهَا يَكُونُ سَوْرٌ وَأَكْوَابٌ﴾

«And among them will be passed round vessels of silver and cups of crystal»

meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allāh says,

﴿قَوَارِيرَ زَاجَرٍ بَرَقَ بِهِمْ﴾

«(Qawārīr) Crystal-clear, made of silver.»

Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣrī and others have all said, "It [Qawārīr] is the whiteness of silver in the transparency of glass."^[3] Qawārīr is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass) This is among the things of which there is nothing like in this world. Allāh said,

﴿مَنْعُومَةً سَافِرًا﴾

[1] At Ṭabari 24.103.

[2] At-Ṭabari 24.103.

[3] At Ṭabari 24:103, 106.

﴿They will determine the measure thereof.﴾

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Salih, Qatādah, Ibn Abzā, 'Abdullāh bin 'Ubayd bin 'Umayr, Ash-Sha'bi and Ibn Zayd. This was stated by Ibn Jarir and others.¹¹ This is the most excellent provision, distinction and honor.

The Ginger Drink and the Drink of Salsabil

Allāh says,

﴿يُسْقَوْنَ مِنْهَا قَائِدًا رَافِعًا ذَوَاتَا أَغْنَىٰ عَنْهَا زَيْتُونَ مَبْشُورِينَ﴾

﴿And they will be given to drink there of a cup mixed with Zanjabil (ginger).﴾

meaning, they – the righteous – will also be given a drink from these cups.

﴿ذَوَاتَا﴾

﴿a cup﴾ meaning, a drink of wine

﴿قَائِدًا رَافِعًا﴾

﴿mixed with Zanjabil (ginger).﴾

So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allāh, they will drink from all of it however they wish, as Qatādah and others have said.¹² The statement of Allāh has already preceded which says,

﴿يَسْرُبُونَ مِنْ حَتَمِ الْكَوْكَبِ﴾

﴿A spring wherefrom the servants of Allāh will drink.﴾ (76:6)

And here Allāh says,

¹¹ At-Tabari 24:106, 107, and Al-Qurtubi 19:141

¹² At-Tabari 24:107.

﴿عَيْنًا يَكُومُ عَلَيْهِ:﴾

﴿A spring there, called Salsabil.﴾

meaning, the ginger will be in a spring in Paradise that is called *Salsabil*. Tkrimah said, "It (*Salsabil*) is the name of a spring in Paradise." Mujāhid said, "It is called this due to its continuous flowing and the severity of its current."^[1]

The Boys and Servants

Allāh says,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّغَدَّرُونَ إِذَا رَأَيْتَهُمْ حِينَئِذٍ لَّوْلَا نُفُورُهُمْ﴾

﴿And round about them will (serve) boys of everlasting youth.

If you see them, you would think them scattered pearls.﴾

meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

﴿مُغَدَّرُونَ﴾

﴿everlasting youth.﴾ meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earrings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allāh's statement,

﴿يَا رَأَيْتَهُمْ حِينَئِذٍ لَّوْلَا نُفُورُهُمْ﴾

﴿If you see them, you would think them scattered pearls.﴾

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place.

Allāh says,

﴿وَلَا يَنْفَكُ﴾

﴿And when you look﴾ meaning, 'when you see it, O

^[1] At-Tabari 24:108.

Muhammad.'

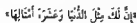


﴿there﴾ meaning, there This refers to Paradise and its beauty, its vastness, its loveliness and the joy and happiness it contains.



﴿You will see a delight, and a great dominion.﴾

meaning, there will be a great kingdom that belongs to Allāh and a dazzling, splendid dominion. It has been confirmed in the *Ṣaḥīḥ* that Allāh will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,



overtly, you will have similar to the world and ten worlds like it (in addition to it).^[1]

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah?

The Garments and Ornaments

Allāh says,



﴿Their garments will be of fine green silk, and Istabraq.﴾

meaning, among the garments of the people of Paradise is silk and *Sundus*, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning *Istabraq* (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.



﴿They will be adorned with bracelets of silver.﴾

This is a description of the righteous. In reference to those who will be near to Allāh, then their description is as Allāh

^[1] Muslim 1:173.

says,

﴿مَحَنُوا فِيهَا مِنْ نَسِيٍّ مِنْ دَقِيقٍ وَنُفُثٍ زَلَّاجَةٍ فِيهَا خَيْرٌ ۝﴾

﴿Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴾ (22-23)

After Allāh mentions the outward beautification with silk and ornaments, He then says,

﴿وَنَسْفَعُ لَهُمْ رَبِّي سَورَةً طَهُرًا ۝﴾

﴿and their Lord will give them a purifying drink.﴾ meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, 'Alī bin Abī Ṭalīb, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allāh will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allāh informs of their outward condition and their inner beauty."¹¹ Allāh then says,

﴿يَا هَٰذَا كَانَ لَكُمْ جَزَاءُ وَكُنْتُمْ فَاعِلِينَ ۝﴾

﴿Verily, this is a reward for you, and your endeavor has been accepted.﴾

meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allāh says,

﴿كُلُوا وَاشْرَبُوا مِمَّا بَنَيْنَا لَكُمْ أَنْ تَقْتُلُوا فِي الْأَيَّامِ الَّتِي كُنْتُمْ تُكَذِّبُونَ ۝﴾

﴿Eat and drink at ease for that which you have sent forth before you in days past.﴾ (69-24)

Allāh also says,

﴿وَرُودًا إِلَىٰ بَنِيكُمْ أَلْفًا مَوْجُودًا مِمَّا كُنْتُمْ تَعْمَلُونَ ۝﴾

﴿And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."﴾ (7-43)

Then Allāh says,

¹¹ Al-Qurtubi 19:47.

《法苑珠林》

and your endeavor has been accepted" meaning, 'Allah the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

﴿إِنَّمَا عَنْ نَرْوَاهُ عَنكَ الْقُرْآنُ
تَرْوِيهِ﴾ تَرْوِيهِ بِمَنْزِلِهِ وَلَا
تُطْعِمُ بِهِمْ كَيْدًا أَوْ كُفْرًا ﴿١٠٠﴾
وَلَا ذِكْرَ اسْمِ رَبِّكَ بِكُفْرٍ وَأَوْبَعَةٍ ﴿١٠١﴾
وَمَنْ أَيْلَ فَاسْتَدْرَكَ لَمْ يَسْمَعْهُ بَلَا
طَوِيلًا ﴿١٠٢﴾ وَمَنْ هُوَ إِلَّا
الْبَلَاءُ وَيَذَرُونَ لِذَاتِهِمْ بَرَاءً
تَرْوِيهِ ﴿١٠٣﴾ لَمْ يَنْزِلْ عَلَيْهِمْ وَفَعَلْنَا
أَسْرَفُهُمْ وَإِلَّا يَتَنَبَّأُ بِذَلِكَ أُنْشَأَهُمْ
تَرْوِيهِ ﴿١٠٤﴾ إِنْ هُوَ إِلَّا هَبْ ذِكْرًا مِّنْ
رَّبِّكَ فَانْهَىٰ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٠٥﴾
وَمَا تَنبَأُوهَ إِلَّا أَنْ يَذَنَّهُ اللَّهُ إِنْ لَّمْ
يَكُنْ عِلْمُ الْغُيُوبِ ﴿١٠٦﴾

وَبَيْنَ أَجْلِ فَاسْجُدْ لَهُ وَسَمِعْتَهُ لَيْلًا طَوِيلًا ﴿١٦﴾ إِنَّكَ هَؤُلَاءِ عِشْرُونَ كَمَا جَاءُوا وَبَدَّلُوا وَرَأَاهُمْ يَوْمًا قَبِيلًا ﴿١٧﴾ خُنْ خَلْقَتُهُمْ وَشَدَّ ذَا أَسْرَهُمْ وَإِذَا شَاءُوا بَدَّلْنَا أَمَلَتَهُمْ بَدِيلًا ﴿١٨﴾ إِنَّ هَذَا يَوْمُ مَكْرٍ مَنِ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَسِيلًا ﴿١٩﴾ وَمَا فَدَاهُ وَنَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٠﴾ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَاللَّطِيفُ أَعْلَمُ عِلْمًا أَلِيمًا ﴿٢١﴾

سُورَةُ الْعَنْكَرِ ٢١

[illegible]

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٠٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَاللَّهُ يَتَذَكَّرُ أَعْلَى

﴿23. Verily, it is We Who have sent down the Qur'ān to you by stages.﴾

¶24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.♦

¶25. And remember the Name of your Lord every morning and afternoon. ♣

¶26. And during the night, prostrate yourself to Him, and glorify Him a long night through.¶

¶27. Verily, these love the present life of this world, and put

behind them a heavy Day.﴾

﴿28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.﴾

﴿29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.﴾

﴿30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.﴾

﴿31. He will admit to His mercy whom He wills and as for the wrongdoers - He has prepared a painful torment.﴾

Mention of the Qur'ān's Revelation and the Command to be Patient and remember Allāh

Allāh reminds His Messenger ﷺ of how He blessed him by revealing the Magnificent Qur'an to him.

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ﴾

﴿Therefore be patient with constancy to the command of your Lord..﴾

meaning, 'just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

﴿وَلَا تُلَاحِظْ بِهُمْ سَاعًا أَوْ كَثْرًا﴾

﴿And obey neither a sinner (Āthim) nor a disbeliever (Kafūr) among them.﴾

meaning, 'do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allāh, for verily, Allāh will protect you from the people.' The Āthim is the sinner in his deeds and the Kafūr is the disbeliever in his heart.

﴿وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأُمِّيًا﴾

﴿And remember the Name of your Lord every morning and afternoon.﴾

meaning, at the beginning of the day and at its end.

﴿وَيَوْمَ الْاِثْلَاقِ تَسْتَخِيرُ النَّاسَ وَلَا يُسْتَعَارُكَ﴾

﴿And during the night, prostrate yourself to Him, and glorify Him a long night through.﴾

This is similar to Allāh's statement,

﴿وَمِنَ اللَّيْلِ فَسُجِّدْ لَهُ. وَسُبِّحْ لَهُ لَيْلًا كُلًّا مَلَكٌ مَّقَامٌ مَّهْمُودٌ﴾

﴿And in some parts of the night offer the Ṣalāh with it (the Qur'an), as an additional prayer (Tahajjud) for you. It may be that you Lord will raise you to Maqām Maḥmūd.﴾ (17:79)

Similarly, Allāh also says

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُتِلُوا فِي سَبْعَةٍ مِنْ أَيَّامِ الْقُرْآنِ وَإِنْ تَوَلَّوْا فَإِنَّمَا تَوَلَّوْا بِلُحُوفِكُمْ وَتَاطَافُ بِكُمْ مَسَاجِدُهُمْ وَأَمَّا كَلِمَاتُ الْأَشْقَىٰ فَإِنَّهَا كَلِمَةٌ سَوَاءٌ تَقُولُ أَوْ يَكْفُرُ بِهِ قُلُوبُ الْمُنَافِقِينَ﴾

﴿O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'an Tarfil.﴾ (73:1-4)

The Censure of Love for the World and informing about the Day of the Final Return

Allāh reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

﴿إِنَّ هَٰؤُلَاءِ يَخُونُونَ أَجْلَهُمْ وَيَرْجِعُونَ إِلَىٰ قُلُوبِهِمْ وَمَا يُبَالِي لَهُمْ قَوْلُ الْقَائِلِينَ إِنَّمَا أَكْثِمُونَ لَكُمْ الْقَوْلَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ الصَّافِينَ﴾

﴿Verily, these love the present life of this world, and put behind them a heavy Day.﴾

meaning, the Day of Judgement. Then Allāh says,

﴿نَحْنُ نَقُصِّرُهُمْ وَيَبْسُطُهُمْ وَنَزِدُ لَهُمُ الْغُزَاةَ مِن قَبْلُ وَبِهِمُ الْحَنَابِةُ وَاللَّهُ يَتَذَكَّرُ أُولَٰئِكَ﴾

﴿It is We Who created them, and We have made them of strong build.﴾

Ibn 'Abbās, Mujāhid and others have said, "This means their creation."^[1]

﴿وَمَا تَنفَعُ الْفُلُوكَ مِنْ شَيْءٍ لَّوْ أَنِ اجْتَمَعَتْ لَهُ أَقْطَارُ مَرْجٍ مَّوَدَّةَ بَرْقٍ سَاطِعٍ﴾

﴿And when We will, We can replace them with others like them with a complete replacement﴾

^[1] At-Ṭabari 24:118.

meaning, 'when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarîr both said,

﴿وَلَوْ شَاءَ بَنَّا بَدَلًا أَنتَهُمُ نَبِيًّا﴾

﴿And when We will, We can replace them with others like them with a complete replacement.﴾

"This means, if We wish We can bring another group of people besides them (in their place)."⁽¹⁾ This is like Allāh's statement,

﴿يَا أَيُّهَا النَّاسُ إِنَّا إِنَّمَا بَدَّلْنَاهُمْ بِنَبِيٍّ كَمَا بَدَّلْنَاهُ بِنَبِيِّكُمْ وَأَنَّى يُتْلَىٰ صُورَةُ الْإِنشَاءِ عَلَىٰ ذَٰلِكَ وَقَدْ عَلِمْتُمُ آلَافَ نَبِيٍّ مِّثْلَ بَدْلَانِي هَٰذَا بَدَلْتُمُ الْيَوْمَ أَفْئِدَتِكُمْ بِلَا تَأْوِيلٍ وَأَنتُم تَعْلَمُونَ﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is capable over that.﴾ (4:133)

This is also like His statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ بِعَظِيمٍ﴾

﴿If He wills, He can remove you and bring a new creation! And for Allāh that is not hard or difficult.﴾ (14:19-20)

The Qur'ān is a Reminder, and Guidance comes from the Help of Allāh

Allāh then says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاعْبُدُوا اللَّهَ فَمَا إِلَٰهٌ غَيْرُهُ﴾

﴿Verily, this is an admonition,﴾ meaning, this Sûrah is a reminder.

﴿مَنْ شَاءَ فَلْيُصَلِّ ۖ لِيُذَكِّرْ﴾

﴿so whosoever wills, let him take a path to his Lord.﴾

meaning, a path and a way. This means, whoever wishes to be guided by the Qur'ān. This is similar to Allāh's statement,

﴿وَمَا لَهُمْ آلِهَةٌ إِلَّا الَّذِي يَدْعُونَ ۚ وَمَا تَأْوِيلُ إِلٰهِهِمْ ۚ سُبْحَٰنَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿And what loss have they if they had believed in Allāh and in the Last Day.﴾ (4:39)

Then Allāh says,

⁽¹⁾ At-Tabari 24:118, 119.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿But you cannot will, unless Allāh wills﴾

meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

﴿إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Unless Allāh wills, Verily, Allāh is Ever All Knowing, All Wise.﴾

meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Verily, Allāh is Ever All-Knowing, All-Wise.﴾

Then He says,

﴿يُضِلُّ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَاللَّيْفُ عَذَابُهُمْ﴾

﴿He will admit to His mercy whom He wills and as for the wrongdoers - He has prepared a painful torment.﴾

meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whomever He leads astray, there is no one who can guide him.

This is the end of the Tafsir of Sūrat Al-Insān. And all praise and thanks are due to Allāh

The Tafsīr of Sūrat Al-Mursalāt (Chapter - 77)

Which was revealed in Makkah

The Revelation of this Sūrat and its Recitation in the Maghrib Prayer

Al-Bukhārī recorded from 'Abdullah - that is Ibn Mas'ūd - that he said, "While we were with the Messenger of Allāh ﷺ in a cave at Minā,

﴿وَالْمُرْسَلَاتِ﴾

﴿By the Mursalāt﴾ was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet ﷺ said,

﴿اقتُلُوهُمَا﴾

«Kill it!» So we quickly went after it, but it got away. Then the Prophet ﷺ said,

﴿وَقَيْتُ شَرَّهُمْ، كَمَا وَقَيْتُمْ شَرَّهُمَا﴾

«It was saved from your harm just as you all were saved from its harm»⁽¹⁾

Muslim also recorded this *Hadith* by way of Al-A'mash.⁽²⁾ Imām Aḥmad recorded from Ibn 'Abbās, who reported from his mother that she heard the Prophet ﷺ reciting

﴿وَالْمُرْسَلَاتِ غَفْلَةً﴾

﴿By the Mursalāt,﴾ in the *Maghrib* prayer.⁽³⁾ In a report from Mālik on the authority of Ibn 'Abbās, he narrated that Umm Al-Faḍl (his mother) heard him (Ibn 'Abbās) reciting

⁽¹⁾ *Fath Al-Bārī* 4:42.

⁽²⁾ Muslim 4:1755.

⁽³⁾ Aḥmad 6:338.

﴿وَتَرْمِضُ عَنْهَا﴾

﴿By the Mursalat 'Urfa'﴾ (77:1,

so she said, "O my son! You reminded me with your recitation of this Sūrat. Verily, it is the last thing I heard from the Messenger of Allāh ﷺ. He recited it in the *Maghrib* prayer (i.e., before he died).^[1] Both Al-Bukhari and Muslim recorded this report in the Two *Sahīhs* by way of Mālik.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَتَرْمِضُ عَنْهَا﴾ ۱. مَا تَقْلَقُ فَمَضَامِي ۚ وَتَنْشُرُ نَشْرًا ۚ ۲. مَا تَلْبِثُ بِكَرًا ۚ ۳. عَمَّا تُرِيدُكَ ۚ ۴. إِنَّمَا تُوعَدُ نَوْعٌ ۚ ۵. فَمَا تَجْعَلُ لَيْسَ ۚ ۶. زَا ۚ ۷. كَيْفَ تُرِيدُكَ ۚ ۸. زَا ۚ ۹. أَرْسَلُ إِلَيْكَ ۚ ۱۰. إِلَٰهِي يَوْمَ لَيْسَ ۚ ۱۱. يَوْمَ الْقِسْفِ ۚ ۱۲. وَمَا أَدْرَاكَ مَا يَوْمَ الْقِسْفِ ۚ ۱۳. وَلَئِنْ لَمْ يَكُنْ بِكَ ۚ ۱۴.

﴿1. By the Mursalat 'Urfa'﴾

﴿2. The 'Āṣifāt 'Aṣfā'﴾

﴿3. And the Nāshirāt Nashrā'﴾

﴿4. The Fāriqāt that separate﴾

﴿5. The Mulqiyāt that remind﴾

﴿6. Excusing or warning﴾

﴿7. Surely, what you are promised will occur﴾

﴿8. Then when the stars lose their lights﴾

﴿9. And when Furijat the heaven﴾

﴿10. And when the mountains are blown away﴾

﴿11. And when the Messengers are Liqqitat﴾

﴿12. For what Day are these signs postponed?﴾

﴿13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell)﴾

﴿14. And what will explain to you what is the Day of Sorting Out?﴾

[1] Muwatta' 1:78.

[2] Faḥ Al-Bārī 2:287, and Muslim 1:338.

﴿15. Woe that Day to the deniers (of the Day of Resurrection)﴾

Allāh's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abī Ḥatīm recorded that Abu Hurayrah said,

﴿وَالْمُرْسَلَاتُ عَن رَّبِّهِ﴾

﴿By the Mursalāt 'Urfa.﴾ "The angels." From Masrūq, Abu Aḍ Ḍuhā Mujāhid in one narrations from him, As-Suddi and Ar-Rabī' bin Anas, statements similar to this have been reported.

It has been reported from Abu Ṣāliḥ that he said, "These are the Messenger." In another narration from him (Abu Ṣāliḥ) he said that it means the angels. Abu Ṣāliḥ has also said the meaning of *Al-Āṣifāt*, *An-Nāshirāt*, *Al-Fāriqāt* and *Al-Mulqiyāt*, that they all refer to the angels

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Baḥīn, who reported from Abu Al-'Ubaydayn that he asked Ibn Mas'ūd about the meaning of *Al Mursalāt 'Urfa*, and he (Ibn Mas'ūd) said, "The wind." He said the same about *Al-Āṣifāt 'Asfā* and *An-Nāshirāt Nashrā*, that they all refer to the wind.^[1] Ibn 'Abbās, Mujāhid and Qatādah all said the same.^[2]

Ibn Jarīr confidently affirmed that *Al-Āṣifāt 'Asfā* means the wind just as Ibn Mas'ūd and those who followed him said. However, he (Ibn Jarīr) did not affirm whether *An-Nāshirāt Nashrā* are the angels or the wind as has preceded. It has been reported from Abu Ṣāliḥ that *An-Nāshirāt Nashrā* is the rain. The most obvious meaning is as Allāh says,

﴿وَنُرْسِلُ الرِّيحَ زَرْحًا﴾

﴿And we send the winds fertilizing﴾ (15:22)

He also says,

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا يَكُنْ بِذِي زَرْحٍ﴾

﴿And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).﴾ (7:57)

[1] At-Ṭabari 24:124, 125.

[2] At-Ṭabari 24:123-126.

Similarly, *Al-'Āsifāt* are winds. It is said (in Arabic) that the winds '*Āsifāt*' when they make noise with their blowing. Likewise, *An-Nāshirāt* are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allāh then says,

﴿فَالْفَرِيقَاتِ ۚ وَالْمُزْجِجَاتِ ۚ وَكَذَٰلِكَ تُفَارِقَاتِ ۚ﴾

«*The Fāriqāt that separate, the Mulqiyāt that remind, excusing or warning.*»

meaning, the angels. This was said by Ibn Mas'ūd, Ibn 'Abbās, Masruq, Mujahid, Qatadah, Ar-Rabi' bin Anas, As-Suddi and Ath Thawri^[1] There is no difference of opinion here, because they (the angels) are the ones who descend with Allāh's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvment for the creatures and a warning for them of Allāh's torment if they oppose His command. Allāh said,

﴿إِنَّمَا وَعْدٌ يُرْفَعُ ۖ﴾

«*Surely, what you are promised will occur.*»

This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it

A Mention of some of what will occur on the Day of Judgement

Then Allāh says,

﴿هَٰذَا النُّجُومُ كَسَتْ ۖ﴾

«*Then when the stars lose their lights.*» meaning, their light will

[1] At-Tabari 24:128, 129.

leave. This is similar to Allāh's statement,

﴿وَلَمَّا السَّمُومُ أُنكَبَتْ﴾

﴿And when the star fall.﴾ (81:2) It is also similar to His statement,

﴿وَلَمَّا الْكَوْكَبُ انْفَرَّتْ﴾

﴿And when the stars have fallen and scattered.﴾ (82:2)

Then Allāh says,

﴿وَلَمَّا انشَقَّتْ فُجُيَاتُ﴾

﴿And when Furiyat the heaven.﴾ meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

﴿وَلَمَّا لَبَّىٰ بَلْبَلٌ﴾

﴿And when the mountains are blown away.﴾

meaning, they will be removed and no sight or trace of them will remain. This is as Allāh says,

﴿يَهْتَزُّونَهُ مِنْ لَبَّالٍ فَتَلَّ بِمِفْهَارٍ رُفُفًا﴾

﴿And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust."﴾
(20:105)

Allāh also says,

﴿وَنَوْمٌ نَسِيرٌ لِّجِبَالٍ وَرَفَى الْأَرْضِ كَرْدًا زُسَّتْ رِجَّتُهُمْ ثُمَّ تَلَابُزٌ مِّمَّهٖمْ لَحَابُزٌ﴾

﴿And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.﴾ (18:47)

Then He says,

﴿وَلَمَّا أُسْقِطَ الْإِنْسَانُ﴾

﴿And when the Messengers are Uqqitat.﴾

Al-'Awfi narrated from Ibn 'Abbās that he said that Uqqitat means "Gathered."^[1] Ibn Zayd said, "This is similar to Allāh's statement,

^[1] At-Tabari 24:129.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ﴾

«On the Day when Allāh will gather the Messengers together.»^[1]

Mujāhid said,

﴿أُجِنَّتْ﴾

«Uqjitat.» "This means postponed."^[2] Ath-Thawri narrated from Maṣṣūr, who narrated from Ibrāhīm that he said concerning the word,

﴿أُجِنَّتْ﴾

«Uqjitat.» "This means promised."^[3] It seems as though he holds this to be similar to Allāh's statement,

﴿وَلَنُتَقَرَّبُ إِلَىٰ رَبِّهِ بِأَنبِيَائِهِ وَبِشُهُبٍ مِّنَ السَّمَاءِ وَنُفِثَ فِي قُلُوبِهِمُ الْحَقُّ وَالْحَقُّ لَا يَظْلُمُونَ﴾

«And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.» (39:69)

Then Allāh says,

﴿لَا يَسْأَلُ يَوْمَ الْقِيَامَةِ إِنَّمَا يُسْأَلُ عَنْ أَمَلِهِ مَا يَوْمَ الْقِيَامَةِ وَلَئِنْ يَسْأَلُ عَنْ يَوْمِ الْقِيَامَةِ﴾

«For what Day are these signs postponed? For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers!»

Allāh is saying, 'For which day are the Messengers postponed and their matter expected, so that the Hour will be established?' This is as Allāh says,

﴿وَلَا تَحْزَنْ لِّأَنَّ اللَّهَ هُوَ الْعَلِيمُ عَلِيمٌ إِنَّ اللَّهَ هُوَ الْعَلِيمُ عَلِيمٌ يَوْمَ يُنْفَخُ الْأَرْضُ فِي عَمَلٍ وَالْأَرْضُ وَالسَّمَاءُ وَبَرَزْنَا بِهِ الْوَكِيدَ الْعَمَلُ﴾

[1] At-Ṭabari 24:130.

[2] At-Ṭabari 24:130.

[3] At-Ṭabari 24:130.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٨١

الْمُرْسَلَاتِ

أَلَمْ نَعِشْكُمْ مِنْ مَّا وَفَّيْتُمْ ۖ ﴿١٦﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مُكَيِّدٍ ۖ ﴿١٧﴾ إِلَى قَدَرٍ
تَمْلُوكُمْ ۖ ﴿١٨﴾ فَقَدْ رَافَعَهُ الْفُجُورُ ۖ ﴿١٩﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٢٠﴾
أَلَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا ۖ ﴿٢١﴾ أَحْبَاءَ وَأَعْمَادًا ۖ ﴿٢٢﴾ وَجَعَلْنَا فِيهَا رِوْشِي
شَنِيعَةً ۖ وَأَنْفُسَكُمْ فِتْنَةً ۖ ﴿٢٣﴾ وَقَدْ يُوسِّدُ لِلْعُكَيْدِ ۖ ﴿٢٤﴾
أَنْطَلِقُوا إِلَى مَا كُنتُمْ بِكَذِبِينَ ۖ ﴿٢٥﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ
شُعَبٍ ۖ ﴿٢٦﴾ لَا ظِلٌّ وَلَا يُقِي بِنُفْثٍ ۖ ﴿٢٧﴾ وَأَنَّهُمْ يَتَوَفَّوْنَ بِكَشَرٍ
كَالْقَصْرِ ۖ ﴿٢٨﴾ كَأَنَّهُمْ جُمُعَتٌ مَعْرُوفَةٌ ۖ ﴿٢٩﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٣٠﴾
هَذَا يَوْمُ لَا يَنْطَلِقُونَ ۖ ﴿٣١﴾ وَلَا يُؤْتُونَ ظِلًّا مِمَّنْ يَنْتَدُونَ ۖ ﴿٣٢﴾ وَبَلَّ يَوْمَهُدٍ
لِلْعُكَيْدِ ۖ ﴿٣٣﴾ عَذَابُ يَوْمٍ الْقَاصِ ۖ جُمُعَتُكُمْ وَأَوَّلُ يَوْمٍ ۖ ﴿٣٤﴾ فَإِنْ كَانَ
لَكُمْ كَيْدٌ فَكِيدُوا ۖ ﴿٣٥﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٣٦﴾ إِنْ لَّمْ تَكُونُوا فِي
ظِلِّ وَعْثٍ ۖ ﴿٣٧﴾ فَرَوْقَةً وَمَتًا يَنْتَبَهُونَ ۖ ﴿٣٨﴾ كَلُوا وَأَشْرَبُوا هَيْتًا
بِمَا كُنتُمْ تَعْمَلُونَ ۖ ﴿٣٩﴾ إِنَّا كَذَّبُكَ عَنْ أَهْلِ الْغَيْبِ ۖ ﴿٤٠﴾ وَبَلَّ يَوْمَهُدٍ
لِلْعُكَيْدِ ۖ ﴿٤١﴾ كَلُوا وَاشْتَبِهُوا قِيلَافًا ۖ ﴿٤٢﴾ أَلَمْ تَحْمُرُوا ۖ ﴿٤٣﴾ وَبَلَّ يَوْمَهُدٍ
لِلْعُكَيْدِ ۖ ﴿٤٤﴾ وَلَا تَقِيلُ هُمُ الْأَرْكَامُ ۖ ﴿٤٥﴾ وَبَلَّ يَوْمَهُدٍ
لِلْعُكَيْدِ ۖ ﴿٤٦﴾ قِيَاسُ حَيْثُ يَعْلَمُونَ ۖ ﴿٤٧﴾

﴿So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.﴾
(14:47, 48)

This is the Day of Sorting Out, as Allāh says,

﴿يَوْمَ الْقَاصِ﴾

﴿the Day of Sorting Out.﴾ Then Allāh says, in magnifying its matter,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا بِالْقَلِيلِ﴾

﴿يَوْمَهُدٍ لِلْعُكَيْدِ﴾

﴿And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers.﴾

meaning, woe unto them from Allāh's torment that is coming in the future.

﴿أَلَمْ تَكُنِ الْأَوَّلِينَ ۖ ﴿١٦﴾ ثُمَّ جَعَلْنَاهُمْ الْآخِرِينَ ۖ ﴿١٧﴾ كَذَلِكَ نَقُولُ بِالْعَمْرِ ۖ ﴿١٨﴾ وَبَلَّ يَوْمَهُدٍ
لِلْعُكَيْدِ ۖ ﴿١٩﴾ أَلَمْ نَعِشْكُمْ مِنْ مَّا وَفَّيْتُمْ ۖ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مُكَيِّدٍ ۖ ﴿٢١﴾ إِلَى قَدَرٍ تَمْلُوكُمْ ۖ ﴿٢٢﴾ فَقَدْ
رَافَعَهُ الْفُجُورُ ۖ ﴿٢٣﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٢٤﴾ أَلَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا ۖ ﴿٢٥﴾ أَحْبَاءَ وَأَعْمَادًا ۖ ﴿٢٦﴾ وَجَعَلْنَا
فِيهَا رِوْشِي شَنِيعَةً ۖ وَأَنْفُسَكُمْ فِتْنَةً ۖ ﴿٢٧﴾ وَقَدْ يُوسِّدُ لِلْعُكَيْدِ ۖ ﴿٢٨﴾ أَنْطَلِقُوا إِلَى مَا كُنتُمْ بِكَذِبِينَ ۖ ﴿٢٩﴾
أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۖ ﴿٣٠﴾ لَا ظِلٌّ وَلَا يُقِي بِنُفْثٍ ۖ ﴿٣١﴾ وَأَنَّهُمْ يَتَوَفَّوْنَ بِكَشَرٍ كَالْقَصْرِ ۖ ﴿٣٢﴾
كَأَنَّهُمْ جُمُعَتٌ مَعْرُوفَةٌ ۖ ﴿٣٣﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٣٤﴾ عَذَابُ يَوْمٍ الْقَاصِ ۖ جُمُعَتُكُمْ وَأَوَّلُ يَوْمٍ ۖ ﴿٣٥﴾
فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ۖ ﴿٣٦﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٣٧﴾ إِنْ لَّمْ تَكُونُوا فِي ظِلِّ وَعْثٍ ۖ ﴿٣٨﴾ فَرَوْقَةً
وَمَتًا يَنْتَبَهُونَ ۖ ﴿٣٩﴾ كَلُوا وَأَشْرَبُوا هَيْتًا بِمَا كُنتُمْ تَعْمَلُونَ ۖ ﴿٤٠﴾ إِنَّا كَذَّبُكَ عَنْ أَهْلِ الْغَيْبِ ۖ ﴿٤١﴾
وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٤٢﴾ كَلُوا وَاشْتَبِهُوا قِيلَافًا ۖ ﴿٤٣﴾ أَلَمْ تَحْمُرُوا ۖ ﴿٤٤﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٤٥﴾
وَلَا تَقِيلُ هُمُ الْأَرْكَامُ ۖ ﴿٤٦﴾ وَبَلَّ يَوْمَهُدٍ لِلْعُكَيْدِ ۖ ﴿٤٧﴾ قِيَاسُ حَيْثُ يَعْلَمُونَ ۖ ﴿٤٨﴾﴾

﴿16. Did We not destroy the ancients?﴾

﴿17. So shall We make later generations to follow them.﴾

﴿18. Thus do We deal with the criminals.﴾

- ﴿19. Woe that Day to the deniers!﴾
 ﴿20. Did We not create you from a despised water?﴾
 ﴿21. Then We placed it in a place of safety,﴾
 ﴿22. For a known period?﴾
 ﴿23. So We did measure; and We are the best to measure.﴾
 ﴿24. Woe that Day to the deniers!﴾
 ﴿25. Have We not made the earth Kifâit (a receptacle)﴾
 ﴿26. For the living and the dead?﴾
 ﴿27. And have placed therein fixed towers, and have given you Furât water?﴾
 ﴿28. Woe that Day to the deniers!﴾

The Call to contemplate the various Manifestations of Allāh's Power

Allāh says,

﴿أَمْ تَبْهَى الْأَعْيُنَ﴾

﴿Did We not destroy the ancients?﴾ meaning, those who rejected the Messengers and opposed what they came to them with.

﴿ثُمَّ لَتُبْنِيَنَّ الْقُرُونُ﴾

﴿So shall We make later generations to follow them.﴾

meaning, from those who are similar to them. Thus, Allāh says,

﴿كَذَلِكَ نَقُولُ بِالْعَصْرِ﴾ وَرَبِّكَ الْكَافِرُ ﴿﴾

﴿Thus do We deal with the criminals. Woe that Day to the deniers!﴾

Ibn Jarir said this.^[1] Then Allāh reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it, He says:

﴿أَمْ لَمْ نَقْلُكُم مِّن مَّاءٍ مَّهِينٍ﴾

﴿Did We not create you from a despised water?﴾

meaning, weak and despised in comparison to the power of

^[1] At-Tabari 24:131.

the Creator This is similar to what has been reported in the *Ḥadīth* of Buṣr bin Jahhāsh (that Allāh says),

«إِنَّ أَدَمَ أَلَى تُعْجُزُنِي وَقَدْ خَلَقْتُكَ مِنْ دُنَى هَذِهِ»

“(O) Son of Ādam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)?”^[1]

﴿وَجَعَلْنَاهُ فِي مَرَقٍ فَتَقَرُّ﴾

«Then We placed it in a place of safety,»

meaning, ‘We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allāh said:

﴿إِنْ ظَنَّمْ تَقَرُّ﴾

«For a known period?» meaning, for a fixed period of time, which is from six months to nine months. Thus, Allāh says,

﴿مَدَرْنَا نِسْمَ قَدْرُودُنَا وَنُفْهِرُ وَنَكْدِي﴾

«So We did measure; and We are the best to measure. Woe that Day to the deniers!»

Then Allāh says,

﴿أَرَأَيْتَ كِفَاتُ أَمَلَا وَأَمَلَا﴾

«Have We not made the earth Kifat for the living and the dead?»

Ibn ‘Abbās said, “Kifat means a place of shelter.”^[2] Mujāhid said, “It holds the dead so that nothing is seen of it.”^[3] Ash-Sha’bi said, “Its interior is for your dead and its surface is for your living.”^[4] Mujāhid and Qatādah also said this.^[5]

﴿وَجَعَلْنَا فِيهَا رُؤُوسَ تَنْبُتِ﴾

«And have placed therein fixed towers,»

meaning, the mountains. The earth is held in place with them

[1] Aḥmad 4:210.

[2] Aṭ-Ṭabari 24:131.

[3] Aṭ-Ṭabari 24:134.

[4] Aṭ-Ṭabari 24:134.

[5] Aṭ-Ṭabari 24:134, 135.

so that it does not shake and sway.

﴿وَأَنْزَلْنَا لَهُ مَرَّةً﴾

﴿and have given you Furāṭ water?﴾

meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

﴿وَلَوْ يَرَىٰ يُومِ الْوَعْدِ﴾

﴿Woe that Day to the deniers!﴾ meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

﴿أَطْلِقُوا إِنَّمَا كُنْتُمْ مَكِيدُونَ﴾ أَطْلِقُوا إِنَّمَا كُنْتُمْ مَكِيدُونَ لَا تَحِيلُونَ وَلَا يَتَىٰ مِنْ
الْهَبِيمِ إِنَّمَا تَرَىٰ بِسُكْمٍ كَالْفَصْرِ ﴿٢٩﴾ كَأَنَّهُمْ رَمَقَتْ سُفُرٌ ﴿٣٠﴾ وَلَوْ يَرَىٰ يُومِ الْوَعْدِ ﴿٣١﴾ هَذَا يَوْمُ الْقِيَامِ خَمَلٌ
بَيْنَهُمْ لَا يَخْلُفُونَ وَلَا يُؤَدُّ لَكُمْ يَمِينًا قَوْمًا كُفَرًا لَّكُم مِّنْهُم مَّا كُنْتُمْ تُخْفُونَ مِنَ الْكُفَرِ هَذَا يَوْمُ الْقِيَامِ خَمَلٌ
وَالْأَوَّلِينَ ﴿٣٢﴾ فَلَا كَلِمَ لَّكَ كَيْدٌ مَّكِيدُونَ وَلَوْ يَرَىٰ يُومِ الْوَعْدِ ﴿٣٣﴾

﴿29. (It will be said to the disbelievers): "Depart you to that which you used to deny!"﴾

﴿30. "Depart you to a shadow in three columns,"﴾

﴿31. "Neither shady nor of any use against the fierce flame of the Fire."﴾

﴿32. Verily, it (Hell) throws sparks (huge) as Al-Qaṣr,﴾

﴿33. As if they were Sufr camels﴾

﴿34. Woe that Day to the deniers (of the Day of Resurrection)!﴾

﴿35. That will be a Day when they shall not speak (during some part of it),﴾

﴿36. And they will not be permitted to put forth any excuse.﴾

﴿37. Woe that Day to the deniers (of the Day of Resurrection)!﴾

﴿38. That will be a Day of Decision! We have brought you and the men of old together!﴾

﴿39. So, if you have a plot, use it against Me (Allah)!﴾

﴿40. Woe that Day to the deniers (of the Day of Resurrection)!﴾

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allāh informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them

﴿اَسْفُرَاْ ذَا مَا كُنْتُمْ بِهِ تَكْتُمُوْنَ ۚ اَنْطِقُوْا اِلٰى بَلَدٍ مِّنْ ثَلَاثِ سَمُوٰتٍ ۚ﴾

﴿Depart you to that which you used to deny! Depart you to a shadow in three columns,﴾

meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

﴿لَا حَيْلَ وَلَا يَنْفَعُ بَيْنَ اَنْفُسِهِمْ شَيْءٌ ۚ﴾

﴿Neither shady nor of any use against the fierce flame of the Fire﴾

meaning, shade of the smoke that comes from the flame – which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allāh said,

﴿اِنَّمَا تَرَىٰ بُسُكُورًا تُفَشِّرُ ۖ﴾

﴿Verily, it throws sparks as Al Qasr,﴾

meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas'ūd said, "Like forts."^[1] Ibn 'Abbās, Mujāhid, Qatādah and Mālik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."^[2]

﴿كَأَنَّهُمْ جَمَلٌ مُّشْرَبٌ ۖ﴾

﴿As if they were Sufr camels.﴾ means, black camels. This is the view of Mujāhid, Al-Hasan, Qatadah, and Ad-Dahhak, and Ibn Jarīr favored this view.

Ibn 'Abbās Mujāhid, and Sa'īd bin Jubayr said about,

﴿جَمَلٌ مُّشْرَبٌ ۖ﴾

﴿Sufr camels.﴾ "Meaning ropes of ships."

^[1] At-Tabari 24:163

^[2] At-Tabari 24:138

﴿وَيَوْمَ تَقُودُ الشَّعِيرُ النَّصِيرُ﴾

﴿Verily, it (Hell) throws sparks as Al-Qasr.﴾

Imām Al-Bukhārī recorded from Ibn 'Abbās that he said: "We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it Al-Qasr.

﴿كَأَنَّهُمْ يَنْفَتُ صُرُجٌ﴾

﴿As if they were Sufr camels.﴾

These (Jimālat) are ropes of ships that are bundled until they resemble the intestines of men.^[1]

﴿وَلَا يَنْفَعُهُمْ كَيْدُهُمْ﴾

﴿Woe that Day to the deniers!﴾

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allāh says,

﴿مَتَى يَوْمُ لَا يَنْفَعُونَ﴾

﴿That will be a Day when they shall not speak,﴾ meaning, they will not speak.

﴿وَلَا يَنْفَعُهُمْ كَيْدُهُمْ﴾

﴿And they will not be permitted to put forth any excuse ﴾

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

﴿وَلَا يَنْفَعُهُمْ كَيْدُهُمْ﴾

[1] Fath Al-Bārī 8:556

﴿Woe that Day to the deniers!﴾ Then Allāh says,

﴿هَذَا يَوْمُ الْقِيَامِ حَمَلْنَا الْأَوَّلِينَ ﴿٢٩﴾ وَبِكَذِّبُوا﴾

﴿That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!﴾

This is an address from the Creator to His servants. He says to them,

﴿هَذَا يَوْمُ الْقِيَامِ حَمَلْنَا الْأَوَّلِينَ ﴿٢٩﴾﴾

﴿That will be a Day of Decision! We have brought you and the men of old together!﴾

meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

﴿فَإِنْ كُنْ لَكُمْ كَيْدٌ فَكُونُوا﴾

﴿So, if you have a plot, use it against Me!﴾

This is a serious threat and a harsh warning. It means, 'If you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allāh says,

﴿يَسْتَفْتِرُ لَكُمْ آلِهَةٌ فِي امْتِنَافِكُمْ أَنْ تَقُولُوا إِنَّمَا أَكْمُرُ وَنُفُوسًا مَشْغُورًا ﴿٣٠﴾ لَا يَنْفَعُكُمْ﴾

﴿O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!﴾ (55.33)

Allāh also says,

﴿وَلَا تَضُرُّهُ شَيْءٌ﴾

﴿And you will not harm Him in the least.﴾ (11:57)

It is narrated in a *Hadith* (that Allāh said),

﴿يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا ظَمِي تَقْضُوا عَلَيَّ، وَلَنْ تَنْفَعُوا ضَرِّي تَقْضُوا عَلَيَّ﴾

“O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and

thereby harm Me.”¹¹¹

﴿إِذَا تَنَزَّلُوا فِي بُلُلٍ وَغُرُورٍ﴾ وَكَذَلِكَ بِمَا يَشْتَهُونَ ﴿٤١﴾ كُلُوا وَاشْرَبُوا مِنْهَا بِمَا كُفِّرْتُمْ
تَسْلُونَ ﴿٤٢﴾ إِنَّ كَذَلِكَ نَجْزِي الْمُتَّقِينَ ﴿٤٣﴾ وَلَنْ يَجْزِيَ الْمُتَكْفِرِينَ ﴿٤٤﴾ كُلُوا وَاشْرَبُوا مِنْهَا
فَرِحُونَ ﴿٤٥﴾ وَلَنْ يَجْزِيَ الْمُتَكْفِرِينَ ﴿٤٦﴾ وَلَنْ يَكُونَ لَكُمْ الْكَوْكَبُورُ ﴿٤٧﴾ وَلَنْ يَجْزِيَ
الْمُتَكْفِرِينَ ﴿٤٨﴾ فَأَبَىٰ عَصِيْبٌ يَمْنَنَ فَعُوقُهُمْ ﴿٤٩﴾

﴿41. Verily, those who had Taqwā, shall be amidst shades and springs.﴾

﴿42. And fruits, such as they desire.﴾

﴿43. "Eat and drink comfortably for that which you used to do."﴾

﴿44. Verily, thus We reward the Muhsinīn.﴾

﴿45. Woe that Day to the deniers!﴾

﴿46. Eat and enjoy yourselves for a little while. Verily, you are criminals.﴾

﴿47. Woe that Day to the deniers!﴾

﴿48. And when it is said to them: "Bow down yourself!" They bow not down.﴾

﴿49. Woe that Day to the deniers!﴾

﴿50. Then in what statement after this will they believe?﴾

The Final Abode for Those Who have Taqwā

Allāh informs that His servants who have Taqwā and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of Al-Yahmām, which is putrid, black smoke. Allāh says,

﴿وَكَذَلِكَ بِمَا يَشْتَهُونَ﴾

﴿And fruits, such as they desire.﴾ meaning, and from other types of fruits, they will have whatever they request.

﴿كُلُوا وَاشْرَبُوا مِنْهَا بِمَا كُفِّرْتُمْ﴾

¹¹¹ Muslim 4:1994.

﴿Eat and drink comfortably for that which you used to do.﴾

meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allāh says;

﴿كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿Verily, thus We reward the Muḥsinīn﴾

meaning, 'this is Our reward for whoever does good deeds.'

﴿وَلِلَّذِينَ كَفَرُوا﴾

﴿Woe that Day to the deniers!﴾

A Threat for Whoever denies the Day of Judgement

Allāh says,

﴿كُلُوا وَشَبَبُوا قَلِيلًا إِنَّكُمْ تُعْرَضُونَ﴾

﴿Eat and enjoy yourselves for a little while. Verily, you are criminals.﴾

This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation Allāh says,

﴿كُلُوا وَشَبَبُوا قَلِيلًا﴾

﴿Eat and enjoy yourselves for a little while.﴾

meaning, for a period of time that is short, small and brief

﴿إِنَّكُمْ تُعْرَضُونَ﴾

﴿Verily, you are criminals.﴾ meaning, then you all will be driven to the fire of Hell which has already been mentioned.

﴿وَلِلَّذِينَ كَفَرُوا﴾

﴿Woe that Day to the deniers!﴾ This is similar to Allāh's statement,

﴿سَيُؤْتِيهِمْ يَوْمَئِذٍ نَّارًا سَمُومًا﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to a great torment.﴾ (31:24)

Allāh also says,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَتْلُوا كُتُبَ اللَّهِ﴾

﴿لَهُمْ فِيهَا مَأْوًى وَهُمْ فِيهَا شُرَكَاؤُهُمْ﴾

¶Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ (10:69,70)

Then Allāh says,

﴿وَلَا يَرْكَعُ لَهُمْ أَرْكَاتٌ وَلَا يَمُوتُ﴾

¶And when it is said to them: "Bow down yourself!" They bow not down.﴾

meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allāh says,

﴿وَيَوْمَ يُنْفَخُ السَّجْدَةُ﴾

¶Woe that Day to the deniers!﴾ Then Allāh says,

﴿يَأْتِي حُجْرَتِهِمْ مِنْهُ لِيَأْخُذَهُمْ﴾

¶Then in what statement after this will they believe?﴾

meaning, if they do not believe in this Qur'ān, then what talk will they believe in? This is as Allāh says,

﴿يَأْتِي حُجْرَتِهِمْ مِنْهُ لِيَأْخُذَهُمْ﴾

¶Then in which speech after Allāh and His Āyāt will they believe?﴾ (45: 6)

Thus is the end of the Tafsīr of Sūrat Al-Mursalāt, and all praise and thanks are due to Allāh. He is the Giver of success and security.

The Tafsīr of Sūrat An-Naba'

(Chapter - 78)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

﴿عَمَّ يَتَسَاءَلُونَ﴾ ١: عَنِ النَّارِ الْعَلِيِّهِ ٢: الَّتِي هُمْ فِيهَا مُخْتَلِفُونَ ٣: كَلَّا سَيَعْلَمُونَ ٤: وَكَلَّا سَيَعْلَمُونَ ٥: أَمْ أَتَى الْإِنْسَانَ بِبَيِّنَاتٍ ٦: أَنْ يُجِزَلَ أَرْوَاحُهَا ٧: وَتُظَاهَرُ أَرْوَاحُهَا ٨: وَجَعَلْنَا نُورًا ٩: لِمَنَّا لَمْلَمًا ١٠: وَظَلًّا لِّلْآخَرِ ١١: وَكَتَبْنَا بُرُوجَكُمْ سَآءِلًا ١٢: وَجَعَلْنَا بَرَكًا ١٣: وَفَآءًا ١٤: وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا ١٥: حَبًّا وَتَلَاوَنَّا ١٦: وَجَعَلْنَا

- ﴿1. What are they asking about?﴾
- ﴿2. About the great news,﴾
- ﴿3. About which they are in disagreement.﴾
- ﴿4. Nay, they will come to know!﴾
- ﴿5. Nay, again, they will come to know!﴾
- ﴿6. Have We not made the earth as a bed,﴾
- ﴿7. And the mountains as prgs?﴾
- ﴿8. And We have created you in pairs.﴾
- ﴿9. And We have made your sleep as a thing for rest.﴾
- ﴿10. And We have made the night as a covering.﴾
- ﴿11. And We have made the day for livelihood.﴾
- ﴿12. And We have built above you seven strong,﴾
- ﴿13. And We have made (therein) a shining lamp.﴾
- ﴿14. And We have sent down from the Mu'sirāt water Thajjāj﴾
- ﴿15. That We may produce therewith grains and vegetations,﴾
- ﴿16. And gardens that are Alfāf.﴾

Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allah says,

﴿مِمَّا يَسْتَأْذِنُونَ﴾ عَنِ الْمَلَأِ الْعَظِيمِ ﴿١٠٠﴾

﴿What are they asking about? About the great news,﴾

meaning, what are they asking about? They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

﴿لَا يَخْتَلِفُ فِيهِ شَيْءٌ﴾

﴿About which they are in disagreement.﴾

meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allah threatens those who deny the Day of Judgement by saying,

﴿لَا يَسْتَعْتِدُونَ لَهَا﴾ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠١﴾

﴿Nay, they will come to know! Nay, again, they will come to know!﴾

This is a severe threat and a direct warning.

Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead

Then, Allah begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

﴿إِنَّا عَلَّيْنَا الْأَرْضَ بِهَيْمَانَةٍ﴾

﴿Have We not made the earth as a bed,﴾

meaning, an established, firm and peaceful resting place that is subservient to them.

﴿وَالْجِبَالِ أَوَّلًا﴾

﴿And the mountains as pegs?﴾ meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those

who are in it. Then Allāh says,

﴿وَجَعَلْنَاكُمْ أَزْوَاجًا﴾

﴿And We have created you in pairs.﴾

meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allāh's statement,

﴿وَمِنْ آيَاتِهِ أَنْ يَخْلُقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَكُونُوا بِهَا رَاحَةً وَخَفَافٌ مَوَدَّةٌ﴾
﴿وَجَعَلْنَا﴾

﴿And among His signs is this that He created for you wives from among yourselves that you may find repose in them, and He has put between you affection and mercy.﴾ (30:21)

﴿وَجَعَلْنَا نَوْمَكُمْ سُبُورًا﴾

﴿And We have made your sleep as a thing for rest﴾

meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar Āyah has been mentioned previously in Surat Al-Furqan

﴿وَجَعَلْنَا اللَّيْلَ يَأْتِيَانِي﴾

﴿And We have made the night as a covering.﴾

meaning, its shade and darkness covers the people. This is as Allāh says,

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾

﴿By the night as it conceals it.﴾ (91:4)

Qatādah commented;

﴿وَجَعَلْنَا اللَّيْلَ نَائِمًا﴾

﴿And We have made the night as a covering.﴾

meaning, a tranquil residence. Concerning Allāh's statement,

﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾

﴿And We have made the day for livelihood﴾

meaning, 'We made it radiant, luminous, and shining so that the people would be able to move about in it' By it they are

able to come and go for their livelihood, earning, business dealings and other than that as well ^[1] In reference to Allāh's statement,

﴿وَعَبَّأْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا﴾

﴿And We have built above you seven strong,﴾

meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars Thus, Allāh says,

﴿وَجَعَلْنَا فِيهَا رَجًا زَاكِيًا﴾

﴿And We have made (therein) a shining lamp.﴾

meaning, the radiant sun that gives light to all of the world Its light glows for all of the people of the earth. Allāh then says,

﴿وَأَنزَلْنَا مِنَ الْمُعِصِرِ مَاءً ثَجَّاجًا﴾

﴿And We have sent down from the Mu'sirāt water Thajjāj.﴾

'Alī bin Abi Ṭalhah reported from Ibn 'Abbās that he said, "From the Mu'sirāt means from the clouds."^[2] This was also stated by Tkrimah, Abu Al 'Aliyah, Aḍ Ḍaḥḥāk, Al Ḥasan, Ar Rabi' bin Anas, Ath-Thawri, and it is preferred by Ibn Jarīr.^[3] Al Farra' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called Mu'sir when (the time of) her menstrual cycle approaches, yet she does not menstruate."^[4] This is as Allāh says,

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُبْرِ سَكَا فَيَسْطُرُّ فِي السَّمَاءِ كُفَّ مَنَافٍ وَجَعَلَ كُنُفًا ذَرَى
لَدُنْكَ يُعْرِجُ مِنْهَا بَلَابِلًا﴾

﴿Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!﴾ (30:48)

meaning, from its midst

^[1] At-Tabari 24:152.

^[2] At-Tabari 24:154.

^[3] At-Tabari 24 153, 154, and Al-Baghawi 4:437.

^[4] Al Baghawi 4:437

Concerning Allāh's statement,

﴿ثَجَّاجًا﴾

﴿water Thajjāj﴾ Mujāhid, Qatādah, and Ar-Rabī' bin Anas all said, "Thajjāj means poured out."^[1] At Thawri said, "Continuous."^[2] Ibn Zayd said, "Abundant."^[3] In the *Hadith* of the woman with prolonged menstrual bleeding, when the Messenger of Allāh ﷺ said to her,

«أَنْتِ نَدِ الْكُرْشَتِ»

«I suggest you to make an absorbent cloth for yourself»

Meaning, 'dress the area with cotton.' The woman replied, "O Messenger of Allāh! It (the bleeding) is too much for that. Verily, it flows in profusely (Thajjāj) "^[4] This contains an evidence for using the word *Thajj* to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

﴿يَتَنَبَّهْنٰ وَنُفِثْنا رِيسًا رَّابِقًا وَهَبْنا كُفَّارًا﴾

﴿That We may produce therewith corn and vegetation, and gardens that are Alfif﴾

meaning, 'so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

﴿سَبَّأًا﴾

﴿grains﴾ This refers to that which is preserved for (the usage) of humans and cattle

﴿رَبَّاعًا﴾

﴿and vegetations﴾ meaning, vegetables that are eaten fresh.

﴿رَبَّاعًا﴾

﴿And gardens﴾ meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

[1] At-Tabari 24:155

[2] At-Tabari 24:155

[3] At-Tabari 24:155

[4] Abu Dāwud 1:199.

سورة النسيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّفْثِ الْعَلِيِّ ﴿٢﴾ يُؤَيَّسُونَهُمْ وَيُخْلَعُونَ ﴿٣﴾
 كَلَّا سَيَعْلَمُونَ ﴿٤﴾ أَرَأَيْتُمْ أَزْوَاجَهُمْ لَمَّا رُفِعُوا إِلَىٰ مَعَدِّهِمْ ﴿٥﴾
 وَأَنَّهُمْ لَآتُونَهَا ﴿٦﴾ وَخَلْقُكُمْ أَزْوَاجًا ﴿٧﴾ وَجَعَلْنَاهُمْ مَكْرَسًا ﴿٨﴾
 وَجَعَلْنَا اللَّيْلَ يَأْسًا ﴿٩﴾ وَجَعَلْنَا النَّهْرَ مَعَاشًا ﴿١٠﴾ وَبَيْنَنَا
 وَبَيْنَكُمْ سَبْعٌ بَرْزَخَاتٌ ﴿١١﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٢﴾ وَأَنزَلْنَا
 مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٣﴾ لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٤﴾ وَجَعَلْنَا
 اللَّيْلَ قَنَاقَةً ﴿١٥﴾ وَالنَّجْمُ أَكْشَافًا ﴿١٦﴾ يَوْمَ تَفْصِلُ كُلُّ أُمَّةٍ رَّجُلًا مِّنْ أَشْوَاقٍ ﴿١٧﴾
 فَأَتَوْنَهَا أَهْوَاجًا ﴿١٨﴾ وَتُجَاجِبُ الشَّمْسُ لَنَارِهَا أَهْوَاجًا ﴿١٩﴾ وَتُسَبِّحُ
 أَنبِيَاءُ كُلِّ نَسَبٍ ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّطُغْيَانِ
 مَنَاقِبَ ﴿٢٢﴾ لَّيْسَ فِيهَا أَهْدَأُ ﴿٢٣﴾ لَا يَدْخُلُوهَا ظَهِيرًا وَلَا سَرًّا ﴿٢٤﴾
 إِلَّا يَحْمِلُونَ فِيهَا آفَاقًا ﴿٢٥﴾ وَجَعَلْنَا فِيهَا حَرًّا ﴿٢٦﴾ وَسَاءَ مَا يَحْكُمُونَ ﴿٢٧﴾
 لَا يَرْجُونَ حِسَابًا ﴿٢٨﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٩﴾ وَكُلَّ نَفْسٍ
 أَخَصَيْنَاهُ لِحِفْظِهَا ﴿٣٠﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٣١﴾ وَكُلَّ نَفْسٍ

﴿وَعَنِ النَّفْثِ﴾

﴿And gardens that are Alfaf.﴾ Ibn 'Abbās and other said, "Alf&f means gathered."⁽¹⁾

This is similar to Al-lāh's statement,

﴿وَرَبِّ الْأَرْضِ فَصْحٌ مُّتَجَوِّزٌ
 وَجَعَلْنَا بَيْنَ أَصْحَابِ زُرَّعٍ وَبَيْنَ
 سَوَادٍ وَغَيْرِ سَوَادٍ بَيْنَهُمْ يَمَلُّو
 وَنَحْمُ وَنَقْصِلُ نَقْصَبُ عَنْ شَمِيرٍ
 فِي الْأَكْشَفِ بِأَنَّ فِي ذَلِكَ لَآيَاتٍ
 لِّقَوْمٍ يَعْقِلُونَ﴾

﴿And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same

water, yet some of them We make more excellent than others to eat. Verily, in these things there are Āyat for the people who understand.﴾ (13.4)

﴿يَوْمَ تَفْصِلُ كُلُّ أُمَّةٍ رَّجُلًا مِّنْ أَشْوَاقٍ﴾ وَتُجَاجِبُ الشَّمْسُ لَنَارِهَا أَهْوَاجًا ﴿١٨﴾ وَتُسَبِّحُ أَنبِيَاءَ كُلِّ نَسَبٍ ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّطُغْيَانِ مَنَاقِبَ ﴿٢٢﴾ لَّيْسَ فِيهَا أَهْدَأُ ﴿٢٣﴾ لَا يَدْخُلُوهَا ظَهِيرًا وَلَا سَرًّا ﴿٢٤﴾ إِلَّا يَحْمِلُونَ فِيهَا آفَاقًا ﴿٢٥﴾ وَجَعَلْنَا فِيهَا حَرًّا ﴿٢٦﴾ وَسَاءَ مَا يَحْكُمُونَ ﴿٢٧﴾ لَا يَرْجُونَ حِسَابًا ﴿٢٨﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٩﴾ وَكُلَّ نَفْسٍ أَخَصَيْنَاهُ لِحِفْظِهَا ﴿٣٠﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٣١﴾ وَكُلَّ نَفْسٍ

﴿17 Verily, the Day of Decision is a fixed time,﴾

(1) At-Tabari 24:156.

- ﴿18. The Day when the Trumpet will be blown, and you shall come forth in crowds.﴾
 ﴿19. And the heaven shall be opened, and it will become as gates.﴾
 ﴿20. And the mountains shall be moved away from their places and they will be as if they were a mirage.﴾
 ﴿21. Truly, Hell is a place of ambush﴾
 ﴿22. A dwelling place for the Taghūn.﴾
 ﴿23. They will abide therein Aḥqāb.﴾
 ﴿24. Nothing cool shall they taste therein, nor any drink.﴾
 ﴿25. Except Ḥamīm, and Ghassaq﴾
 ﴿26. An exact recompense (according to their evil crimes).﴾
 ﴿27. For verily, they used not to look for a reckoning﴾
 ﴿28. But they denied Our Āyāt Kidhābā.﴾
 ﴿29. And all things We have recorded in a Book.﴾
 ﴿30. So taste you. No increase shall We give you, except in torment.﴾

Explaining the Day of Decision and what occurs during it

Allāh says about the Day of Decision – and it is the Day of Judgement – that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allāh. This is as Allāh says,

﴿وَمَا تَزِيدُ إِلَّا يُأْتِلُ الْعُدُودُ﴾

﴿And We delay it only for a term fixed.﴾ (11.104)

﴿يَوْمَ يَصْعَكُ فِي الْأَشْوَاقِ﴾

﴿The Day when the Trumpet will be blown, and you shall come forth in crowds.﴾

Mujāhid said, "Groups after groups."^[1] Ibn Jarīr said, "This means that each nation will come with its Messenger. It is similar to Allāh's statement,

[1] At-Tabari 24:158.

﴿يَوْمَ نَدْعُوا كُلَّ أُنْثَىٰ بِإِسْمِهِ﴾

«The Day when We shall call together all human beings with their *hnām*.» (17:71)^[1]

Al-Bukhārī reported concerning the explanation of Allāh's statement,

﴿يَوْمَ يَنْفُخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾

«The Day when the Trumpet will be blown, and you shall come forth in crowds.»

Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا بَيْنَ الشَّخْطَيْنِ أَرْبَعُونَ»

«That which is between the two blowings is forty.»

Someone asked, "Is it forty days, O Abu Hurayrah?" But he (Abu Hurayrah) refused to reply, saying "no comment."

They then asked, "Is it forty months?" But he (Abu Hurayrah) refused to reply, saying "no comment."

They asked again, "Is it forty years?" But he (Abu Hurayrah) refused to reply, saying "no comment."

(Abu Hurayrah added:) "Then the Prophet ﷺ went on to say,

«لَمَّا يَنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءٌ فَتَبْثُرُونَ كَمَا تَبْثُرُ الْبُقُلُ، فَيَسِرُ مِنَ الْإِنْسَانِ شَرٌّ إِلَّا يَتَرْنَ، إِلَّا عَظْمًا وَاحِدًا، وَفَرَّ عَجَبُ النَّبِيِّ، وَفِيهِ يَرْكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»

«Then Allāh will send down a rain from the sky and the dead body will sprout first as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.»^[2]

﴿وَتُفْتَحُ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

«And the heaven shall be opened, and it will become as gates.» meaning, paths, and routes for the descending of the angels.

﴿وَسَيَرْجُونَ لِقَاءَ رَبِّكَ فَكَانَتْ سُرُبًا﴾

[1] Al-Ṭabarī 24:158.

[2] Faṭḥ Al-Bārī 8:538.

﴿And the mountains shall be moved away from their places and they will be as if they were a mirage.﴾

This is similar to Allāh's statement,

﴿وَرَىٰ لِبَالٍ عَمِيَّةٍ وَرَىٰ نَرًا مَرًّا لَّغِيَّةٍ﴾

﴿And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.﴾
(27:88)

He also says,

﴿وَنَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ﴾

﴿And the mountain will be like carded wool.﴾ (101:5)

And Allāh says here,

﴿ذَلَّكَ سَرِيًّا﴾

﴿As if they were a mirage.﴾ meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allāh says,

﴿وَسَأَلْتَهُ مَنِ الْبَالِ مَثَلُ بَيْتُهَا رَقَّ تَفَارِيجًا فَبَدَّرَهَا فَأَمَّا مَفْصَلَاتُهَا لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا﴾

﴿And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."﴾ (20:105-107)

And He says,

﴿وَيَوْمَ نَسُفُ الْجِبَالَ وَرَىٰ الْأَرْضَ بَازِيًّا﴾

﴿And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.﴾ (18:47)

Allāh then says,

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَاقًا﴾

﴿Truly, Hell is a place of ambush﴾ meaning, it is waiting in preparation.

﴿فَلْيَقْبِذِ﴾

﴿for the Tāghūn﴾ These are the disobedient rejectors who oppose the Messengers.

﴿ثُمَّ﴾

﴿A dwelling place﴾ meaning, a place of return, final destination, final outcome, and residence.

Allāh said,

﴿لَيَبْقَيْنَ بِهَا أَهْقَابٌ﴾

﴿They will abide therein Ahqāb.﴾ meaning, they will remain in it for Ahqāb, which is the plural of *Huqb*. *Huqb* means a period of time.

Knā'id bin Ma'dān said, "This *Āyah*, and the *Āyah*,

﴿وَلَا تَكُنْ زَنْزَلًا﴾

﴿except your Lord wills.﴾ (11:107) both refer to the people of *Tawhīd*.^[1] Ibn Jarīr recorded this statement. Ibn Jarīr also recorded from Sālim that he heard Al-Ḥasan being asked about Allāh's statement,

﴿لَيَبْقَيْنَ بِهَا أَهْقَابٌ﴾

﴿They will abide therein Ahqāb.﴾ "In reference to *Ahqāb*, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the *Huqb* is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."^[2]

Sa'īd reported from Qatādah that he said, "Allāh says,

﴿لَيَبْقَيْنَ بِهَا أَهْقَابٌ﴾

﴿They will abide therein Ahqāb.﴾ (78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the *Huqb* is eighty years."^[3] Ar-Rabī' bin Anas said,

﴿لَيَبْقَيْنَ بِهَا أَهْقَابٌ﴾

﴿They will abide therein Ahqāb.﴾ "No one knows how much time

[1] At-Ṭabarī 24:162.

[2] At-Ṭabarī 24:162.

[3] At-Ṭabarī 24:162.

this *Ahqab* is, except for Allah, the Mighty and Sublime. It has been mentioned to us that one *Huqb* is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarir has recorded both of these statements.^[1]

Allāh's statement

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾

﴿Nothing cool shall they taste therein, nor any drink.﴾

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allāh says,

﴿إِلَّا حَمِيمًا وَظِلًّا﴾

﴿Except *Hamim*, and *Ghassāq*﴾ Abu Al 'Aliyah said, "The *Hamim* has been made an exception to the coolness, and *Ghassāq* is the exception to the drink."^[2] This has also been said by Ar-Rabī' bin Anas. In reference to the *Hamim*, it is the heat that has reached its maximum temperature and point of boiling. The *Ghassāq*^[3] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allah save us from that by His beneficence and grace. Then He continues,

﴿حَسْرَةً وَظِلًّا﴾

﴿An exact recompense.﴾ meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujāhid, Qatādah, and others have said this.^[4] Then Allāh said,

﴿لَهُمْ حُكُوتًا لَا يَرْجُونَ جَاءًا﴾

﴿For verily, they used not to look for a reckoning.﴾ (78.27)

meaning, they did not believe that there would be an abode in

^[1] At-Tabari 24:162

^[2] At-Tabari 24:165.

^[3] These terms often appear translated as "boiling water" and "dirty wound discharge."

^[4] At-Tabari 24:167.

which they would be taken to account.

﴿وَكَذَّبُوا بِآيَاتِنَا كِذَابًا﴾

﴿But they denied Our Āyāt Kidhdhāba.﴾ meaning, they used to deny the evidences of Allāh and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

﴿كِذَابًا﴾

﴿Kidhdhāba﴾ it means rejection, and it is considered a verbal noun that does not come from a verb. Allāh said;

﴿وَلَقَدْ نَزَّلْنَاهُ كُلَّهُ فِي كِتَابٍ مَشْهُورٍ﴾

﴿And all things We have recorded in a Book.﴾

meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allāh then says,

﴿تَذُقُوا مَرْيَدَكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment﴾

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatadah reported from Abu Ayyūb Al-Azdi, who reported from 'Abdullāh bin 'Amr that he said, "Allāh did not reveal any Āyah against the people of the Hellfire worse than this Āyah,

﴿تَذُقُوا مَرْيَدَكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment.﴾"

Then he said, "They will continue increasing in torment forever."⁽¹⁾

⁽¹⁾ At Ṭabarī 24 169.

﴿إِنَّ الْبَشَرِئَ سَعَادَةً لِّمَنْ هَدَىٰ وَتَعَذُّبًا لِّمَنْ أَزَلَىٰ ۚ وَكَانَ يَوْمَئِذٍ لَا يَنْصُرُونَ بَيْنَهُمْ
وَلَا يَكْفُرُونَ ۚ خَرَجَ مِنْ رَبِّكَ عَذَابٌ جَسَدٌ﴾

﴿31. Verily, for those who have Taqwā, there will be a success;﴾

﴿32. Hadā'iq and vineyards,﴾

﴿33. And Kawā'ib Atrāb,﴾

﴿34. And a cup Dīhāq.﴾

﴿35. No Laghw shall they hear therein, nor lying;﴾

﴿36. Rewarded from your Lord with a sufficient gift.﴾

The Great Success will be for Those Who have Taqwā

Allāh informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allāh says,

﴿إِنَّ الْبَشَرِئَ سَعَادَةً لِّمَنْ هَدَىٰ﴾

﴿Verily, for those who have Taqwā, there will be a success,﴾

Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "A place of enjoyable recreation."^[1] Mujāhid and Qatādah both said, "They are successful and thus, they are saved from the Hellfire."^[2] The most obvious meaning here is the statement of Ibn 'Abbās, because Allāh says after this,

﴿حَدَائِقَ﴾

﴿Hadā'iq﴾ And Hadā'iq are gardens of palm trees and other things.

﴿وَأَمْصَابَ كَوَافٍ أَطْرَابَ﴾

﴿And vineyards, and Kawā'ib Atrāb,﴾ meaning, wide-eyed maidens with fully developed breasts Ibn 'Abbās, Mujāhid and others have said,

﴿ثَوَاعِبَ﴾

﴿Kawā'ib﴾ "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging,

^[1] At Ṭabari 24:170, and Al-Baghawi 4:439.

^[2] At Ṭabari 24:169, 170.

because they will be virgins, equal in age. This means that they will only have one age.^[1] The explanation of this has already been mentioned in *Sūrat Al-Waqi'ah*.^[2] Concerning Allāh's statement,

﴿وَمِمَّا يُغْنِي عَنْهُمْ اللَّهُ فَهَلْ يُغْنِي عَنْهُمْ﴾

«And a cup *Dihāq*.» Ibn 'Abbās said, "Continuously filled."^[3] Ikrimah said, "Pure." Mujāhid, Al-Ḥasan, Qatādah, and Ibn Zayd all said,

﴿وَمِمَّا﴾

«*Dihāq*» "This means completely filled."^[4] Then Allāh says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا﴾

«No *Laghw* shall they hear therein, nor lying;»

This is similar to Allāh's statement,

﴿لَا تَلْوِي وَلَا تُنْفِرُ مِنْهُ﴾

«Free from any *Laghw*, and free from sin.» (52:23)

meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allāh then says,

﴿جَزَاءُ بِرٍّ مِنْ رَبِّكَ مُكَفَّلًا﴾

«Rewarded from your Lord with a sufficient gift.»

meaning, 'this that We have mentioned to you is what Allāh will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allāh is sufficient for me."

[1] Aṭ-Ṭabari 24:170, and *Ad-Durr Al-Manthūr* 8:398.

[2] See volume nine, the *Tafsir* of *Sūrat Al-Waqi'ah* (56:37).

[3] Aṭ-Ṭabari 24:173.

[4] Aṭ-Ṭabari 24:172.

«With Whom they cannot dare to speak,» meaning, no one is able to begin addressing Him except by His permission. This is as Allāh says,

﴿مَنْ قَا أَلَهَى يَتَشْعُرْ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

«Who is he that can intercede with Him except with His permission?» (2:255)

It is also similar to His statement,

﴿يَوْمَ يَنْفَعُ لَا تَنْفَعُكُمْ شَيْءٌ إِلَّا بِرِزْقِهِ﴾

«On the Day when it comes, no person shall speak except by His leave.» (11:105)

﴿يَوْمَ يَنْفَعُ الرُّوحُ وَالْمَلَائِكَةُ مَنْ لَا يَنْفَعُونَ﴾

«The Day that Ar-Rūh and the angels will stand forth in rows, they will not speak» (78:38)

The word Rūh here is referring to the angel Jibril. This has been said by Ash-Sha'bi, Sa'īd bin Jubayr and Ad-Ḍaḥḥāk.^[1] This is as Allāh says,

﴿مَنْ رُبُّ الرُّوحِ الْأَمِينِ عَلَى قَلْبِكَ يَنْفَعُ مِنَ الْمُنْذِرِينَ﴾

«Which the trustworthy Rūh has brought down. Upon your heart that you may be of the warners.» (26:193-194)

Muqātil bin Ḥayyān said, "The Rūh is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation."^[2]

Allāh said;

﴿إِلَّا مَنْ أِذْنُ لَهُ أَرْسَلَهُ﴾

«except him whom Ar-Raḥmān allows,» This is similar to Allāh's statement,

﴿يَوْمَ يَنْفَعُ لَا تَنْفَعُكُمْ شَيْءٌ إِلَّا بِرِزْقِهِ﴾

«On the Day when it comes, no person shall speak except by His leave.» (11:105)

This is similar to what has been confirmed in the Ṣaḥīḥ, that

[1] Aṭ-Ṭabarī 24:176, and Al-Qurṭubī 19:186.

[2] Ad-Durr Al-Manthūr 8:400.

the Prophet ﷺ said,

«وَلَا يَكَلِّمُ تَوَخُّيَ إِلَّا الرُّسُلُ»

^[1] 'And none will speak on that Day except the Messengers.'

Allāh said,

«وَقَالَ صَوَابًا»

«and he will speak what is right.» meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allāh This is as Abu Ṣāliḥ and 'Ikrimah both said.^[2] In reference to Allāh's statement,

«يَوْمَ الْيَوْمِ الْحَقِّ»

«That is the True Day.»

meaning, it will come to pass and there is no avoiding it.

«فَمَنْ شَاءَ فَلْيُصِرْ إِلَىٰ رُبِّهِ. شَاءَ يَنْصَرِفْ»

«So, whosoever wills, let him seek a place with His Lord'»

meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

The Day of Judgement is Near

Allāh said,

«إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا»

«Verily, We have warned you of a near torment»

meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

«يَوْمَ يُنظَرُ الْأَوَّلُ مَا فَعَلَتْ يَدَا»

«the Day when man will see that which his hands have sent forth,»

meaning, all of his deeds will be presented to him – the good and bad, and the old and new. This is similar to Allāh's statement,

^[1] Fath Al-Bāri 13:430

^[2] At-Ṭabari 24:178.

﴿وَيَجِدُوا مَا عَمِلُوا جُنُودًا﴾

﴿And they will find all that they did, placed before them﴾
(18:49)

It is also similar to His statement,

﴿يَوْمَ الْإِنسَ يُنَادِي بِمَا قَدَّمَ وَأَخَّرَ﴾

﴿On that Day man will be informed of what he sent forward,
and what he left behind.﴾ (75.13)

Then Allāh says,

﴿وَيَقُولُ الْكَافِرُ نَعْلَمُ كُنَّا تُرَابًا﴾

﴿and the disbeliever will say: "Woe to me! Would that I were
dust!"﴾

meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allāh and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allāh passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allāh) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

﴿يَتَقَبَّلُ كُنَّا تُرَابًا﴾

﴿Would that I were dust!﴾ meaning, 'I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well known *Hadith* about the *Ṣūr*. There are also narrations recorded from Abu Hurayrah, 'Abdullah bin 'Amr, and others concerning this.

This is the end of the *Tafsir* of *Sūrat An-Naba'*. And all praise and thanks are due to Allāh. He is the Giver of success and protection from error.

The Tafsīr of Sūrat An-Nāzi'āt (Chapter - 79)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْزُرُّعَاتِ ۝ وَالْغَابِغَاتِ وَقَطَاةٍ ۝ وَالتَّيْتَاتِ سَمَكًا ۝ وَالشَّيْبَاتِ سَمَكًا ۝ وَالْمُنِيرَاتِ ۝
أَنزَارًا ۝ يَوْمَ تَرْجُفُ الرَّيْحَةُ ۝ تَكْفِيهَا الرَّأْفَةُ ۝ قُلُوبٌ يُؤْمِنُ وَيُفْهِمُ ۝ أُنْصُرُهَا خَيْرَةً ۝
تَقُولُونَ أَوْنَا لَنُرْزَقَ فِي السَّاعَةِ ۝ أَوْنَا كُنَّا بَطَلًا فِجْرَةً ۝ قَالُوا بَلْكَ إِنَّا كَرِهُوا خَيْرَتَهُ ۝
فَوَيْلًا لِلَّذِينَ كَفَرُوا ۝ نَارًا هُمْ يَصْطَرُونَ﴾

- ﴿1. By those who pull out, drowning.﴾
- ﴿2. By those who free briskly.﴾
- ﴿3. And by the swimmers, swimming.﴾
- ﴿4. And by the racers, racing.﴾
- ﴿5. And by those who arrange affairs.﴾
- ﴿6. On the Day the Rājifah shakes.﴾
- ﴿7. Followed by the Rādifah.﴾
- ﴿8. Hearts that Day will tremble.﴾
- ﴿9. Their vision humiliated.﴾
- ﴿10 They say: "Shall we indeed be brought back from Al-Hāfirah?"﴾
- ﴿11. "Even after we are bones Nakdurah?"﴾
- ﴿12. They say: "It would in that case, be a return with loss!"﴾
- ﴿13. But it will be only a single Zajrah.﴾
- ﴿14. When behold, they are at As-Sāhirah.﴾

Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas'ud, Ibn 'Abbas, Masruq, Sa'id bin Jubayr, Abu Salih, Abu Ad-Duhā and As-Suddi. all said

﴿رَأَوْهُمْ مَخْرُجَةً﴾

﴿By those who pull out, drowning.﴾ "These are the angels who remove the souls from the Children of Adam."^[1]

Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allāh's statement,

﴿وَأَشْيَيْتُمْ شَيْئًا﴾

﴿By those who free briskly.﴾ This has been mentioned by Ibn 'Abbas.^[2] In reference to Allāh's statement,

﴿وَأَشْيَيْتُمْ شَيْئًا﴾

﴿And by the swimmers, swimming.﴾ Ibn Mas'ud said, "They are the angels."^[3] Similar statements have been reported from 'Ali, Mujahid, Sa'id bin Jubayr, and Abu Salih.^[4] Concerning Allāh's statement,

﴿وَأَشْيَيْتُمْ شَيْئًا﴾

﴿And by the racers, racing.﴾ It has been narrated from 'Ali, Masruq, Mujahid, Abu Salih, and Al Hasan Al Basri that this means the angels.^[5] Then Allāh says,

﴿وَأَشْيَيْتُمْ شَيْئًا﴾

﴿And by those who arrange affairs.﴾

[1] At-Tabari 24:185, Al-Qurtubi 19:190, and Ad-Durr Al-Manthar 8:404.

[2] At-Tabari 24:178.

[3] Ad-Durr Al-Manthar 8:404.

[4] At-Tabari 24:190, and Al-Qurtubi 19:193.

[5] Al-Qurtubi 19:93, and Ad-Durr Al-Manthar 8:404.

'Alī, Mujāhid, 'Aṭā', Abu Ṣālīḥ, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, and As-Suddi all said, "They are the angels."^[1] Al-Ḥasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

The Description of the Day of Judgement, the People, and what They will say

Then Allāh says,

﴿يَوْمَ تَحُفُّ الرَّا۟يِفُ تَتَّبِعُهَا الرَّا۟دِفُ﴾

﴿On the Day the Rāḥifah shakes, followed by the Rādifah﴾

Ibn 'Abbās said, "These are the two blasts (of the Trumpet) – the first and the second."^[2] Mujāhid, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥak and others have made similar statements.^[3] It has been reported from Mujāhid that he said, "In reference to the first, it is the statement of Allāh,

﴿يَوْمَ تَحُفُّ الرَّا۟يِفُ تَتَّبِعُهَا الرَّا۟دِفُ﴾

﴿On the Day the Rāḥifah shakes,﴾ This is similar to Allāh's statement,

﴿يَوْمَ تَحُفُّ الْأَرْضُ وَالْجِبَالُ﴾

﴿On the Day the earth and the mountains shake﴾ (73:14)

The second is Ar-Rādifah, and it is like the Allāh's statement,

﴿وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتْ دَكَّةً وَاحِدَةً﴾

﴿And the earth and mountains shall be removed from their places, and crushed with a single crushing.﴾ (69:14)^[4]

Concerning Allāh's statement,

﴿هَلُمُّوا يَوْمَئِذٍ وَتَتَّخِذُ الْقُلُوبُ حَلَقًا﴾

﴿Hearts that Day will tremble.﴾ Ibn 'Abbās said, "This means

[1] At-Ṭabari 24:190, Al-Qurtubi 19:194, and Ad-Durr Al-Manthūr 8:403-405

[2] At-Ṭabari 24:191.

[3] At-Ṭabari 24:191, 192.

[4] At-Ṭabari 24:192.

afraid.^[1] Mujāhid and Qatādah also said this.^[2]

﴿أَمْسَرُّ حَيْثُ تُبْصِرُ﴾

﴿Their vision humiliated﴾ meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allah then says,

﴿قُلُوبٌ لَّا تَرْضَوْنَ لَآ إِلَهَ إِلَّا هُوَ﴾

﴿They say: "Shall we indeed be brought back from Al Hāfirah?"﴾

meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in Al Hāfirah – which are the graves – as something farfetched. This has been said by Mujāhid.^[3] They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allah says,

﴿أَوَدُّ كُنَّا عِظًا عَمْرُؤًا﴾

﴿Even after we are bones Nakhirah?﴾ It has also been recited:

(ناخِرَةً)

(Nākhirah)

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means decayed."^[4] Ibn 'Abbās said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

﴿بَلَدًا إِنَّا كَرُهَا حَسِرَةً﴾

﴿It would in that case be a return with loss.﴾ (79:12)

Muḥammad bin Ka'b said that the Quraysh said, "If Allah brings us back to life after we die, then surely we will be losers."^[5] Allah then says,

﴿وَيَنَّا بَرَىٰ ذَرَرَةً ۚ وَجِدَّةٌ سَبِيلُ ۚ فَإِنَّمَا هُم بِالنَّاهِرَةِ بُرَىٰ﴾

[1] At-Tabari 24:193.

[2] At-Tabari 24:193, Al-Baghawī 4:443

[3] At-Tabari 24:195

[4] At-Tabari 24:195.

[5] Al-Qurtubī 19:198.

﴿But it will be only a single Zajrah. When behold, they are at As-Sāhirah﴾

meaning, this is a matter that is from Allāh that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allāh commands the angel Isrā'īl to blow into the Sūr, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allāh says,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِذَا دُعِيتُمْ لَا جَرَاءَ﴾

﴿On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!﴾ (17:52)

Allāh has also said,

﴿وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ مِّنْ عِندِ الْغَاسِقِ﴾

﴿And our commandment is but one as the twinkling of an eye.﴾ (54:50)

Allāh also says,

﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَنَفْثِ النَّفَسِ أَوْ أَكْرَعٍ﴾

﴿And the matter of the Hour is not but as a twinkling of the eye, or even nearer.﴾ (16:77)

Allāh then says,

﴿إِذَا هُمْ بِالنَّازِعَاتِ﴾

﴿When behold, they are at As-Sāhirah.﴾ Ibn 'Abbās said, "As-Sāhirah means the entire earth."^[1] Sa'īd bin Jubayr, Qatādah and Abu Šālih have all said this as well. Tkrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, and Ibn Zayd have all said, "As-Sāhirah means the face of the earth."^[2] Mujāhid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "As-Sāhirah is a level place."^[3]

Ar-Rabī' bin Anas said,

[1] Aṭ-Ṭabarī 24:198.

[2] Aṭ-Ṭabarī 24:198.

[3] Aṭ-Ṭabarī 24:198, and Ad-Durr Al-Manthūr 8:408.

Him?"

420. Then he showed him the great sign.﴾

421. But he denied and disobeyed.﴾

422. Then he turned back, striving.﴾

423. So he gathered and called out,﴾

424. Saying: "I am your lord, most high."﴾

425. So Allāh seized him with punishing example for the Hereafter and the first (life).﴾

426. In this is a lesson for whoever fears.﴾

Mentioning the Story of Mūsā and that it is a Lesson for Those Who fear

Allāh informs His Messenger Muḥammad ﷺ about His Messenger Mūsā. He mentions that he sent Mūsā to Fir'awn and He aided him with miracles. Yet, even after this, Fir'awn continued in his disbelief and transgression until Allāh seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muḥammad ﷺ) and rejects that which you have been sent with. This is why Allāh says at the end of the story,

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن يَتَذَكَّرُ﴾

﴿In this is a Lesson for whoever fears.﴾

Allāh begins by saying,

﴿مَلَأْنَاكَ حَبِيبُ مُوسَىٰ﴾

﴿Has there come to you the story of Mūsā?﴾

meaning, have you heard of his story?

﴿إِذْ نَادَىٰ رَبَّهُ﴾

﴿When his Lord called him﴾ meaning, He called out speaking to him.

﴿بِأَوَّلِ النَّازِئَةِ﴾

﴿in the holy valley﴾ meaning purified

﴿تَوَّاء﴾

﴿Tawwā﴾ According to what is correct, it is the name of a valley,

as preceded in *Sūrah Ṭa Ha*. So, He said to him:

﴿اذهب، ان يردن إله طعن﴾

«Go to Fir'aun; verily, he has transgressed all bounds.»

meaning, he has become haughty, rebellious and arrogant

﴿قال مر لك إن أ ردت﴾

«And say to him: "Would you purify yourself?"»

meaning, say to him, "Will you respond to the path and way that will purify you?" This means, 'will you submit (accept Islām) and be obedient?'

﴿واهديك إلى ربك﴾

«And that I guide to your Lord,» meaning, 'I will guide you to the worship of your Lord.'

﴿تسبح﴾

«so that you fear» meaning, 'so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

﴿فأمنه الآية الكبرى﴾

«Then he showed him the great sign.» This means that Mūsā showed him – along with this truthful call – a strong evidence and a clear proof of the truthfulness of what he had come up with from Allāh.

﴿كذب وتولى﴾

«But he denied and disobeyed.» meaning, he (Fir'aun) rejected the truth and opposed what Mūsā commanded him with of obedience. So what happened with him was that his heart disbelieved, and Mūsā (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Mūsā had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it.

Concerning Allāh's statement,

﴿لم أفرق بيني وبينه﴾

﴿Then he turned back, striving﴾ meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Mūsā had come up with of spectacular miracles.

﴿يَمْسِرْ قَوْمَهُ﴾

﴿So he gathered (his people) and called out﴾ meaning, among his people.

﴿قَدْ لَأَنَا رَبُّكُمْ أَكْبَرُ﴾

﴿Saying: I am your lord, most high.﴾

Ibn 'Abbās and Mujāhid both said, "This is the word which Fir'awn said after he said,

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

﴿I have not known of any other god for you all other than me﴾ for the past forty years ' ¹¹ Allāh then says,

﴿يَأْتِيهِ اللَّهُ فِي الْخَمِيرِ وَارِدًا﴾

﴿So Allāh seized him with a punishing example for the Hereafter and the first (life)﴾

meaning, Allāh avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

﴿وَيَوْمَ يَأْتِيهِمْ يَلْقَى الْإِنَّمُوتُ﴾

﴿And on the Day of Resurrection, evil indeed is the gift gifted (i.e., the curse (in this world) pursued by another curse (in this world) pursued by another curse (in the Hereafter))﴾ (11:99)

This is as Allāh says,

﴿وَجَعَلْنَاهُمْ أَهْلًا يَدْعُونَ إِلَى الْفِتْرِ يَوْمَ لَا يَنْفَعُ الْيَعْقُوبُ﴾

﴿And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴾ (28:41)

Allāh said,

﴿يَوْمَ يَكُونُ لِلنَّارِ عَشْرٌ مِائَاتٌ يَوْمَئِذٍ يَنْفَعُ يَحْيَى﴾

¹¹ Al Qurtubi 19:202

تَبَارَكَ الَّذِي

٥٨١

الَّذِي

إِذْ نَادَاهُ رَبُّهُ بِالْوَيْلِ الْغَاسِقِ يُوقِظُ ۖ أَتَدْعُ إِلَىٰ رِجْوَىٰ أَن يَكُونُوا ۚ ﴿٣٢﴾
 فَقُلْ هَلْ لَّكَ إِلَٰهٌ إِلَّا أَنَا تَزَكَّىٰ ۚ وَأَهْدِكُمْ إِلَىٰ رَبِّكَ فَتَعْلَمُونَ ۚ ﴿٣٣﴾ وَأَرْسَلْنَا
 آلَ آدَمَ الْكُتُبَ ۖ وَكَلَّمُوا وَغَضِبْنَا ۚ ثُمَّ أَمَرْنَا نوحًا ۖ فَصَارَ
 فُلًا ۚ ﴿٣٤﴾ فَقَالَ رَبِّ زِدْنِي آخِلًا ۖ ﴿٣٥﴾ فَلَمَّحَ اللَّهُ نَظْرًا لِّأَخِيهِ وَأَوَّلَىٰ
 ۖ ﴿٣٦﴾ إِنِّي فِي ذَلِكَ لَعِنَةٌ لِّمَن يَحْسَبُ ۖ مَا لَمْ يَشُدَّ خَلْقًا لِّرَأْسِهِ فَتَشْتَبِهَ
 ۖ ﴿٣٧﴾ رَفَعَ سُبُحًا مِّنْهُمَا ۖ وَنَظَّسَ لِّبَنِيهَا وَأَخْرَجَ مِنْهَا ۖ ﴿٣٨﴾
 وَالْأَرْضَ بَعْدَ ذَلِكَ جَنَّتْهَا ۖ ﴿٣٩﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۖ ﴿٤٠﴾
 وَالْجِبَالَ أَرْسَلْنَا ۖ ﴿٤١﴾ مَتَاعًا لَّكُمْ وَلَآفِئَةً ۖ ﴿٤٢﴾ وَأَوَّلَىٰ بِالْعَالَمِينَ
 الْكُتُبَ ۖ ﴿٤٣﴾ يَوْمَ يَدْعُ إِلَىٰ الْإِنشَاءِ مَعَىٰ ۖ ﴿٤٤﴾ وَيُرْوَىٰ لِّجَنَّةٍ
 لِّمَن رَّزَىٰ ۖ ﴿٤٥﴾ فَأَمَّا سَطَنُ ۖ ﴿٤٦﴾ وَرَأْسُ الْخَيْلِ ۖ ﴿٤٧﴾ بِرَأْسِ الْبَيْتِ
 مِنَ الْمَأْوَىٰ ۖ ﴿٤٨﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ
 ۖ ﴿٤٩﴾ فَإِنَّ آجَلَ هِيَ الْمَأْوَىٰ ۖ ﴿٥٠﴾ تَتْلُوَنَكَ سُبْحَةَ بَارِئٍ مَّرْسُهَا
 ۖ ﴿٥١﴾ فِيمَ أَنتَ مِن ذِكْرِنَا ۖ ﴿٥٢﴾ إِلَىٰ رَبِّكَ مَسْجِدُهَا ۖ ﴿٥٣﴾ إِنَّمَا أَنتَ مُبْدِرُ
 مَن يَحْشَرُهَا ۖ ﴿٥٤﴾ كَأَنَّهُمْ يَوْمَ رَوَّحُوا رِيحًا رَّيْحًا لَّعَلَّيْهَا تَوْحِشُهَا ۖ ﴿٥٥﴾

سُورَةُ الْغَاسِقِ

﴿In this is a lesson for whoever fears.﴾

﴿يَوْمَ تَقُفُّ لَهُ أُنُوفٌ سَوِيَّةٌ ۖ رَفَعَ سُبُحًا مِّنْهُمَا ۖ وَنَظَّسَ لِّبَنِيهَا وَأَخْرَجَ مِنْهَا مَاءَهَا وَالْأَرْضَ بَعْدَ ذَلِكَ جَنَّتْهَا ۖ أَخْرَجَ مِنْهَا مَرْعَاهَا ۖ وَرَفَعَ الْجِبَالَ أَرْسَلْنَا سَكَنًا لِلْآفِئَةِ ۖ﴾

﴿27. Are you more difficult to create or is the heaven that He constructed?﴾

﴿28. He raised its height, and has perfected it.﴾

﴿29. Its night He covers and He brings out its forenoon﴾

﴿30. And after that He spread the earth,﴾

﴿31. And brought forth therefrom its water and its pasture.﴾

﴿32. And the mountains He has fixed firmly,﴾

﴿33. As provision and benefit for you and your cattle﴾

Creating the Heavens and the Earth is more difficult than repeating Creation

in refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allāh says;

﴿أَلَمْ تَرَ﴾

﴿Are you﴾ 'O people'

﴿أَلَمْ تَرَ لِي مِثْلُ﴾

﴿more difficult to create or is the heaven...?﴾

meaning, 'rather the heaven is more difficult to create than

you.' As Allah said;

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ ۖ إِنَّكُمْ كُنْتُمْ عِنْدَهُ خَائِفِينَ ۝﴾

﴿The creation of the heavens and the earth is greater than the creation of mankind﴾ (40:57)

And His saying

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ ۖ إِنَّكُمْ كُنْتُمْ عِنْدَهُ خَائِفِينَ ۝﴾

﴿Is not the One Who created the heavens and the earth capable of creating the similar to them? Yes, indeed! He is the Supreme Creator, the All Knowing﴾ (36:81)

Then Allah says,

﴿٤٢﴾

﴿He constructed﴾ He explains this by His statement

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ ۖ إِنَّكُمْ كُنْتُمْ عِنْدَهُ خَائِفِينَ ۝﴾

﴿He raised its height, and has perfected it﴾

meaning, He made it a lofty structure, vast in its space with equal sides, and adorned with stars at night and in the darkness. Then Allah says,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ ۖ إِنَّكُمْ كُنْتُمْ عِنْدَهُ خَائِفِينَ ۝﴾

﴿His night He covers and He brings out its forenoon﴾

meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn 'Abbās said, "He did *Aghṭaṣha* of its night means that He made it dark." Mujāhid, Ikrimah, Sa'īd bin Jubayr and a large group have said this as well.²¹ In reference to Allah's statement,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ ۖ إِنَّكُمْ كُنْتُمْ عِنْدَهُ خَائِفِينَ ۝﴾

﴿And He brings out its forenoon﴾ meaning, He illuminated its day. Then Allah says,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ ۖ إِنَّكُمْ كُنْتُمْ عِنْدَهُ خَائِفِينَ ۝﴾

[11] Al Tabarī 24:206.

[12] Al Tabarī 24:207, and Al-Durr Al-Munthar 8:411

«And after that He spread the earth,» He explains this statement by the statement that follows it,

﴿فَنَزَعْنَا مِنْهَا إِلَىٰ مَرْعَاهَا نَافِثَٰتِهَا﴾

«And brought forth therefrom its water and its pasture.»

It already has been mentioned previously in *Sūrat Hā Mīm As-Sajdah*¹¹ that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn 'Abbās and others, and it was the explanation preferred by Ibn Jarir.¹²

In reference to the statement of Allāh,

﴿وَالْبَلَدَ ثَابِتًا﴾

«And the mountains He has fixed firmly,» meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful.

Allāh then says,

﴿مِمَّا لَكُمْ رِزْقًا﴾

«As provision and benefit for you and your cattle »

meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

﴿فَمَا جَاءَ الْفُلُوكَ لَكُنَّ لَهُنَّ مَوَاقِدُ الْإِنسَانِ مَا شِئْنَ﴾ وَتَرَىٰ الْقَوْمَ تَتَقَدَّرُ عَنْهُنَّ فَتُكَرَّمْنَ بَيْنَ يَدَيْهِمْ وَأَكْلًا مِّنَ ثَمَرِهِمْ وَأَنزَلَ لَهُنَّ الدَّيَّانَ ﴿فَلَا تَلْقَوْنَ فِيهَا قَبْرًا وَلَا حَاكِمًا﴾

¹¹ See volume eight, the *Tafsir of Sūrah Fuṣṣilat* (41:9-12).

¹² *Aṭ-Tabari* 24:203.

أَنفَسَ عَنِ نُفُوحِهِ ۖ يَوْمَئِذٍ هِيَ كَأَنفُسِهِ يَوْمَئِذٍ يَتَذَكَّرُ لَكُمْ عِزُّ الشَّافِعِ إِنَّ مَوْجِبَاتِهِ يَوْمَئِذٍ
 ذِكْرًا ۖ إِنَّ إِلَهًا لَّهُمْ هَاهُنَا ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ
 خَبِيرٌ لَّهُمْ ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ لَمَوْجِبُونَ ۖ إِنَّهُمْ

- ﴿34. But when there comes the Greatest Catastrophe﴾
 ﴿35. The Day when man shall remember what he strove for.﴾
 ﴿36. And Hell shall be made apparent for whoever sees.﴾
 ﴿37. Then for him who transgressed﴾
 ﴿38. And preferred the life of this world.﴾
 ﴿39. Verily, his abode will be the Hell.﴾
 ﴿40. But as for him who feared standing before his Lord, and forbade himself from desire.﴾
 ﴿41. Verily, Paradise will be his abode.﴾
 ﴿42. They ask you about the Hour – when will be its appointed time?﴾
 ﴿43. What do you have to mention of it.﴾
 ﴿44. To your Lord it is limited.﴾
 ﴿45. You are only a warner for those who fear it.﴾
 ﴿46. The Day they see it (it will be, as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning)﴾

The Day of Judgement, its Pleasures and Hell, and that its Time is not known

Allāh says,

﴿فَإِذَا جَاءَ أَهْلَ الْكُفْرِ يَوْمَئِذٍ﴾

﴿But when there comes the Great Catastrophe﴾

This refers to the Day of Judgement. This has been said by Ibn 'Abbas.¹¹ It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allāh says,

﴿وَأَكْثَرُ لَكُمْ وَأَمْرًا﴾

﴿And the Hour will be more grievous and more bitter.﴾

¹¹ At Ṭabarī 24 :211

(54:46)

Then Allāh says,

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى﴾

﴿The Day when man shall remember what he strove for.﴾

meaning, at that time the Son of Ādam will reflect upon all of his deeds, both the good and the evil. This is as Allāh says,

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّهُ لَمْ يُكَذِّبْ﴾

﴿On the Day will man remember, but how will that remembrance avail him?﴾ (89:23)

Then Allāh says,

﴿تُجَذَّبُ النَّارُ لِلَّذِينَ إِذَا رَأَوْهُا

﴿And Hell shall be made apparent for whoever sees.﴾

meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

﴿تَلْقَاهُمْ مِنْ طَرَفٍ﴾

﴿Then for him who transgressed﴾ meaning, who rebels and behaves arrogantly.

﴿وَأَنَّهُ تَكُونُ الدُّنْيَا

﴿And preferred the life of this world,﴾ meaning, he gives it precedence over the matters of his religion and his Hereafter

﴿وَأَنَّهُ تَكُونُ الدُّنْيَا

﴿Verily his abode will be the Hell;﴾ meaning, his final destination will be Hell, his food will be from the tree of Zaqqūm, and his drink will be from Hamum.

﴿وَأَنَّهُ تَكُونُ الدُّنْيَا رِيْدٌ وَلَهُ الْمَسْ عِ الْقَوْلِ﴾

﴿But as for him who feared standing before his Lord and forbade himself from desire.﴾

meaning, he fears the standing before Allāh, he fears Allāh's judgement of him, he prevents his soul from following its desires and he compels it to obey its Master.

﴿وَأَنَّهُ تَكُونُ الدُّنْيَا رِيْدٌ وَلَهُ الْمَسْ عِ الْقَوْلِ﴾

﴿Verily Paradise will be his abode﴾ meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allah says,

﴿سُئِلَ عَنْ أَصْفَاءِ آلِهِ مُرْسَلًا ۖ يَوْمَئِذٍ مِنْ وَرَقِهِمَا ۖ إِلَىٰ رَبِّكَ مُنْهَلًا ۖ﴾

﴿They ask you about the Hour when will be its appointed time? What do you have to mention of it. To your Lord it is limited.﴾

meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allah. He is the One Who knows the exact time of its occurrence.

﴿ثَقُلَتْ ۖ وَالسَّمَوَاتُ لَا تَحْسِبْنَ ۖ إِلَّا سَكُنَّ بِرَبِّكَ كَذِبًا ۖ سَوَاءٌ لَّنَا وَلَهُمَا يَدٌ ۖ﴾

﴿Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say. The knowledge thereof is with Allah.﴾ (7:187)

Allah says here,

﴿إِلَىٰ رَبِّكَ مُنْهَلًا ۖ﴾

﴿To your Lord it is limited.﴾ Thus, when Jibril asked the Messenger of Allāh ﷺ about the time of the last Hour he said,

﴿مَا أَسْأَلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ﴾

﴿The one questioned about it knows no more than the questioner.﴾^[1]

Allāh said,

﴿إِنَّمَا أَنْتَ مُنَادٍ لِّمَنْ يَخَافُهَا ۖ﴾

﴿You are only a warner for those who fear it.﴾ meaning, 'I sent you to warn mankind and caution them to beware of the torment and punishment of Allāh. So whoever fears Allāh, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allāh then says,

[1] Fath Al-Bari 1:140

﴿الْيَوْمَ يَظُنُّوْنَ اَنَّهُمْ لَمْ يَكُنْ لَهُمْ حِسَابٌ يَوْمَ الْقِيَامَةِ﴾

«The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.»

meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Aḍ-Ḍaḥḥāk from Ibn 'Abbās:

﴿الْيَوْمَ يَظُنُّوْنَ اَنَّهُمْ لَمْ يَكُنْ لَهُمْ حِسَابٌ يَوْمَ الْقِيَامَةِ﴾

«The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.»

"As for 'Ashiyyah, it is the time between noon until the setting of the sun

﴿وَالْجَنَّةُ﴾

«Or its (Duhā) morning» what is between sunrise and midday (noon).^[1] Qatādah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter."

This is the end of the Tafsir of Sūrat An-Nāzi'āt. And to Allāh belongs all praise and thanks.

[1] Ad-Durr Al-Manthūr 8:413.

The Tafsīr of Sūrah 'Abasa (Chapter - 80)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَسَىٰ وَرَأَىٰ ۖ أَسَٰدَةً مَّا الْخَسَنَ ۖ وَمَا يُدْرِيكَ لَعَلَّهِمْ يَرْكَنَ ۖ
يَذْكُرُ فَتَنَةَ الْيُؤْكُوتِ ۖ لَمَّا سَأَلَ عَنْهُ ۖ فَنَآتٍ لِّمَصْدَرٍ ۖ
وَمَا عَلَيْكَ أَلَّا يَزْكِي ۖ وَأَمَّا سَنَاءُكَ وَبِئْسَ ۖ وَهُوَ يَحْشَىٰ ۖ فَنَآتٍ
عَنْ تَلْعَنَ ۖ كَلَّا إِنَّا نَذْكُرُ ۖ مَنْ قَسَدَ الْكُفْرَ ۖ وَصُفْرَ الْفُكْرَ ۖ
مُرُوءَةً وَشُفْرَةً ۖ وَيَأْتِي سَفْرَ ۖ كَرَامٍ وَرَدَّ ۖ فَنَالِ الْإِنْسَ ۖ
مَّا الْكُفْرَ ۖ بِنَايَ شَرِّهِمْ خَلْقَ ۖ مِنْ طَلْعَةِ خَلْقٍ مَقْدَرٍ ۖ ثُمَّ
النَّبِيلَ يَنْشُرُ ۖ ثُمَّ أَمَّا الْفُكْرَ ۖ ثُمَّ أَمَّا الْكُفْرَ ۖ كَلَّا إِنَّا
بِقِيَسٍ مَّا أَمْرُ ۖ يَلْبِطُ الْإِنْسَ ۖ إِلَىٰ مَلَأِيهِ ۖ أَلَمْ يَكُنِ الْكَفْرَ
ثُمَّ نَفَقَا الْأَرْضَ شَقَا ۖ فَالْبَاسُ يَنْبَا ۖ وَنَا قَفَا ۖ
وَزَنُوا وَغَلَا ۖ وَنَدَابُ عُلَا ۖ وَفَكْهَةٌ وَأَلَا ۖ فَتَنَّا كُفْرَ
وَلَا تُنْكِرُ ۖ فَادَا جَلَدَ الْكَفْلَ ۖ يَوْمَ يُعْرَأُ الْكُفْرَ مِنْ لَيْلٍ ۖ
وَالْيَوْمَ ۖ وَيَوْمَ ۖ وَصَحْبِهِ يَوْمِيهِ ۖ لِكُلِّ أَرِيٍّ فَنَهْمٍ يَوْمَهُمْ شَادَ
يَوْمَهُ ۖ وَجُودُهُ يَوْمَهُمْ سِفْرَ ۖ سَاحِكُهُ تُسْتَفِيرُ ۖ وَوُجُودُهُ
يَوْمَهُ عَلَيْهِمْ قَبْرَ ۖ تَرْهَقُهُ ذُوْرَ ۖ أَوَلَيْكَ مِ الْكُفْرَ الْفُكْرَ ۖ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

عَسَىٰ وَرَأَىٰ ۖ أَسَٰدَةً مَّا الْخَسَنَ ۖ وَمَا يُدْرِيكَ لَعَلَّهِمْ يَرْكَنَ ۖ
يَذْكُرُ فَتَنَةَ الْيُؤْكُوتِ ۖ لَمَّا سَأَلَ عَنْهُ ۖ فَنَآتٍ لِّمَصْدَرٍ ۖ
وَمَا عَلَيْكَ أَلَّا يَزْكِي ۖ وَأَمَّا سَنَاءُكَ وَبِئْسَ ۖ وَهُوَ يَحْشَىٰ ۖ فَنَآتٍ
عَنْ تَلْعَنَ ۖ كَلَّا إِنَّا نَذْكُرُ ۖ مَنْ قَسَدَ الْكُفْرَ ۖ وَصُفْرَ الْفُكْرَ ۖ
مُرُوءَةً وَشُفْرَةً ۖ وَيَأْتِي سَفْرَ ۖ كَرَامٍ وَرَدَّ ۖ فَنَالِ الْإِنْسَ ۖ
مَّا الْكُفْرَ ۖ بِنَايَ شَرِّهِمْ خَلْقَ ۖ مِنْ طَلْعَةِ خَلْقٍ مَقْدَرٍ ۖ ثُمَّ
النَّبِيلَ يَنْشُرُ ۖ ثُمَّ أَمَّا الْفُكْرَ ۖ ثُمَّ أَمَّا الْكُفْرَ ۖ كَلَّا إِنَّا
بِقِيَسٍ مَّا أَمْرُ ۖ يَلْبِطُ الْإِنْسَ ۖ إِلَىٰ مَلَأِيهِ ۖ أَلَمْ يَكُنِ الْكَفْرَ
ثُمَّ نَفَقَا الْأَرْضَ شَقَا ۖ فَالْبَاسُ يَنْبَا ۖ وَنَا قَفَا ۖ
وَزَنُوا وَغَلَا ۖ وَنَدَابُ عُلَا ۖ وَفَكْهَةٌ وَأَلَا ۖ فَتَنَّا كُفْرَ
وَلَا تُنْكِرُ ۖ فَادَا جَلَدَ الْكَفْلَ ۖ يَوْمَ يُعْرَأُ الْكُفْرَ مِنْ لَيْلٍ ۖ
وَالْيَوْمَ ۖ وَيَوْمَ ۖ وَصَحْبِهِ يَوْمِيهِ ۖ لِكُلِّ أَرِيٍّ فَنَهْمٍ يَوْمَهُمْ شَادَ
يَوْمَهُ ۖ وَجُودُهُ يَوْمَهُمْ سِفْرَ ۖ سَاحِكُهُ تُسْتَفِيرُ ۖ وَوُجُودُهُ
يَوْمَهُ عَلَيْهِمْ قَبْرَ ۖ تَرْهَقُهُ ذُوْرَ ۖ أَوَلَيْكَ مِ الْكُفْرَ الْفُكْرَ ۖ

41. He frowned and
turned away.﴾

42. Because there came
to him the blind man.﴾

43. And how can you
know that he might be-
come pure?﴾

44. Or he might receive admonition, and the admonition might
profit him?﴾

45. As for him who thinks himself self-sufficient,﴾

46. To him you attend;﴾

- ﴿7. What does it matter to you if he will not become pure?﴾
 ﴿8. But as for him who came to you running.﴾
 ﴿9. And is afraid.﴾
 ﴿10. Of him you are neglectful and divert your attention to another.﴾
 ﴿11. Nay; indeed it is an admonition.﴾
 ﴿12. So, whoever wills, let him pay attention to Him (it)﴾
 ﴿13. In Records held in honor,﴾
 ﴿14. Exalted, purified﴾
 ﴿15. In the hands of ambassadors (Safarah).﴾
 ﴿16. Honorable and obedient﴾

The Prophet ﷺ being reprimanded because He frowned at a Weak Man

More than one of the scholars of *Tafsir* mentioned that one day the Messenger of Allāh ﷺ was addressing one of the great leaders of the Quraysh while hoping that he would accept Islām. While he was speaking in direct conversation with him, Ibn Umm Maktūm came to him, and he was of those who had accepted Islām in its earliest days. He (Ibn Umm Maktūm) then began asking the Messenger of Allāh ﷺ about something, urgently beseeching him. The Prophet ﷺ hoped that the man would be guided, so he asked Ibn Umm Maktūm to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktūm and turned away from him in order to face the other man. Thus, Allāh revealed,

﴿مَنْ رَوَّاهُ عَنْكَ الْغَضُّ فَلْيَصْطِرْ لِنَفْسِهِ﴾ وَمَا يَذَّكَّرُ فَتَنْمُنْ بِرَبِّكَ ﴿١٠﴾

﴿He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure?﴾

meaning, he may attain purification and cleanliness in his soul.

﴿وَلَوْ يَدْرُسُهُمْ كُذِّبَتْ﴾

﴿Or he might receive admonition, and the admonition might profit him?﴾

meaning, he may receive admonition and abstain from the forbidden.

﴿إِن يَنْصُرْكُم بِمَا كُنتُمْ فِيهِ كَاذِبِينَ﴾

﴿As for him who thinks himself self-sufficient, To him you attend;﴾

meaning, 'you face the rich person so that perhaps he may be guided.'

﴿وَمَا يَكْفِيكَ إِيَّاهُ لَوْلَا إِذْ يَدْعُكَ﴾

﴿What does it matter to you if he will not become pure?﴾

meaning, 'you are not responsible for him if he does not attain purification.'

﴿وَأَن يَكُنْ بِكَ بِرُّهُ إِذَا يَدْعُكَ﴾

﴿But as for him who came to you running, And is afraid.﴾

meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.'

﴿فَكَفَىكَ قَوْلُكَ﴾

﴿Of him you are neglectful and divert your attention to another.﴾

meaning, 'you are too busy.' Here Allāh commands His Messenger ﷺ to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allāh will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.

Abu Ya'la and Ibn Jarir both recorded from 'Ā'ishah that she said about,

﴿فَوَضَّ وَتَأَوَّاهُ﴾

﴿He frowned and turned away.﴾ "This was revealed about Ibn Umm Maktūm, the blind man. He came to the Messenger of Allāh ﷺ and began saying, 'Guide me.' At the time the Messenger of Allāh ﷺ had a man with him who was one of the great leaders of the idolators. So the Prophet ﷺ turned away from him (Ibn Umm Maktūm) and faced the other man and said,

«أَتَرَىٰ بِمَا أَقُولُ بَاسًا؟»

«Do you think that there is a problem with what I am saying?»

The man said, "No!" So it was about this that

﴿فَسَوَّيْتُهُ﴾

«He frowned and turned away.» was revealed.^[1]

At-Tirmidhi recorded this *Hadith* but he did not mention that it was narrated by 'A'ishah.^[2] I say it is reported like this in *Al-Muwaffa'*^[3] as well.

The Characteristics of the Qur'an

Allāh says,

﴿لَا إِلَهَ إِلَّا نَذِيرٌ﴾

«Nay; indeed it is an admonition.» meaning, this *Sūrah*, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatādah and As-Suddi both said,

﴿لَا إِلَهَ إِلَّا نَذِيرٌ﴾

«Nay; indeed it is an admonition.» "This means the Qur'an."

﴿ذِكْرٌ لِّلَّذِينَ لَمْ يَرْحَمُوا﴾

«So, whoever wills, let him pay attention to Him (it).»

meaning, so whoever wills, he remembers Allāh in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it.

Allāh said:

﴿فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ﴾

«In Records held in honor, exalted, purified.»

meaning, this *Sūrah* or this admonition. Both meanings are connected to each other. Actually, all of the Qur'an is in honored pages, meaning respected and revered.

﴿مُتَّعَةٍ﴾

[1] At-Ṭabari 24:217.

[2] *Tuḥfat Al-Aḥwadhī* 9:250.

[3] *Al-Muwaffa'* 1:203.

﴿exalted﴾ meaning, elevated in status

﴿تَطَهَّرَ﴾

﴿purified﴾ meaning, from impurity, additions and deficiency
Concerning Allāh's statement,

﴿إِنِّي سَفَّوْهُ﴾

﴿In the hands of ambassadors (Safaran)﴾

Ibn 'Abbās, Mujāhid, Ad-Dahhāk, and Ibn Zayd, all said,
"These are the angels."^[1]

Al-Bukhārī said, "Safarah (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allāh, bringing it like the ambassador who rectifies matters between people."^[2]

Allāh said,

﴿كَرِيمٌ تَقْوًى﴾

﴿Honorable and obedient﴾ meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'an (i.e., the angel) to be following righteousness and guidance.

Imam Ahmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«الَّذِي يَتْلُو الْقُرْآنَ وَهُوَ مُدْبِرٌ بِهِ، مَعَ الشُّعْرَةِ الْكُبْرَى الْبُرْزُ، وَالْبَدِي يَفْرَأُهُ وَهُوَ عَلَيْهِ شَاقٌّ.
لَهُ أَجْرَانِ»

«He who recites the Qur'an proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.»^[3]

This Hadith was reported by the group.^[4]

[1] At Tabari 24:221, and Ad Durr Al Manthūr 8:418.

[2] Fath Al-Bari 8:561

[3] Ahmad 6:48

[4] Fath Al-Bari 8:560, Muslim 1:549, Abu Dāwūd 2:148, Tuhfat Al-Ahwadhi 8:215, An-Nasā'i in Al-Kubrā 6:506, and Ibn Mājah 2:1242

made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

﴿اَفْرَقَ﴾

«How ungrateful he is!» "This means none is worse in disbelief than he is." Qatādah said,

﴿اَفْرَقَ﴾

«How ungrateful he is!» "This means none is more cursed than he is."^[1]

Then Allāh explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allah says,

﴿مِنْ اَيِّ شَيْءٍ خَلَقَهُ ۚ سَمَّٰهُمُ يَوْمَ الْقَدَرِ ۚ﴾

«From what thing did He create him? From a Nutfah He created him, and then set him in due proportion.»

meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

﴿ثُمَّ الْيَسِيرَ يَسِّرَ ۚ﴾

«Then He made the path easy for him.» Al-'Awfi reported from Ibn 'Abbās, "Then He made his coming out of his mother's belly easy for him."^[2] This was also said by 'Ikrimah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, Qatādah, As-Suddī, and it was the explanation preferred by Ibn Jarir.^[3] Mujāhid said, "This is similar to Allah's statement,

﴿يَا هَدَيْتُهُ اَلَيْسَ اِنَّمَا شَاكَرَكَ وَارَآكَ كُفُوًا ۚ﴾

«Verily, We guided him on the path, he is either grateful or ungrateful.» (76:3)

meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Ḥasan and Ibn Zayd both said the

[1] Al-Baghawī 4:448.

[2] Aṭ-Ṭabarī 24:223.

[3] Ad-Durr Al-Manthūr 8:419, 223, 224.

same.^[1] This is the most correct view and Allāh knows best.
Concerning Allāh's statement,

﴿ثُمَّ لَمَّْا فَتَرْتَهُ﴾

﴿Then He causes him to die and puts him in his grave.﴾

After creating man, Allāh causes him to die and makes him the inhabitant of a grave.

Allāh said;

﴿ثُمَّ إِذَا شَاءَ أَنشَرْتَهُ﴾

﴿Then when it is His will, He will resurrect him.﴾ meaning, He resurrects him after his death and this is called *Al-Ba'ṭh* [resurrection] and *An-Nushūr* (resuscitation).

﴿وَمِنْ آيَاتِهِ أَن يَخْلُقَكُمْ مِنْ طَرَابُشٍ ثُمَّ يَشْتَتِرُكُمْ﴾

﴿And among His signs is this that He created you from dust, and then behold, you are human beings scattered.﴾ (30:20)

﴿وَنَنْظُرُ إِلَى الْعِظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْوِىَ لَهَا لَئْسًا﴾

﴿And look at the bones, how We bring them together and clothe them with flesh.﴾ (2:259)

In the Two *Ṣaḥīḥs* it is narrated by way of Al-A'mash from Abu Ṣāliḥ, from Abu Hurayrah that the Prophet ﷺ said,

«كُلُّ ابْنِ آدَمَ يَلْئَلُ إِلَّا عَجَبَ النَّسَبِ، مِنْهُ خُلِقَ، وَفِيهِ يُرْتَبُّ»

«All of the Sons of Ādam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.»^[2]

Concerning Allāh's statement,

﴿لَا تَنْجِرُ مَا أَمَرْتُ﴾

﴿Nay, but has not done what He commanded him.﴾

Ibn Jarīr said, "Allāh is saying, Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allāh's right upon him regarding himself and his wealth.

﴿لَا تَنْجِرُ مَا أَمَرْتُ﴾

[1] Aḥ-Ṭabarī 24:224.

[2] *Faṭḥ Al-Bārī* 8:414, and *Muslim* 4:2270.

﴿But he has not done what He commanded him.﴾ Allāh is saying that man has not fulfilled for his Lord the obligations that were imposed upon him.^[1] What seems apparent to me of its actual meaning – and Allāh knows best – is that the *Āyah*

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يُخْرِجُهَا﴾

﴿Then when it is His will, He will resurrect him﴾ means, He will resurrect him

﴿فَلَا تَكُن مِّنَ الْكَافِرِينَ﴾

﴿Nay! But he has not done what He commanded him.﴾

means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allāh has written it to exist from the time they are brought into existence into the world. Verily, Allāh has decreed the existence of mankind, and its duration, therefore, when that is finished with Allāh, He resurrects the creatures and repeats their creation just as He initially created them.

The Growth of the Seed and Other Things is a Proof of Life after Death

﴿تَنظُرُونَ إِلَىٰ ثَمَرِهِ إِذَا أَثْمَرَ﴾

﴿Then let man look at his food﴾ This is a call to reflect upon Allāh's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

﴿وَأَنزَلْنَا مَاءً سَلَاسًا﴾

﴿We pour forth water in abundance.﴾ meaning, 'We sent it down from the sky to the earth.'

﴿ثُمَّ مَتَّعْنَا الْأَرْضَ مَتَاعًا﴾

﴿And We split the earth in clefts.﴾ meaning, 'We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear

[1] At-Ṭabari 24:225.

on the surface of the earth (in the form of vegetation).'

﴿وَجَعَلْنَا فِيهَا حَبًّا وَعُشْبًا وَمَثْبُوحًا﴾

﴿And We cause therein *Habb* to grow. And grapes and *Qaḍb*,﴾

Al Habb refers to all types of seeds (or grains). Grapes are well-known. *Al-Qaḍb* are the moist (green) herbal plants that animals graze on. It is also called *Al-Qat*. Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddī, all said this.^[1] Al-Ḥasan Al-Baṣrī said, "*Al-Qaḍb* is fodder."

﴿وَزَيْتُونًا﴾

﴿And *olives*﴾ It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil

﴿وَنَخْلًا﴾

﴿And *date palms*,﴾ It (i.e., its fruit) is eaten as *Balaḥ*, *Busr*, *Ruṭab* and *Tamr*, *Niya'* and *Maṭbūkh*, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

﴿وَجَنَّاتٍ﴾

﴿And *Ghuṭb Ḥadd'iq*,﴾ meaning, gardens. Al-Ḥasan and Qatādah both said, "*Ghuṭb* are gardens of date palms that are thick and handsome."^[2] Ibn 'Abbās and Mujāhid both said, "It means everything that is gathered and collected."^[3]

Allāh said,

﴿وَفَاكِهَةٍ﴾

﴿And *fruits (Fākihah)* and *herbage (Abb)*.﴾ *Fākihah* includes every type of fruit. Ibn 'Abbās said, "*Al Fākihah* is everything that is eaten ripe, and *Al-Abb* is what the earth grows that is eaten by grazing animals and not people."^[4] In one narration reported from him he said, "It is the grass for the livestock animals."^[5]

[1] Aṭ-Ṭabari 24 :226.

[2] Aṭ-Ṭabari 24 :228, 421.

[3] Aṭ-Ṭabari 24 :227.

[4] Aṭ-Ṭabari 24 :230, 231.

[5] *Ad-Durr Al Manthūr* 8 :421.

Abu 'Ubayd Al-Qāsim bin Sallām reported from Ibrāhīm At-Taymī that he said, "Abu Bakr Aṣ-Ṣiddīq was asked about Allāh's statement.

《易经》

«And fruits (Fakihah) and herbage (Abb).» and he said, 'What sky would shade me and what earth would carry me if I said about the Book of Allah that which I did not have knowledge of.'⁴¹

In reference to what Ibn Jarir recorded from Anas, that he said, "Umar bin Al-Khattab recited

﴿عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ﴾

«He frowned and turned away,» then when he reached this Ayah

《易经》

‘And fruits (Fākihah) and herbage (Abb).’ he said, ‘We already know what Al-Fākihah is, but what is Al-Abb?’ Then he said, ‘By your life, O Ibn Al-Khattāb, this is something over burdensome (i.e., unnecessary to ask about).’⁴²¹

This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that 'Umar wanted to know how it looks, its type and its exact description, because he ('Umar) and everyone who reads this *Ayah* knows that it is one of the plants that grows from the earth. This is clear due to the Allāh's saying,

《卷之四 卷之五 卷之六 卷之七 卷之八 卷之九 卷之十》

¶And We cause therein the Habb to grow. And grapes and Qaḍb, and olives and date palms. And Ghulb Ḥada'iq. And fruits (Fākīhah) and herbage (Abb).»

And then He says,

《龍溪先生全集》

«A provision and benefit for you and your cattle.»

meaning, a means of livelihood for you all and your cattle in

⁽¹⁾ Al-Baghawi 4:449.

[2] At-Tabari 24 :229.

this life until the (coming of) the Day of Judgement

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُفِثَ مِنَ الْقُرَىٰ مِنْ أَيْمُونٍ ۖ فَارْجِعُوا إِلَىٰ آبَائِكُمْ وَأُمَّهَاتِكُمْ وَأَزْوَاجِكُمْ وَأَوْلَادِكُمْ فَارْجِعُوا ۚ﴾
 ﴿يَوْمَ يَرَى الْمَرْءُ نَضْرًا مِنْ يُسْتَفْعَىٰ إِلَيْهِ ۖ فَلَمْ يَكُن يَأْتِيهِ إِلَّا الْوَلْدَةُ ۚ﴾
 ﴿فَأُولَٰئِكَ سَمِعُوا الْأَوَّلَ ۚ﴾

- ﴿33. Then when there comes Aş-Şākhkhah﴾
 ﴿34. That Day shall a man flee from his brother ﴾
 ﴿35. And from his mother and his father.﴾
 ﴿36. And from his wife and his children.﴾
 ﴿37. Every man that Day will have enough to make him careless of others.﴾
 ﴿38. Some faces that Day will be bright.﴾
 ﴿39. Laughing, rejoicing at good news.﴾
 ﴿40. And other faces that Day will be dust-stained ﴾
 ﴿41. Darkness will cover them ﴾
 ﴿42. Such will be the disbelieving, the wicked evil doers ﴾

The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn 'Abbās said, "Aş Şākhkhah is one of the names of the Day of Judgement that Allāh has magnified and warned His servants of."^[1] Ibn Jarir said, "Perhaps it is a name for the blowing into Trumpet."^[2] Al-Baghawi said, "Aş-Şākhkhah means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears."^[3]

﴿يَوْمَ يَرَى الْمَرْءُ نَضْرًا مِنْ يُسْتَفْعَىٰ إِلَيْهِ ۖ فَلَمْ يَكُن يَأْتِيهِ إِلَّا الْوَلْدَةُ ۚ﴾

﴿That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.﴾

meaning, he will see them and then flee from them, and seek

[1] At-Ṭabari 24:229.

[2] At-Ṭabari 24:231.

[3] At-Ṭabari 24:449.

to get away from them because horror will be so great and the matter will be so weighty. There is an authentic *Hadīth* related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allāh on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allāh) concerning anyone but myself" Even 'Isā bin Maryam will say, "I will not ask Him (Allāh) concerning anyone but myself today. I will not even ask Maryam, the woman who gave birth to me."^[1] Thus, Allāh says,

﴿يَوْمَ يَرَى الْكَافِرُ يَوْمَئِذٍ وَيَسْتَعِذُّ بِرَبِّهِ﴾

«That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.»

Qatādah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin – due to the terror of that Day."

Allāh said,

﴿يَكْفُرُ بِهِ نِفْسُهُ يَوْمَئِذٍ﴾

«Every man that Day will have enough to make him careless of others.»

meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Hātim recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«نَحْشُرُونَ حُفَاءَ عُرَاءَ عُرُلًا»

«You will all be gathered barefoot, naked, walking and uncircumcised.»

So his wife said, "O Messenger of Allāh! Will we look at or see each other's nakedness?" The Prophet ﷺ replied,

«يَكْفُلُ الْاِمْرِئُ مِنْهُمْ يَوْمَئِذٍ شَأْنُ بَطْنِهِ - او قال : - مَا اَشْغَلُهُ عَنِ النَّظَرِ»

«Every man among them on that Day will have enough (worries) to make him careless of others» – or he said: «he will be too busy to look.»^[2]

[1] Muslim 1:182.

[2] Al-Hākim 2:251 Similar with Al-Bukhārī no. 6162.

Ibn 'Abbās narrated that the Prophet ﷺ said,

«نَحْشُرُونَ حَقْدًا غَرَاءَ فُرْلًا»

«You will all be gathered barefoot, naked and uncircumcised.»

So a woman said, "Will we see or look at each others nakedness?" He replied,

«يَا فُلَانَةُ، إِنَّ كُلَّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ»

«O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.»

At-Tirmidhi said, "This Hadith is *Hasan Sahih*."^[1]

The Faces of the People of Paradise and the People of the Fire on the Day of Judgement

Allah says;

﴿وَمِنْهُمْ يَوْمَئِذٍ أَصْفَاءٌ يَلْعَبُونَ﴾

«Some faces that Day will be bright (*Musfirah*), laughing, rejoicing at good news.»

meaning, the people will be divided into two parties. There will be faces that are *Musfirah*, which means bright.

﴿أَصْفَاءٌ يَلْعَبُونَ﴾

«Laughing, rejoicing at good news.» meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

﴿وَمِنْهُمْ يَوْمَئِذٍ أَفْجَاءٌ يَصْعَقُونَ﴾

«And other faces that Day will be dust-stained. Darkness (*Qatarah*) will cover them.»

meaning, they will be overcome and covered with *Qatarah*, which is darkness. Ibn 'Abbās said,

﴿أَفْجَاءٌ يَصْعَقُونَ﴾

«Darkness (*Qatarah*) will cover them.»

"This means that they (the faces) will be overcome with

^[1] *Tuhfat Al-Ahwardhi* 9:251.

darkness.^[1]

Allāh said,

﴿لَئِنَّكُمْ الْكَافِرَ الْفَاسِقَ﴾

﴿Such will be the disbelieving, the wicked evildoers.﴾

meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allāh says,

﴿وَلَا يَزِدُّنَا إِلَّا بُعْدًا مِمَّا نَسْتَأْذِنُ﴾

﴿And they will beget none but wicked disbelievers.﴾ (71:27)

This is the end of the Tafsīr of Sūrat 'Abasa, and to Allāh all praise and thanks are due.

[1] Ad-Durr Al-Manthūr 8:424.

The Tafsīr of Sūrat At-Takwīr (Chapter - 81)

Which was revealed in Makkah

What has been narrated about This Sūrah

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ said,

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنِي فَلْيَقْرَأْ ﴿وَإِذَا انشَقَّتْ كُوْنُوزَاتُ﴾ و ﴿وَإِذَا انشَقَّتْ فَطَارَاتُ﴾ و ﴿وَإِذَا انشَقَّتْ فَطَارَاتُ﴾

Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read ﴿When the sun is wound round.﴾ (81:1) and, ﴿When the heaven is cleft asunder﴾ (82:1) and; ﴿When the heaven is split asunder﴾ (84:1).^[1]

Likewise, At-Tirmidhi has also recorded this Ḥadīth.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

﴿وَإِذَا انشَقَّتْ كُوْنُوزَاتُ﴾ وَإِذَا النُّجُومُ انْكَدَرَاتُ ﴿وَإِذَا الْبُجَالُ سُيِّرَاتُ﴾ وَإِذَا الْفُجُورُ كُوْنُوزَاتُ ﴿وَإِذَا الْفُجُورُ كُوْنُوزَاتُ﴾ وَإِذَا الْفُجُورُ كُوْنُوزَاتُ ﴿وَإِذَا الْفُجُورُ كُوْنُوزَاتُ﴾ وَإِذَا الْفُجُورُ كُوْنُوزَاتُ ﴿وَإِذَا الْفُجُورُ كُوْنُوزَاتُ﴾

1. When the sun is Kuwuzrat.﴾

2. And when the stars Inkadarat.﴾

3. And when the mountains are made to pass away.﴾

4. And when the pregnant she-camels are neglected.﴾

^[1] Aḥmad 2:27

^[2] Tuhfat Al-Aḥwadhī 9:252.

- ﴿5. And when the wild beasts are gathered together﴾
 ﴿6. And when the seas become as blazing fire.﴾
 ﴿7. And when the souls are joined with their mates.﴾
 ﴿8. And when the female infant (Al-Maw'ūdah) buried alive is questioned (Su'rat):﴾
 ﴿9. For what sin was she killed?﴾
 ﴿10. And when the pages are laid open﴾
 ﴿11. And when the heaven is Kushiṭat;﴾
 ﴿12. And when Hell is Su'irat.﴾
 ﴿13. And when Paradise is brought near.﴾
 ﴿14. Every person will know what he has brought﴾

What will happen on the Day of Judgement, and that is the rolling up of the Sun

'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

﴿When the sun is Kuwwirat.﴾ "This means it will be darkened."^[1] Al-'Awfi reported from Ibn 'Abbās; "It will go away." Qatādah said, "Its light will go away."^[2] Ṣa'īd bin Jubayr said, "Kuwwirat means it will sink in."^[3] Abū Ṣāliḥ said, "Kuwwirat means it will be thrown down." *At-Takwīr* means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (*Imāmāh*) and the folding of clothes together. Thus, the meaning of Allāh's statement,

﴿كُوِّرَتْ﴾

﴿Kuwwirat﴾ is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhārī recorded from Abū Hurayrah that the Prophet ﷺ said,

[1] *At-Ṭabarī* 24:237.

[2] *At-Ṭabarī* 24:238.

[3] *At-Ṭabarī* 24:238.

«الْشَّمْسُ وَالْقَمَرُ يَنْكَوِّرَانِ يَوْمَ الْقِيَامَةِ»

«The sun and the moon will be rolled up on the Day of Judgement.»^[1]

Al-Bukhārī was alone in recording this *Hadith* and this is his wording of it.

Dispersing the Stars

﴿وَيَا النُّجُومُ انكادرات﴾

«And when the stars *Inkadarat*» meaning, when they are scattered. This is as Allāh says,

﴿وَيَا الْكَوَاكِبُ انزلات﴾

«And when the stars have fallen and scattered.» (82: 2)

The basis of the word *Inkidār* is *Insibāb*, which means to be poured out.

Ar-Rabi' bin Anas reported from Abu Al 'Āliyah, who reported from Ubayy bin Ka'b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the *Jinns* will then flee in fright to the humans and the humans will flee to the *Jinns*. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos)

﴿وَيَا الْوَحْشَ اجتمعوا﴾

«And when the wild beasts are gathered together.» This means they will be mixed.

﴿وَيَا الْوَحْشَ غفلت﴾

«And when the pregnant she camels are neglected;» This means their owners will neglect them.

﴿وَيَا الْبَعْدَ شبرت﴾

^[1] *Fath Al-Bārī* 6:343.

﴿And when the seas become as blazing fire﴾

Then he (Ubayy) went on to say, "The *Jinns* will say, 'We come to you with news.' So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them." Ibn Jarīr recorded this narration with this wording^[1]

Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allāh's statement,

﴿وَرَبَّانِیَّاتٍ مُّشْرِتٍ﴾

﴿And when the mountains are made to pass away﴾ meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allāh says,

﴿وَرَبَّانِیَّاتٍ عُیِّلَتْ﴾

﴿And when the pregnant she-camels ('*Ishār*') are neglected ('*Uṭṭilat*')﴾

'Ikrimah and Mujāhid said, "*Ishār* are (pregnant she-) camels."^[2] Mujāhid said, "*Uṭṭilat* means abandoned and left."^[3] Ubayy bin Ka'b and Ad-Daḥḥāk both said, "Their owners will neglect them."^[4] Ar-Rabī' bin Khuthaym said, "They will not be milked or tied up. Their masters will leave them abandoned."^[5] Ad-Daḥḥāk said, "They will be left with no one to tend to them."^[6] And the meaning of all of these statements is similar.

What is intended is that the *Ishār* is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of

[1] At-Ṭabari 24:237

[2] At-Ṭabari 24:240.

[3] At-Ṭabari 24:240.

[4] At-Ṭabari 24:240.

[5] At-Ṭabari 24:240.

[6] At-Ṭabari 24:240.

their pregnancies. One of them is singularly referred to as 'Ushara', and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

﴿وَرَأَى الْأَوَّاصُ مُجْتَمِعًا﴾

﴿And when the wild beasts are gathered together.﴾

meaning, gathered. This is as Allah says,

﴿وَرَأَى فِي الْأَرْضِ وَالْآفَاقِ وَلَا يَحِيطُ بِحَاسَبِهِ إِلَّا أَنْتُمْ لِنَاسِكُمْ أَنْ تَقُولُوا فِي الْكِتَابِ إِنَّهُمْ إِذَا لَمْ يَمْلِكُوا مِنْ يَوْمِهِمْ يَخْتَفُونَ﴾

﴿There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.﴾ (6:38)

Ibn 'Abbās said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Ḥatim.¹⁴ Allah also says,

﴿وَالطَّيْرِ عَشِيرَاتٌ﴾

﴿And (so did) the birds assembled﴾ [38:19] meaning, gathered

The Blazing of the Seas

Allah says,

﴿وَرَأَى الْبَحْرُ مُمْسِكًا﴾

﴿And when the seas become as blazing fire﴾ Ibn Jarir recorded from Sa'īd bin Al Muṣayyib that 'Alī said to a Jewish man, "Where is the Hell?" The man said, "The sea." 'Alī then said, "I think he is truthful, as Allah says

﴿وَالْبَحْرِ الْمَسْجُورِ﴾

¹⁴ Al-Qurtubi 19:229

﴿And by the seas kindled (Masjūr).﴾ (52:6)

and,

﴿وَالْبَحْرُ مَسْجُورٌ﴾

﴿And when the seas become as blazing fire.﴾¹¹

This has already been discussed previously with the explanation of Allāh's statement,

﴿وَالْبَحْرُ لَمَسْجُورٌ﴾

﴿And by the seas kindled (Masjūr).﴾ (52:6)¹²

Joining the Souls

Concerning Allāh's statement,

﴿وَالنُّفُوسُ رُجُوتٌ﴾

﴿And when the souls are joined with their mates.﴾ meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allāh says,

﴿نَحْنُهَا إِلَيْكَ نَكْمَلُهَا وَرَأْسَهُمْ﴾

﴿It will be said to the angels)· "Assemble those who did wrong, together with their companions (from the devils).﴾ (37:22)

Ibn Abi Hātim recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ said,

﴿وَالنُّفُوسُ رُجُوتٌ﴾ الصَّيْرَاءُ: كُلُّ رَجُلٍ مَعَ كُلِّ قَوْمٍ كَانُوا يَعْمَلُونَ عَمَلَهُ
وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَكُلُّكُمْ أَرْبَابًا مُتَّفَقُونَ﴾ فَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ
الْيَسَارِ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ وَالْيَمِينُ الْيَمِينُ ﴿هُمُ الصَّيْرَاءُ﴾

﴿And When the souls are joined with their mates.﴾ Those who are alike Every man will be with every group of people who performed the same deeds that he did. This is because Allāh says, ﴿And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those

¹¹ At-Tabari 24 :242.

¹² See volume nine, the Tafsīr of Sūrat At-Tūr (52 :6).

on the Left Hand! ﴿36:7-10﴾ They are those who are alike.^[1]

Questioning the Female Infant Who was buried Alive

Allāh says,

﴿وَرَبِّ الْمَوْدُودَةِ سُئِلَتْ بِمَا قُتِلَتْ﴾

﴿And when the female infant (Al-Maw'udah) buried alive is questioned: For what sin was she killed?﴾

The majority have recited it as *Su'ilat* (she is questioned), as it is here. *Al-Maw'udah* is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then? 'Ali bin Abi Talhah reported that Ibn 'Abbas said,

﴿وَرَبِّ الْمَوْدُودَةِ سُئِلَتْ﴾

﴿And when the female infant (Al-Maw'udah) buried alive Su'ilat.﴾

"This means that she will ask." Abu Ad-Duhā made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood."^[2] The same has been reported from As-Suddi and Qatadah.

Hadiths have been reported concerning the *Maw'udah*. Imām Ahmad recorded from 'Ā'ishah, who reported from Judamah bint Wahb, the sister of 'Ukkāshah, that she said, "I was in the presence of the Messenger of Allāh ﷺ when he was with some people, and he said,

«لَقَدْ خَمَمْتُ أَنْ أَتَى نَبِيَّ الْعَالَمِينَ فَظَلَمْتُ فِي لَوْحٍ وَقَارِسَ، فَبَا هُمْ يُبَيِّلُونَ
أَوْلَادَهُمْ، وَلَا يَصْرُ أَوْلَادُهُمْ ذَلِكَ شَيْئًا»

[1] At-Tabari 24:245 The chain for this narration is not authentic. Prior to this narration, At-Tabari recorded an authentic chain with much the same wording from 'Umar, may Allāh be pleased with him.

[2] At-Tabari 24:246

‘I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.’

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذَلِكَ الزَّادُ الْخَبِيْثُ، وَمَوْتُ الْمَرْءِ وَدَةُ سُبُلَتْ»

‘That is the minor infanticide and it is the female infant buried alive (Maw'ūdah) that will be questioned.’⁽¹⁾

Muslim, Ibn Mājah, Abu Dāwud, At-Tirmidhī and An-Nasā'ī, all recorded this *Hadīth* as well⁽²⁾

The Atonement for burying Infant Girls Alive

‘Abdur-Razzāq said that Isrā'īl informed them from Simāk bin Ḥarb, from An-Nu'mān bin Bashīr, who reported from ‘Umar bin Al-Khaṭṭāb that he said concerning Allāh's statement,

﴿وَالَّذِيْنَ لَمْ يَدْخُلْهُ اَلْمَوْلٰٓئَةُ سُبُلًا﴾

«And when the female infant buried alive is questioned.»

‘Qays bin ‘Āsim came to the Messenger of Allāh ﷺ and said, ‘O Messenger of Allāh! Verily, I buried some daughters of mine alive in the period of pre-Islāmic ignorance.’ The Messenger of Allāh ﷺ said,

«أَغْنِ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَهْنَةً»

‘Free a slave for each one of them.’

Then Qays said, ‘O Messenger of Allāh! Verily, I am an owner of camels.’ The Prophet ﷺ said,

«فَانْحَرُ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَةً»

‘Then sacrifice a camel for each one of them.’⁽³⁾

⁽¹⁾ Ahmad 6:434.

⁽²⁾ Muslim 2:1066 1067, Ibn Mājah 1:648, Abu Dawud 3:211, *Tuhfat Al-Ahwadhī* 6:249, and An-Nasā'ī in *Al-Kubrā* 6:106.

⁽³⁾ ‘Abdur-Razzāq 3 351.

The Distribution of the Pages

Allāh says,

﴿وَرَدَّ الْمُسْتُفْتِزِينَ﴾

﴿And when the pages are laid open﴾ Aḍ-Ḍaḥḥāk said, "Every person will be given his paper in his right hand or in his left hand." Qatādah said, "O Son of Ādam! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper."¹⁾

Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allāh says,

﴿وَلَا تَمْنَأُ كُشُوفُ﴾

﴿And when the heaven is Kusufat﴾ Mujahid said, "It draws away."²⁾ As-Sudd. said, "Stripped off." Concerning Allāh's statement,

﴿وَلَا تَقْبَرُ سُورَاتُ﴾

﴿And when Hell is Su'urat﴾ As-Sudd. said, "It is heated." In reference to Allāh's statement,

﴿وَلَا تَمْنَأُ لَقْفَتُ﴾

﴿And when Paradise is brought near﴾ Aḍ-Ḍaḥḥāk, Abū Mālik, Qatādah, and Ar-Rabī' bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

Everyone will know what He has brought on the Day of Judgement

Concerning Allāh's statement,

﴿كُلُّ شَيْءٍ نَعْلَمُهُ﴾

﴿Every person will know what he has brought﴾

This is the conclusive response of the previous statements,

¹⁾ At-Ṭabarī 24/246.

²⁾ At-Ṭabarī 24/249.

- ﴿18. And by the day when it Tanaffas.﴾
 ﴿19. Verily, this is the Word a most honorable messenger.﴾
 ﴿20. Dhi Quwwah, with the Lord of the Throne - Makin,﴾
 ﴿21. Obeyed there, trustworthy.﴾
 ﴿22. And your companion is not a madman.﴾
 ﴿23. And indeed he saw him in the clear horizon.﴾
 ﴿24. And he withholds not a knowledge of the Unseen.﴾
 ﴿25. And it is not the word of the outcast Shayṭān.﴾
 ﴿26. Then where are you going?﴾
 ﴿27. Verily, this is no less than a Reminder for the creatures.﴾
 ﴿28. To whomsoever among you who wills to walk straight.﴾
 ﴿29. And you cannot will unless that Allāh wills - the Lord of all that exists.﴾

The Explanation of the Words Al-Khunnas and Al-Kunnas

Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his Book of *Tafsir*, in explaining this *Āyah*, from 'Amar bin Hurayth that he said, "I prayed the Morning prayer behind the Prophet ﷺ, and I heard him reciting,

﴿لَا أَقِيمُ بِالْخُنَّاسِ وَالْجَوَّارِ الْكُنَّاسِ وَاللَّيْلِ إِذَا عَسَسَ وَالنَّجْمِ إِذَا تَنَافَسَ﴾

﴿But nay! I swear by Al-Khunnas, Al-Jawwār Al-Kunnas, and by the night when it 'As'as, and by the day when it Tanaffas.﴾⁽¹⁾

Ibn Jarir recorded from Khālid bin 'Ar'arah that he heard 'Alī being asked about the *Āyah*,

(لَا أَقِيمُ بِالْخُنَّاسِ. الْجَوَّارِ الْكُنَّاسِ)

(Nay! I swear by Al-Khunnas, Al-Jawwār Al-Kunnas.)

and he said, "These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night."⁽²⁾

Concerning Allāh's statement,

⁽¹⁾ Muslim 1:336, and An-Nasā'ī in *Al-Kubrā* 6:507.

⁽²⁾ Aṭ-Ṭabarī 24:251.

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾

﴿And by the night when it 'As'as.﴾ There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujahid said, "It means its darkening." Sa'īd bin Jubayr said, "When it begins." Al-Hasan Al-Basri said, "When it covers the people."^[1] This was also said by 'Ātiyah Al-'Awfī^[2] 'Alī bin Abī Talḥah and Al 'Awfī both reported from Ibn 'Abbās.

﴿يَا مُنْشَىٰ﴾

﴿when it 'As'as﴾ "This means when it goes away."^[3] Mujahid, Qatadah and Ad-Daḥḥak, all said the same.^[4] Zayd bin Aslam and his son 'Abdur-Raḥmān also made a similar statement, when they said,

﴿يَا مُنْشَىٰ﴾

﴿when it 'As'as﴾ "This means when it leaves, and thus it turns away."^[5]

I believe that the intent in Allah's saying,

﴿يَا مُنْشَىٰ﴾

﴿when it 'As'as﴾ is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allah is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allah says,

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ وَالْيَوْمِ إِذَا تَجَلَّىٰ﴾

﴿By the night as it envelops. By the day as it appears in brightness﴾ (92:1-2)

and He also says,

﴿وَالسَّحَابِ إِذَا تَجَافَىٰ﴾

^[1] At-Ṭabari 24:256.

^[2] At-Ṭabari 24:256

^[3] At-Ṭabari 24:255.

^[4] At-Ṭabari 24:256

^[5] At-Ṭabari 24:256.

﴿By the forenoon. By the night when it darkens.﴾ [93.1-2]

Allāh also says,

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنذِرْ ۚ﴾

﴿Cleaver of the daybreak. He has appointed night for resting﴾
[6:95]

And there are other similar *Ayāt* that mention this. Many of the scholars of the fundamentals of language have said that the word 'As'as is used to mean advancing and retreating, with both meanings sharing the same word.

Therefore, it is correct that the intent could be both of them, and Allāh knows best.

Concerning Allāh's statement,

﴿وَالْفَجِّ بِمَا نَفَسَ ۖ﴾

﴿And by the day when it Tanaffas﴾

Ad-Dahhāk said, "When it rises." Qatādah said, "When it brightens and advances."^[1]

Jibrīl descended with the Qur'ān and it is not the Result of Insanity

Concerning Allāh's statement,

﴿هُوَ الْقَوْلُ رُسُولٌ كَرِيمٌ ۖ﴾

﴿Verily, this is the Word of a most honorable messenger.﴾

meaning, indeed this Qur'an is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibrīl.

Ibn 'Abbās, Ash-Sha'bi, Maymūn bin Mihrān, Al-Hasan, Qatādah, Ar-Rabi' bin Anas, Ad-Dahhāk and others have said this.^[2]

﴿ذُو قُوَّةٍ﴾

﴿Dhu Quwwah﴾ This is similar to Allāh's statement,

﴿عَلَّمَ شَدِيدُ الْقُوَى ۖ ذُو مِرَّةٍ﴾

[1] At-Tabari 24 258

[2] Al-Qurtubi 19.240 Ad Durr Al Manthūr 8:433.

﴿He has been taught by one mighty in power, Dhu Mirrah.﴾
(53:5-6)

meaning, mighty in creation, mighty in strength and mighty in actions.

﴿وَدَّ يَوْمَ الْقِيَامِ﴾

﴿with the Lord of the Throne - Makīn,﴾ meaning, he has high status and lofty rank with Allāh.

﴿تَلَا﴾

﴿Obeyed there,﴾ meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qalādah said,

﴿تَلَا﴾

﴿Obeyed there﴾ "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message."

Allāh then says,

﴿أَمِين﴾

﴿trustworthy.﴾ This is a description of Jibrīl as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibrīl, just as He has commended His servant and human Messenger, Muḥammad ﷺ by His statement,

﴿وَمَا تَكُنْ بِمَجْنُونٍ﴾

﴿And your companion is not a madman.﴾ Ash-Sha'bi, Maymūn bin Mihrān, Abu Ṣāliḥ and others who have been previously mentioned, all said, "This refers to Muḥammad ﷺ."^[1]
Allāh said,

﴿رَقَدَهُ فِي الْآخِرِ﴾

﴿And indeed he saw him in the clear horizon.﴾ meaning, indeed Muḥammad ﷺ saw Jibrīl, who brought him the Message from Allāh, in the form that Allāh created him in (i.e., his true

[1] Aṭ-Ṭabari 24:259, and Ad-Durr Al-Manthūr 8:434.

form), and he had six hundred wings

﴿يَٰلَا إِلٰهَ إِلَّا هُوَ﴾

﴿in the clear horizon.﴾ meaning, clear. This refers to the first sighting which occurred at Al Baṭhā' (Makkah). This incident is mentioned in Allāh's statement,

﴿صُمِّمَ شَيْءٌ مِّنَ السَّمَوَاتِ ۚ وَهُوَ رَءِىُّ الْآلَافِ ۚ ۖ ثُمَّ مَا تَذَرُنَّ ءُفْكَارَ مَا كَانَ وَكَانَ
فَرَسِي ۚ وَ أَفَنُ ۚ فَارْعَىٰ إِلَىٰ عِلْبِهِ مَا تُرَىٰ ۚ﴾

﴿He has been taught by one mighty in power (Jibril) Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allāh) revealed to His servant what He revealed.﴾ (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibril. It seems apparent – and Allāh knows best – that this Sūrah (At-Takwīm) was revealed before the Night Journey (Al-Isrā'), because nothing has been mentioned in it except this sighting (of Jibril), and it is the first sighting. The second sighting has been mentioned in Allah's statement,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۚ عَن يَمِينِهِ السَّمْعُ ۚ وَ مِمَّا حَتَّىٰ تَأْكُلُهُ ۚ ۖ يَدُ يَمِينِهِ كَالْهَيْدَرَةِ ۚ
يَسْتَوْرِي ۚ﴾

﴿And indeed he saw him (Jibril) at a second descent Near Sidrah Al Muntahā Near it is the Paradise of Abode When that covered the lote tree which did cover it !﴾ (53:13-16)

And these Āyāt have only been mentioned in Sūrat An Najm, which was revealed after Sūrat Al-Isrā' (The Night Journey).

The Prophet ﷺ is not Stingy in conveying the Revelation

(وَمَا نُوَدِّعُ عَلَى الْعَيْبِ بِظَنِّي)

(He is not Zanun over the Unseen)^[1]

^[1] Ibn Kathir presents this recitation of the Āyah, and refers to the version of Ḥafṣ; "Some recite it..."

meaning Muḥammad ﷺ is not following false conjecture about what Allāh revealed. Others have recited this Āyah with the 'Dād' in the word *Danīn*, which means that he is not stingy, but rather he conveys it to everyone.

Sufyān bin Uyaynah said, "*Zanīn* and *Danīn* both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The *Zanīn* is one who follows false supposition, and the *Danīn* is one who is stingy."^[1]

Qatādah said, "The Qur'ān was unseen and Allāh revealed it to Muḥammad ﷺ, and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it."^[2] 'Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarīr preferred the recitation *Danīn*.^[3] I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

The Qur'ān is a Reminder for all the Worlds and It is not the Inspiration of Shayṭān

Allāh says,

﴿وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيسٍ﴾

﴿And it is not the word of the outcast Shayṭān.﴾

meaning, this Qur'ān is not the statement of an outcast Shayṭān. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allāh says,

﴿وَمَا نُمَاتُ بِهِ الْفَاطِرُ إِنَّ رَبَّنا بِمَنْ يَشَاءُ قَدِيرٌ ۖ وَمَا يَنْصُرِيهِمْ إِلَّا رَبُّهُمْ هُوَ أَلْتَمَزُوا﴾

﴿And it is not the Shayṭān who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.﴾ (26:210-212)

Then Allāh says,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ﴾

[1] At-Ṭabari 24:261.

[2] At-Ṭabari 24:261.

[3] At-Ṭabari 24:260, 261, and Ad-Durr Al-Manthūr 8:435.

«Then where are you going?» meaning, where has your reason gone, in rejecting this Qur'an, while it is manifest, clear, and evident that it is the truth from Allāh. This is as Abu Bakr Aṣ-Ṣiddiq said to the delegation of Bani Ḥanīfah when they came to him as Muslims and he commanded them to recite (something from the Qur'an). So they recited something to him from the so called Qur'an of Mūsaylamah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone? By Allah, this speech did not come from a god." Qatādah said,

﴿ثُمَّ لَمْ يَكُنْ لَهُمْ حُجَّةٌ﴾

«Then where are you going?» meaning, from the Book of Allah and His obedience.

Then Allāh says,

﴿إِنَّ هُوَ إِلَّا وَحْيٌ يُذَكِّرُ﴾

«Verily, this is no less than a Reminder to the creatures.»

meaning, this Qur'an is a reminder for all of mankind. They are reminded by it and receive admonition from it.

﴿إِنَّمَا هُوَ ذِكْرٌ لِّمَن يَتَّقِي﴾

«To whomsoever among you who wills to walk straight.»

meaning, whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no guidance in other than it.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

«And you cannot will unless (it be) that Allah wills the Lord of all that exists.»

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allah the Exalted, and He is the Lord of all that exists.

It is reported from Sulaymān bin Mūsā that when this Ayah was revealed,

﴿إِنَّمَا هُوَ ذِكْرٌ لِّمَن يَتَّقِي﴾

«To whomsoever among you who wills to walk straight.»

Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight " So Allāh revealed,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿And you cannot will unless (it be) that Allāh wills the Lord of the all that exists.﴾^[1]

This is the end of the *Tafsīr* of Sūrat At-Takwīr, and all praise and thanks are due to Allāh.

^[1] At-Ṭabari 24:264 This is a *Mursal* narration

The Tafsīr of Sūrat Al-Infīṭār (Chapter - 82)

Which was revealed in Makkah

The Virtues of Sūrat Al-Infīṭār

An-Nasā'ī recorded from Jābir that Mu'ādh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet ﷺ said,

«أَقَارَ أَنْتَ يَا مُعَاذُ؟ أَمِنْ كُنْتَ عَنْ ﴿تَبٰرَكَ اسْمُ رَبِّكَ الْأَعْلٰى﴾ ﴿وَالضُّحٰى﴾ وَ ﴿إِنَّا أَنشَأْنَاهُ﴾
«نَظَرْتُ»»

«Are you putting the people to trial O Mu'ādh? Why don't you recite «Glorify the Name of your Lord the Most High» (87), «By the forenoon» (93), and «When the heaven is cleft asunder» (82)?»^[1]

The basis of this Ḥadīth is found in the Two Ṣaḥīḥs,^[2] however the mentioning of

﴿إِنَّا أَنشَأْنَاهُ﴾ «نَظَرْتُ»»

«When the heaven is cleft asunder» has only been mentioned by An-Nasā'ī. It has been previously mentioned in a narration from 'Abdullāh bin 'Umar that the Prophet ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْيَوْمِ رَأَى عَيْنٍ فَلْيَقْرَأْ ﴿إِنَّا أَنشَأْنَاهُ﴾ وَ ﴿إِنَّا أَنشَأْنَاهُ﴾
«نَظَرْتُ» وَ ﴿إِنَّا أَنشَأْنَاهُ﴾»

«Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, «When the sun is Kuwwirat.» (81) and; «When the heaven is cleft asunder» (82) and; «When the heaven is split asunder» (84).»^[3]

^[1] An-Nasā'ī in *Al-Kubrā* 6:508

^[2] *Faḥ Al-Bārī* 10:532, and Muslim 1:339.

^[3] *Tuhfat Al-Aḥwadhī* 9:252.

What will happen on the Day of Judgement

Allāh says,

﴿إِذَا الشَّمْسُ كُسِفَتْ﴾

«When the heaven is cleft asunder (Infatārat)» meaning, it splits
This is as Allāh says,

﴿لَا تَسْفَهُوْا يَوْمَ يُنْفَتِرُ﴾

«Whereon the heaven will be cleft asunder (Munfatir)» (73:18)

Then Allāh says,

﴿وَيَوْمَ تَنفَثُ النُّجُومُ﴾

«And when the stars Intatharat.» meaning, fallen

﴿وَيَوْمَ تَفْجُرُ الْبِحَارُ﴾

«And when the seas Fajjirat» 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "Allāh will cause some of it to burst forth over other parts of it."^[1] Al-Ḥasan said, "Allāh will cause some parts of it to burst forth over other parts of it, and its water will go away."^[2] Qatādah said, "Its fresh water will mix with its salt water."^[3]

﴿وَيَوْمَ تُفْرَشُ الْقُبُورُ﴾

«And when the graves Bu'thirat» Ibn 'Abbās said, "searched."^[4] As-Suddi said, "Tub'athuru means that they will be moved and those who are in them will come out."

﴿يَعْلَمُ نَفْسٌ أَلَمَتْ وَأَلْفَتْ﴾

«A person will know what he has sent forward and left behind.»

meaning, when this happens then this will occur.

Mankind should not forget about Allāh

Allāh says,

[1] Aṭ-Ṭabari 24:267

[2] Aṭ-Ṭabari 24:267

[3] Aṭ-Ṭabari 24:217

[4] Aṭ-Ṭabari 24:267

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَافِرُ﴾

«O man! What has made you careless about your Lord, the Most Generous?»

This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this *Āyah* is, "O Son of Adam! What has deceived you from your Lord, the Most Generous – meaning the Most Great – so that you went forth disobeying Him, and you met Him with that which was unbefitting." This is similar to what has been reported in the *Hadith*,

يَوْمَ تَعْلَى يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ مَا غَرَّبَكَ بِرَبِّكَ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ
مُرْسِلِينَ؟

«Allāh will say on the Day of Judgement: "O Son of Adam. What has deceived you concerning Me? O Son of Adam? What was your response to the Messengers?"»^[1]

Al-Baghawī mentioned that Al-Kalbī and Muqātil said, "This *Āyah* was revealed about Al Aswad bin Sharīq who struck the Prophet ﷺ and he was not punished in retaliation. So Allāh revealed,

﴿مَا غَرَّبَكَ بِرَبِّكَ الْكَافِرُ﴾

«What has made you careless about your Lord, the Most Generous?»^[2]

Then Allāh said,

﴿إِنَّمَا خَلَقَكَ فَسَدَّكَ﴾

«Who created you, fashioned you perfectly, and gave you due proportion.»

meaning, 'what has deceived you concerning the Most Generous Lord?'

^[1] *Tuhfat Al Ashraf* 7:70. This is the only reference for the *Hadith*, so its authenticity was unverifiable.

^[2] Al-Baghawī 4:455. This is a *Mursal* narration.

﴿إِلَىٰ خَلْقِكَ مُرَدًّا مِّمَّا كُنْتَ تَخْلُقُ﴾

«Who created you, fashioned you perfectly, and gave you due proportion.»

meaning, 'He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.'

Imām Aḥmad recorded from Busr bin Jahhāsh Al-Qurashi that one day the Messenger of Allāh ﷺ spat in his palm and placed his finger on it. Then he said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَتَىٰ تُعْجِرُنِي رَدُّ خَلْقِكَ مِنْ مِثْلِ هَذَا؟ خَلَقْتُ إِيَّاكَ مُوَزَّنًا وَعَدَلْتُكَ مَنِيَّتَ بَيْنَ بَرَقَيْنِ، وَالْأَرْضُ هِيَ بَيْتُكَ وَتَيْدٌ، فَجَمَعْتُ وَمَنَعْتُ خَلْقِي إِيَّاكَ بَلَقْتُ الثَّرَائِي قُلْتُ: أَنْصَدُقُ وَأَتَىٰ أَرَأَيْتَ الصَّدَقَةُ؟»

«Allāh the Mighty and Sublime says: "O Son of Ādam! How can you escape Me when I created you from something similar to this (spit)? Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, 'I will give charity now.' But how will there be time for charity?"»^[1]

This Ḥadīth has also been recorded by Ibn Mājah.^[2]

Concerning Allāh's statement,

﴿فَإِلَىٰ مَوْجِدٍ نَّادٍ رَّبُّكَ﴾

«In whatever form He willed, He put you together.»

Mujāhid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle."^[3] In the Two *Ṣaḥīḥs* it is recorded from Abu Hurayrah that a man said, "O Messenger of Allāh! Verily, my wife has given birth to a black boy." The Prophet ﷺ said,

«فَعَلَّ لَكَ مِنْ إِبِلٍ؟»

[1] Aḥmad 4:210.

[2] Ibn Mājah 2:903.

[3] Aṭ-Ṭabari 24:270.

‘Do you have any camels?’ The man said, “Yes.” The Prophet ﷺ then said,

«مِمَّا أَلْوَنُهَا»

‘What color are they?’ The man said, “Red.” The Prophet ﷺ said,

«يَهْلُ بِهَا مِنْ أَوْرَقٍ»

‘Do any of them have patches of gray?’ The man said, “Yes.” The Prophet ﷺ asked him,

«قَائِي أَتَانَا ذَلِكَ»

‘How did this happen to them?’ The man replied, “It is probably an inherited genetical strain.” The Prophet ﷺ then said,

«وَقَدْ عَلِمْتُ أَنَّ يَكُونُ نَحْوَهُ عِرْقٌ»

‘Likewise, this (with your son) is probably an inherited genetical strain.’¹⁾

The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam

Concerning Allāh's statement,

﴿لَا يَلُوكُمُ الْكُفُورُ وَالْفِرَارُ﴾

«Nay! But you deny (the Day of) Ad-Din»

meaning, ‘you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.’ Concerning Allāh's statement,

﴿وَلَا عَلَيْكُمُ الْحَافِظُونَ كِرَامًا كَاتِبِينَ يَكُونُ مَا تَكْمُلُونَ﴾

«But verily, over you to watch you (are) Kirāman Katibin, they know all that you do.» (82:10-12)

meaning, ‘indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.’

﴿إِنَّ الْأَنْزَارَ بَيْنَ يَمِينِهِمْ وَبَيْنَ أَعْيُنِهِمْ وَمَا مِنْهَا مَغْفِرٌ﴾

¹⁾ Fath Al-Bārī 9:351, and Muslim 2:1137

﴿وَمَا أَدْرَاكَ مَا يَوْمَ يُنْفَخُ ثَمَرَاتُ الْأَشْجَارِ مَا يَوْمَ الْفَيْصِلِ يَوْمَ لَا تَنْفَعُ الشَّجَرُ لِقَوْمٍ إِلَّا بِمَا هُوَ عَلَيْهِمْ وَهُمْ فِي الْعَذَابِ مُدْخِلُونَ﴾

﴿13. Verily, the Abrār (the righteous believers) will be in Delight;﴾

﴿14. And verily, the wicked will be in the blazing Fire (Hell),﴾

﴿15. Therein they will enter, and taste its burning flame on the Day of Recompense,﴾

﴿16. And they will not be absent therefrom.﴾

﴿17. And what will make you know what the Day of Recompense is?﴾

﴿18. Again, what will make you know what the Day of Recompense is?﴾

﴿19 (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.﴾

The Reward of the Righteous and the Sinners

Allāh informs of what the righteous will receive of delight. They are those who obeyed Allah and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

﴿يَدْخُلُونَ فِيهَا مِنَ الْغُلِيِّمْ﴾

﴿Therein they will enter, and taste its burning flame on the Day of Recompense,﴾

meaning, the Day of Reckoning, Recompense, and Judgement.

﴿وَمَا يَنْفَعُهُمْ فِيهَا مِنْ سُلْفَةٍ﴾

﴿And they will not be absent therefrom﴾

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest – not even for a single day. Allah then says,

﴿وَمَا أَدْرَاكَ مَا يَوْمَ يُنْفَخُ﴾

﴿And what will make you know what the Day of Recompense is?﴾

This is a magnification of the affair of the Day of Judgement. Then Allāh affirms it by saying,

﴿ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الْعَذَابِ﴾

«Again, what will make you know what the Day of Recompense is?»

Then He explains this by saying,

﴿يَوْمَ لَا تَنْفَعُ نَفْسٌ لِّغَيْرٍ نَّفِيًّا﴾

«(It will be) the Day when no person shall have power for another,»

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allāh gives permission to whomever He wishes and is pleased with. We will mention here a *Hadīth* (where the Prophet ﷺ said),

«بَنِي هَاشِمٍ، أَنْفَذُوا أَمْرَكُمْ مِنَ النَّارِ لَا تَنْفَعُ نَفْسٌ مِنْ اللَّهِ شَيْئًا»

«O children of Hāshim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allāh.»¹¹

This has been mentioned previously at the end of the *Tafsīr* of *Sūrat Ash-Shu'ara'* (see 26:214). Thus, Allāh says,

﴿وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

«and the Decision, that Day, will be with Allāh.»

This is similar to Allāh's statement,

﴿لَيْسَ الْمُلْكُ الْيَوْمَ لِلَّذِينَ كَفَرُوا وَلَكِنَّهُ لِلَّهِ﴾

«Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible.» (40:16)

It is also similar to His statement,

﴿الْمُلْكُ يَوْمَئِذٍ لِلْعَزِيزِ الرَّحِيمِ﴾

«The true sovereignty on that Day will be for the Most Gracious» (25:26)

It is also similar to His saying;

¹¹ Muslim 1:192.

﴿مِنْكَ يَوْمَ الدِّينِ﴾

«The only Owner of the Day of Recompense.» (1:4)

Qatādah said,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

«(It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allah.»

"By Allāh, the Decision is for Allāh today (now), but on that Day no one will try to dispute with Him about it."

This is the end of the *Tafsīr* of Sūrat Al-Infītār. All praise and blessings are due to Allāh, and He is the Giver of success and freedom from error.

The Tafsīr of Sūrat Al-Mutaffifin (Chapter - 83)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَيْلٌ لِّلْمُتَفَفِّينَ ۚ
الَّذِينَ إِذَا أَكَالُوا عَنِ النَّاسِ يُسْأَلُونَ ۖ
وَقَدْ كَالُوا لَهُمْ سَوَآءُ
مِثْقَلِ ذَرَّةٍ ۚ أَلَا يَرْجِعُونَ ۚ
إِنَّمَا يَرْجِعُونَ إِلَيْكُم ۖ
إِنَّمَا يُوَفَّى إِلَٰهُكُمْ
عَلِيمٌ ۚ يَوْمَ يُنْفَخُ
الذُّلُومُ ۚ﴾

- ﴿1. Woe to Al-Mutaffifin.﴾
- ﴿2. Those who, when they have to receive by measure from men, demand full measure,﴾
- ﴿3. And when they have to give by measure or weight to men, give less than due.﴾
- ﴿4. Do they not think that they will be resurrected,﴾
- ﴿5. On a Great Day?﴾
- ﴿6 The Day when (all) mankind will stand before the Lord of all that exists?﴾

Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasa'i and Ibn Majah both recorded from Ibn 'Abbas that he said, "When the Prophet ﷺ came to Al-Madīnah, the people of Al-Madīnah were the most terrible people in giving measurement (i.e., they used to cheat) Thus, Allah revealed,

﴿وَيْلٌ لِّلْمُتَفَفِّينَ ۚ﴾

﴿Woe to Al-Mutaffifin.﴾ After this, they began to give good measure.⁴¹¹ The meaning of the word *Tatffif* here is to be stingy

⁴¹¹ An-Nasa'i in *Al Kubra* 6:508, and Ibn Majah 2:748

with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allāh explains that the *Mutaffifin* – those whom He has promised loss and destruction, whom are meant by "Woe" – are

﴿الَّذِينَ إِذَا أَتَوْا بِمَقَالَةٍ عَلَى النَّاسِ﴾

﴿Those who, when they have to receive by measure from men,﴾
meaning, from among the people.

﴿يَسْتَوْفُونَ﴾

﴿demand full measure,﴾ meaning, they take their right by demanding full measure and extra as well.

﴿وَمَا كَانُوا مِنْهُمْ بِغَيْرِ غَيْرَةٍ﴾

﴿And when they have to give by measure or weight to (other, men, give less than due.﴾

meaning, they decrease.

Verily, Allāh commanded that the measure and weight should be given in full. He says in another *Āyah*,

﴿وَوُضِعَ الْكَفَلُ إِنَّا كُنَّا بِالْأَيْدِي السَّيِّئَةِ ذِينَ سَوَّوْا وَأَمْسَنَ نَأْوِيَةَ﴾

﴿And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.﴾
(17:35)

Allāh also says,

﴿وَأَوْفُوا الْكَفَلَ وَالْمِيزَانَ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿And give full measure and full weight with justice. We burden not any person, but with that which he can bear.﴾
(6:152)

and He says,

﴿وَأَوْفُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

﴿And observe the weight with equity and do not make the balance deficient.﴾ (55:9)

Allāh destroyed the people of Shu'ayb and wiped them out because of their cheating in weights and measurements.

Threatening the *Mutaffifin* with standing before the Lord of all that exists

Then Allāh says as a threat to them,

﴿أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۚ لِيَوْمٍ عَظِيمٍ﴾

«Do they not think that they will be resurrected, on a Great Day?»

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright? Whoever loses on this Day will be made to enter into a blazing fire. Then Allāh says,

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

«The Day when (all) mankind will stand before the Lord of all that exists?»

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allāh, and it will be that, which the strength and the senses will not be able to bare.

Imām Mālik reported from Nāfi' who reported from Ibn 'Umar that the Prophet ﷺ said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى تَتَّيَّبَ أَحَدُهُمْ فِي رُشْحِهِ إِلَى أَنْصَابِ أُذُنَيْهِ»

«This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.»

Al-Bukhārī recorded this *Hadīth* from Mālik and 'Abdullah bin 'Awn, both of whom reported it from Nāfi'.^[1] Muslim also recorded it from two routes.^[2]

Another *Hadīth*, Imām Ahmad recorded from Al-Miqdād, who was Ibn Al-Aswad Al-Kindī, that he heard the Messenger of Allāh ﷺ saying,

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَقْبَيْتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قَدَرُ مِثْلِ أَوْ مِثْلَيْنِ - قَالَ

[1] *Path Al-Bārī* 8:565.

[2] Muslim 4:2195, 2196.

فَقَمَرَهُمُ الشَّمْسُ فَيَكُونُونَ فِي النِّعَقِ مُنْقَدِرًا أَعْيَالِهِمْ، مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى غَيْبَةٍ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُجْمَةٍ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى خَفْوَةٍ، وَمِنْهُمْ مَنْ يُلْجِئُهُ إِلَى خَنْقَةٍ

«On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).»

This *Hadūth* was recorded by Muslim and At-Tirmidhi.^[1]

In *Sunan* Abu Dāwūd it is recorded that the Messenger of Allāh ﷺ used to seek refuge with Allāh from the hardship of standing on the Day of Judgement.^[2] It has been reported from Ibn Mas'ūd that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.^[3] It has been reported from Ibn 'Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarīr.^[4] In the *Sunans* of Abu Dāwūd, An-Nasā'ī, and Ibn Mājah, it is recorded from 'Ā'ishah that the Messenger of Allāh ﷺ used to begin his late night prayer by declaring Allāh's greatness ten times, praising Allāh ten times, glorifying Allāh ten times, and seeking Allāh's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَارْزُقْنِي وَعَافِنِي»

«O Allāh! Forgive me, guide me, provide for me, and protect me.»

Then he would seek refuge from the hardship of the standing

^[1] Ahmad 6:3, Muslim 2864, and *Tuhfat Al-Aḥwadhī* 7:89.

^[2] Abu Dāwūd 1:487.

^[3] Aṭ-Ṭabari 24:281.

^[4] Aṭ-Ṭabari 24:280.

on the Day of Judgement.^[1]

﴿لَا يَكْتَبُ النَّارُ نَفْسٍ مِّنْهُمْ وَلَا يَحْكُمُ بِهِمْ وَلَا آلٌ لَهُمْ يَوْمَ الْقِيَامَةِ إِنَّهُمْ لَكَافُونَ ﴿٧﴾ نَارُ اللَّهِ الَّتِي تَلَامُ عَلَى الْكُفَرِ مَا كَانُوا يَكْفُرُونَ ﴿٨﴾ لَّكَافُونَ ﴿٩﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٠﴾ ثُمَّ يُدْعَوْنَ إِلَىٰ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَكْفُرُونَ ﴿١١﴾﴾

﴿7. Nay! Truly, the Record of the wicked is in Sijjīn.﴾

﴿8. And what will make you know what Sijjīn is?﴾

﴿9. A Register inscribed.﴾

﴿10. Woe, that Day, to those who deny.﴾

﴿11. Those who deny the Day of Recompense.﴾

﴿12. And none can deny it except every transgressor beyond bounds, the sinner!﴾

﴿13. When Our Āyāt are recited to him, he says: "Tales of the ancients!"﴾

﴿14. Nay! But on their hearts is the Rān (covering) which they used to earn.﴾

﴿15. Nay! Surely, they will be veiled from seeing their Lord that Day.﴾

﴿16. Then verily, they will indeed enter the burning flame of Hell.﴾

﴿17. Then, it will be said to them: "This is what you used to deny!"﴾

The Record of the Wicked and some of what happens to Them

Allāh says truly,

﴿إِنَّ كَتَبَ النَّارُ نَفْسٍ مِّنْهُمْ﴾

﴿Nay! Truly, the Record of the wicked is in Sijjīn.﴾

meaning, that their final destination and their abode will be in Sijjīn, which is derived from the word prison (Sijr), and here it means straitened circumstances. Thus, Allāh expresses the

[1] Abu Dāwūd 1:486, An Nasaʿī 3:299, and Ibn Mājah 1:431

greatness of this matter, saying:

﴿وَمَا أَدْرَاكَ مَا سِجِّينٌ﴾

«And what will make you know what Sijjīn is?»

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy *Hadīth* of Al-Barā' bin 'Azīb that the Prophet ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَزَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا كِتَابَهُ فِي سِجِّينَ. وَسِجِّينٌ هِيَ تَحْتَ الْأَرْضِ السَّابِعَةِ»

‘Allāh says concerning the soul of the disbeliever, ‘Record his book in Sijjīn.’ And Sijjīn is beneath the seventh earth.’^[1]

It is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allāh says,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.» (95:5-6)

Here Allāh says,

﴿إِنَّا كَتَبْنَا الْقِيَامَ لِيَوْمِ سِجِّينَ وَمَا أَدْرَاكَ مَا سِجِّينٌ﴾

«Nay! Truly, the Record of the wicked is in Sijjīn. And what will make you know what Sijjīn is?»

and it is full of hardship and misery. Allāh says,

﴿وَلَمَّا أَقْرَأُوا فِيهَا نَحْنًا حَبِطًا مُقْدَرِينَ دَعَوْا مُنَافِقًا شُورًا﴾

«And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.» (25:13)

Then Allāh says,

﴿كِتَابٌ مُرْسَمٌ﴾

«A Register inscribed.» This is not an explanation of His statement,

﴿وَمَا أَدْرَاكَ مَا سِجِّينٌ﴾

^[1] *Aṭ-Ṭiwāl* of Aṭ-Ṭabarānī 238, and similar with *Al-Hākim* 1:37.

﴿And what will make you know what Sijjīn is?﴾

It is only an explanation of the destination that will be recorded for them, which is *Sijjīn*. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muḥammad bin Ka'b Al-Qurazi.^[1] Then Allāh said,

﴿وَلَا يَنْصَرِفُ إِلَّا أَنْ يُغَادِيَ بُعِثَ الْكَاذِبُ﴾

﴿Woe, that Day, to those who deny.﴾

meaning, when they come to the imprisonment, Allāh threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the *Musnad* and the *Sunan* collections on the authority of Bahz bin Ḥakīm bin Mu'āwiyah bin Ḥaydah, who reported from his father, who reported from his grandfather that the Messenger of Allāh ﷺ said,

﴿وَلَا لِلْإِنْسَانِ أَنْ يَقُولَ رَبِّي كَذَّابٌ ثُمَّ يَقُولُ رَبِّي كَذَّابٌ﴾

«Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.»^[2]

Then Allāh says, in explaining who are the wicked, disbelieving deniers,

﴿الَّذِينَ يَكْفُرُونَ بِوَعْدِ اللَّهِ﴾

﴿Those who deny the Day of Recompense.﴾

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allāh then says,

﴿وَلَا يَكُفُّ عَنْهُ إِلَّا مَنْ أَفْرَأَ﴾

﴿And none can deny it except every transgressor, sinner﴾

meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the

[1] *Ad-Durr Al-Manthār* 8:444.

[2] *An-Nasā'ī in Al-Kubrā* 6:509.

permissible. He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allāh's statement,

﴿يَا قَتْلَ عَلَيْهِ مَا نَحْنُ قَالِ أَنْبِيَاءُ الْأَزْلَى﴾

﴿When Our Ayāt are recited to him, he says: "Tales of the ancients!"﴾

meaning, whenever he hears the Words of Allāh from the Messenger ﷺ, he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allāh says,

﴿وَمَا يَذَّكَّرُ لَهُمْ نَأْتِيَهُمْ نَأْتِيَهُمْ نَأْتِيَهُمْ نَأْتِيَهُمْ﴾

﴿And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the men of old!"﴾ (16:24)

Similarly Allāh says,

﴿وَمَا نَأْتِيَهُمْ الْأَنْبِيَاءُ إِلَّا مَكْرَئُهُمْ نَأْتِيَهُمْ نَأْتِيَهُمْ نَأْتِيَهُمْ﴾

﴿And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."﴾ (25:5)

Then Allāh continues saying,

﴿يَا قَتْلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْفُرُونَ﴾

﴿Nay! But on their hearts is the Rān (covering) which they used to earn.﴾

meaning, the matter is not as they claim, nor as they say. "Verily, this Qur'ān is tales of the ancients" Rather, it is the Word of Allāh, His inspiration and His revelation to His Messenger ﷺ. The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allāh says,

﴿يَا قَتْلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْفُرُونَ﴾

﴿Nay! But on their hearts is the Rān (covering) which they used to earn.﴾

This dark covering known as Rayn overcomes the hearts of the

disbelievers, the covering of *Ghaym* is for the righteous, and the covering of *Ghaym* is for those who are near to Allāh.

Ibn Jarir, At-Tirmidhi, An-Nisā'i, and Ibn Mājah all recorded from Abu Hurayrah that the Prophet ﷺ said,

إِنَّ الْعَبْدَ إِذَا أَدْبَسَ ذَنْبًا ثَابَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ، فَإِنْ تَابَ مِثْمَا ضُفِّلَ قَلْبُهُ، وَإِنْ رَافَضَتْ، مُنْذِرٌ قَوْلُ اللَّهِ تَعَالَى: ﴿لَا يَرَى رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾^[1]

‘Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allāh: ﴿Nay! But on their hearts is the Rān (covering) which they used to earn.﴾^[1]

At-Tirmidhi said, “*Hasan Sahīh*.” The wording of An-Nasā’i says,

«إِذَا تَعَبَّدَ إِذَا أَسْأَلَ حُجَّةً نُكِتَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ، فَإِنْ مَرَّ تَرَجَّ وَاسْتَغْفَرَ وَتَابَ صُفِّلَ قَلْبُهُ، وَإِنْ عَادَ رَدَّ فِيهِ خَشْيٌ تَغْلُرُ مِنْهُ قَهْرُ الرَّأْيِ الَّذِي قَالَ اللَّهُ تَعَالَى: ﴿لَا يَرَى رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾»^[1]

‘Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Rān that Allāh mentions when He says: ﴿Nay, but on their hearts is the Rān (covering) which they used to earn.﴾^[1]

Concerning Allāh’s statement,

﴿لَا يَرَى إِلَهُهُمْ فِي ذَلِكَ يَوْمٍ وَهُمْ لَهُمْ لُجُومٌ﴾

﴿Nay! Surely, they will be veiled from seeing their Lord that Day.﴾

meaning, they will have a place on the Day of Judgement, and lodging in *Sijjīn*. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imam Abu ‘Abdullāh Ash-Shāfi‘ī said, “In this *Āyah* is a proof that the believers will see Him (Allāh), the Mighty and Sublime, on that Day.”

^[1] At-Tabarī 24:287, *Tuhfat Al-Ahwadhi* 9:253, An-Nasā’i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418

الْأَبْرَارِ

• ۸۸ •

الْأَبْرَارِ

Concerning Allah's statement,

﴿لَمْ يَكُنْ لَهُمْ لَهَا نَارٌ﴾

«Then verily, they will indeed enter the burning flame of Hell.»

meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

﴿ثُمَّ يَلْزَمُهُمْ هَٰذَا الَّذِي كُنْتُمْ بِهٖ تَكْذِبُونَ﴾

«Then, it will be said to them: "This is what you used to deny!"» (83.17) meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

﴿لَا إِلَهَ إِلَّا كِتَابُ الْغَمَامِ لِي يَسْجُدَ﴾ وَمَا أَدْرَاكَ مَا يَسْجُدُ ﴿۱﴾ كِتَابُ مَرْفُوعٌ ﴿۲﴾ وَمَا يَوْمُهُذِ الْقَتْلُ كَيْفَ يَمُوتُ ﴿۳﴾ الَّذِينَ يَكْفُرُونَ يَوْمَ لَا تَكُونُ الْآلُوفُ ﴿۴﴾ وَلَا يَكُونُ بِهٖمْ الْأَكْلُ مَعْتَدًا ﴿۵﴾ إِذَا نَسَقَ عَلَىٰ عَنَقِهِمْ نَسَقُ الْعَالِ السَّعِيرِ ﴿۶﴾ الْآلُوفُ ﴿۷﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿۸﴾ كَلَّا يَتَمَنَّوْنَ رَحْمَةً يَوْمَ يَعْبَثُ ثَمَرُهُمْ لَمَّا وَارَوْا الْوَعْدَ ﴿۹﴾ ثُمَّ يَتَمَنَّى لَمَّا الْوَالِغِيصِ ﴿۱۰﴾ ثُمَّ يَمُوتُ هَٰذَا الَّذِي كُنْتُمْ بِهٖ تَكْذِبُونَ ﴿۱۱﴾ كَلَّا إِنَّ كِتَابَ الْآبْرَارِ لَفِي مَعِينٍ ﴿۱۲﴾ وَمَا أَدْرَاكَ مَا يَعْلَمُونَ ﴿۱۳﴾ كِتَابُ مَرْفُوعٌ ﴿۱۴﴾ يَنْتَهٰذُ الْمُفْرَقُونَ ﴿۱۵﴾ إِنَّ الْآبْرَارَ لَفِي نَعِيمٍ ﴿۱۶﴾ عَلَى الْأَرْكَانِ يَقِفُونَ ﴿۱۷﴾ تَرَوْنَهُمْ فِي رُحْمِهِمْ نَضْرَ الْيَمِينِ ﴿۱۸﴾ يَسْقُونَ مِنْ رُحْمٍ قَدْ خَشِيتُ مِنْكُمْ ﴿۱۹﴾ خَشِيتُهُمْ بَسْكَ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿۲۰﴾ وَبِزِينَتِهِ يَنْتَبِهُونَ ﴿۲۱﴾ عَنَّا يَنْتَشِرُ بِمَا السَّعْرُونَ ﴿۲۲﴾ إِنَّ الْأَوَّلَ لَنُغْنِيَنَّكُمْ عَنْ الْوَالِغِيصِ ﴿۲۳﴾ وَمَا أَفْكَرُوا بِأَهْلِهِمْ أَنْقَلِبُوا عَلَيْهِمْ ﴿۲۴﴾ وَإِنَّا رَآؤُهُمْ قَالُوا إِنَّ هَٰذَا لَنَصَاوِرٌ ﴿۲۵﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ﴿۲۶﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿۲۷﴾

﴿كَلَّا إِنْ كِتَابَ الْآبْرَارِ لَفِي مَعِينٍ﴾ وَمَا أَدْرَاكَ مَا يَعْلَمُونَ ﴿۱﴾ كِتَابُ مَرْفُوعٌ ﴿۲﴾ يَنْتَهٰذُ الْمُفْرَقُونَ ﴿۳﴾ إِنَّ الْآبْرَارَ لَفِي نَعِيمٍ ﴿۴﴾ عَلَى الْأَرْكَانِ يَقِفُونَ ﴿۵﴾ تَرَوْنَهُمْ فِي رُحْمِهِمْ نَضْرَ الْيَمِينِ ﴿۶﴾ يَسْقُونَ مِنْ رُحْمٍ قَدْ خَشِيتُ مِنْكُمْ ﴿۷﴾ خَشِيتُهُمْ بَسْكَ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿۸﴾ وَبِزِينَتِهِ يَنْتَبِهُونَ ﴿۹﴾ عَنَّا يَنْتَشِرُ بِمَا السَّعْرُونَ ﴿۱۰﴾

﴿18. Nay! Verily, the Record of Al-Abrār (the righteous believers) is (preserved) in 'Ilīyīn.﴾

﴿19. And what will make you know what 'Ilīyīn is?﴾

﴿20. A Register inscribed,﴾

﴿21. To which bear witness those nearest.﴾

﴿22. Verily, Al-Abrār (the righteous believers) will be in Delight.﴾

﴿23. On thrones, looking.﴾

﴿24. You will recognize in their faces the brightness of delight﴾.

﴿25. They will be given to drink of pure sealed Raḥīq.﴾

﴿26. Sealed with musk, and for this let those strive who want to strive﴾

﴿27. It will be mixed with Tasnīm :﴾

﴿28. A spring whereof drink those nearest to Allāh.﴾

The Record Book of the Righteous and Their Reward

Allāh says that truly,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿Verily, the Record of Al-Abrār (the righteous believers)﴾

These people are in a situation that is the opposite of the wicked people.

﴿يَوْمَ يُنْفَخُ﴾

﴿is in 'Ilīyyīn﴾ meaning, their final destination is 'Ilīyyīn, which is the opposite of Sijjīn. It has been reported from Hilāl bin Yasāf that Ibn 'Abbās asked Ka'b about Sijjīn while he was present, and Ka'b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn 'Abbās asked him about 'Ilīyyīn, so he said, "It is the seventh heaven and it contains the souls of the believers."^[1] This statement – that it is the seventh heaven – has been said by others as well.^[2] 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said concerning Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿Nay! Verily, the Record of Al-Abrār (the righteous believers) is in 'Ilīyyīn﴾

"This means Paradise"^[3] Others besides him have said,

^[1] At-Ṭabari 24 :291.

^[2] At-Ṭabari 24 :290.

^[3] At Ṭabari 24 :292.

"*Ilīyyīn* is located at *Sidrat Al-Muntahā*."^[1] The obvious meaning is that the word *Ilīyyīn* is taken from the word *Uluw*, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allāh magnifies its affair and extols its matter by saying,

﴿وَمَا لَنَا بِعِلِّيَّيْنَ﴾

﴿And what will make you know what *Ilīyyīn* is?﴾

Then He says by way of affirming what will be written for them,

﴿كِتَابٌ مُرُومٌ ۚ فِيهِ الْقُرُونُ﴾

﴿A Register inscribed. To which bear witness those nearest.﴾

They are the angels. This was stated by Qatādah.^[2] Al 'Awfi reported from Ibn 'Abbās that he said, "Those nearest to Allāh in each heaven will witness it."^[3]

Then Allāh says,

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾

﴿Verily, Al-Abrar (the righteous believers) will be in Delight.﴾

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

﴿عَلِ الْأَرْكَانِ﴾

﴿On thrones,﴾ These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allāh has given them of good and bounties that will not end or perish. It has also been said,

﴿عَلِ الْأَنْبَاءِ بِظُرُونِهِ﴾

﴿On thrones, looking.﴾ "This means that they will be looking at Allāh, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,

﴿لَا يَنْصَرِفُ عَنْ تِلْكَ الْأَعْيُنِ عَنْ حَتَّى يُقَالُوا فَتَحُوا لَهَا زُجُجًا﴾

[1] At-Tabari 24:292. *Sidrat Al-Muntahā* is the lote tree at the utmost boundary of the seventh heaven beyond which none can pass.

[2] At-Tabari 24:294

[3] At-Tabari 24:294.

﴿Nay! Surely, they (evildoers, will be veiled from seeing their Lord that Day.﴾ (83:15)

Thus, it has been mentioned that these [righteous people] will be allowed to look at Allāh while they are upon their thrones and elevated couches

Concerning Allah's statement,

﴿تَرَوْنَهُمْ فِي وُجُوهِهِمْ سِرَّةٌ أَبْلَجَ﴾

﴿You will recognize in their faces the brightness of delight﴾

meaning, 'you will notice a glow of delight in their faces when you look at them' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight

Concerning Allāh's statement,

﴿سُقُونَ مِنْ رَحِيْقٍ مَخْمُورٍ﴾

﴿They will be given to drink of pure sealed Rahīq.﴾

meaning, they will be given drink from the wine of Paradise. *Ar-Rahīq* is one of the names of the wine (in Paradise). Ibn Mas'ud, Ibn 'Abbās, Mujahid, A. Ḥasan, Qatādah and Ibn Zayd all said this.¹¹

Ibn Mas'ud said concerning Allāh's statement,

﴿جَنَمٌ مَسْكٌ﴾

﴿Sealed with musk,﴾ "This means it will be mixed with musk."¹² Al-'Awfi reported from Ibn 'Abbās that he said, "Allāh will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk."¹³ Qatādah and Aḍ-Ḍaḥḥāk both said the same.¹⁴

Then Allāh says,

﴿وَمَنْ يَشَأْ فَلْيُحَرِّصْ﴾

﴿and for this let (all) those strive who want to strive.﴾

¹¹ At-Tabari 24:296.

¹² Aḥ Tabari 24:297.

¹³ Aḥ Tabari 24:297.

¹⁴ Al-Ṭabari 24:297, 298.

meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allāh's statement,

﴿يُنَالِ هَذَا فَلْيُنْبَاْ غَيْرُكُمْ﴾

﴿For the like of this let the workers work.﴾ (37:61)

Allāh then says,

﴿وَمِنْهُ يَنْشَبُ حَمْرٌ﴾

﴿It will be mixed with Tasnīm.﴾ meaning, this wine that is being described is mixed with Tasnīm. This refers to a drink called Tasnīm, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Ṣāliḥ and Ad-Daḥḥāk.^[1] Thus, Allāh says,

﴿مِنْهَا يَنْفَرُ مَا الْمَفْرُوقُ﴾

﴿A spring whereof drink those nearest to Allāh﴾ (83:28)

meaning, those who are near to Allāh, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Qatādah and others.^[2]

﴿إِنْ أَقْبَرْتُمْ لَجُرْتُمَا لَهُمَا مِنْ أَلْيَيْنَ مَسْوَاً يَشْرَبُونَ﴾ وَإِذَا
لَقِيتُمْ إِلَى أَعْيُنِهِمْ أَنْفَقَاتُ فَرِحُوا بِهَا وَأَقْبَرْتُمْ فَالْوَا بِهَا هَؤُلَاءِ لَمَّا لَوْحٌ وَمَا أَرْسَلْنَا عَنْهُمْ
خَبِيرِينَ ﴿فَالْيَوْمَ الْيَوْمَ يَسْأَلُونَ مِنَ الْكَلَامِ بِشَرِّهِمْ﴾ عَلَى الْأَرْبَابِ بِطَرَفٍ ﴿فَإِنْ شِئْتُمْ
الْكَافِرَ مَا كَانُوا يَحْسَبُونَ﴾

﴿29. Verily, those who committed crimes used to laugh at those who believed.﴾

﴿30. And, whenever they passed by them, used to wink one to another.﴾

﴿31. And when they returned to their own people, they would return jesting;﴾

﴿32. And when they saw them, they said: "Verily, these have

^[1] At-Ṭibari 24:301.

^[2] At-Ṭibari 24:300, 301.

indeed gone astray!"﴾

﴿33. But they were not sent as watchers over them.﴾

﴿34. But this Day those who believe will laugh at the disbelievers﴾

﴿35. On thrones, looking.﴾

﴿36. Are not the disbelievers paid for what they used to do?﴾

The Wicked Behavior of the Criminals and Their mocking of the Believers

Allāh informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

﴿وَلَمَّا أَتَوْا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا لَكَهِينٌ﴾

﴿And when they returned to their own people, they would return jesting.﴾

meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allāh's favor upon them. Rather they busy themselves with despising and envying the believers.

﴿وَلَمَّا رَأَوْهُمْ كَانُوا كَافِرِينَ﴾

﴿And when they saw them, they said: "Verily, these have indeed gone astray!"﴾

meaning, 'because they are upon a religion other than their own religion.'

Allāh then says,

﴿وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ﴾

﴿But they were not sent as watchers over them.﴾

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention? This is as Allāh says,

﴿قَالَ أَمْثَلُكُمْ إِنِّي لَأَمْلَأُ جَهَنَّمَ بَنِيكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾
 ﴿وَارْحَمْنَا رَبَّنَا سُبْحَانَكَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ﴾ فَأَعَدَّ لَهُمْ بِعِزِّكَ عَذَابًا لَّهُمْ وَلَكِنَّهُمْ لَشَاعِرُونَ
 فِي حَرْبِهِمْ أَلَيْسَ بِمَا سَبَقُوا أَنَّهُمْ هُمُ الْفَائِزُونَ﴾

«He (Allah) will say. "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My servants, who used to say ' "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.»
 (23:108-111)

Thus, Allāh says here,

﴿يَوْمَئِذٍ﴾

«But this Day» meaning, the Day of Judgement.

﴿الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾

«those who believe until laugh at the disbelievers»

meaning, as retribution for how those people laughed at them

﴿عَلَى الْأَرْسَالِ يُنْظَرُونَ﴾

«On thrones, looking.» meaning, looking at Allāh as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close *Awliyā'* of Allāh, who will be looking at their Lord in the place of His honor.

Concerning Allāh's statement,

﴿مَنْ قَرِيبَ الْكَفَّارِ مَا يُكْفَرُ يَسْأَلُونَ﴾

«Are not the disbelievers paid for what they used to do?»

meaning, 'will the disbelievers be recompensed for their mockery and belittlement against the believers, or not?' This means that they surely will be paid in full, completely and perfectly (for their behavior).

This is the end of the *Tafsir* of *Sūrat Al-Muṭaffifin*, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Inshiqāq (Chapter - 84)

Which was revealed in Makkah

The Prostration of Recitation in Surat Al-Inshiqāq

It is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

﴿إِذَا انشَقَّتْ السَّمَاءُ﴾

﴿When the heaven is split asunder.﴾ and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allāh ﷺ prostrated during its recitation. This was recorded by Muslim and An-Nasā'ī on the authority of Malik.^[1]

Al-Bukhārī recorded from Abu Rāfi' that he prayed the Night prayer with Abu Hurayrah, and he (Abu Hurayrah) recited,

﴿إِذَا انشَقَّتْ السَّمَاءُ﴾

﴿When the heaven is split asunder.﴾ then he prostrated. So Abu Rāfi' said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qasim (the Prophet ﷺ), and I will never cease prostrating during its recitation until I meet him."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

﴿إِذَا انشَقَّتْ السَّمَاءُ﴾ وَاتَّابَتْ أَرَضَا وَظِلْفُهَا ﴿فَإِنَّ ذَلِكَ الْآخِرُ مَثَلُهَا﴾ وَانْفَقَتْ مَا فِيهَا وَعَلَقَتْهَا
وَأَتَتْ رَحْمَةً وَخُفْرًا ﴿يَوْمَ يُنْفَخُ الْفُجْرُ بِكَلِمَةٍ كَانَتْ إِلَيْكَ كَلِمًا صَافِيَةً﴾ وَنَادَا مَنْ أَرْوَقَ
يَكْسُو بِسَبِيلِهِ ﴿فَقُلُوبُ مُجَانِبَاتٍ سِيرًا﴾ وَنَظَرَتْ إِلَى آفَاقٍ تَسْتَوِي ﴿وَأَمَّا مَنْ أَرَوَّاقًا
كَلَّمَ رَبَّهُ فَاخْرَجَهُ﴾ صَوْبَ بَدْعٍ تَوَرَّكَ ﴿وَصَلَّى سَعِيرًا﴾ إِنَّهُ لَمِنَ الْآفَاقِ تَسْتَوِي ﴿فَإِنَّهُ

^[1] Muslim 1:405, and An-Nasā'ī in *Al-Kubrā* 6:510

^[2] *Fath Al-Bān* 1:292.

قُلْ لَّكَ عِزُّكَ ۖ يَقُودُكَ رَبُّكَ ۚ كَانَ بِكَ ضَلَالٌ عَظِيمٌ ﴿١٥﴾

- ﴿1. When the heaven is split asunder,﴾
- ﴿2. And listens to and obeys its Lord – and it must do so ﴾
- ﴿3. And when the earth is stretched forth,﴾
- ﴿4. And has cast out all that was in it and became empty.﴾
- ﴿5. And listens to and obeys its Lord – and it must do so.﴾
- ﴿6. O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.﴾
- ﴿7. Then as for him who will be given his Record in his right hand,﴾
- ﴿8. He surely will receive an easy reckoning,﴾
- ﴿9. And will return to his family Masrūr (in joy)!﴾
- ﴿10. But whosoever is given his Record behind his back,﴾
- ﴿11. He will invoke destruction,﴾
- ﴿12. And he shall enter a blazing Fire, and made to taste its burning.﴾
- ﴿13. Verily, he was among his people in joy!﴾
- ﴿14. Verily, he thought that he would never return!﴾
- ﴿15. Yes! Verily, his Lord has been ever beholding him!﴾

Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection

Allah says,

﴿إِذَا السَّمَاءُ انْفَطَتْ﴾

﴿When the heaven is split asunder,﴾ This refers to the Day of Judgement.

﴿وَتَسْمَعُ﴾

﴿And listens to and obeys its Lord﴾ meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

﴿وَتَأْمُرُ﴾

﴿and it must do so﴾ meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected,

nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allāh says,

﴿وَبَدَا الْأَرْضُ مَدَدًا﴾

«And when the earth is stretched forth,» meaning, when the earth is expanded, spread out and extended.

Then He says,

﴿وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ﴾

«And has cast out all that was in it and became empty.» meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujāhid, Saʿīd, and Qatādah.^[1]

﴿وَتَوَكَّلْ عَلَىٰ رَبِّكَ﴾

«And listens to and obeys its Lord, and it must do so.»

The explanation of this is the same as what has preceded.

The Recompense for Deeds is True

Allāh says,

﴿يَا أَيُّهَا الْإِنْسَانُ ارْجِعْ إِلَىٰ رَبِّكَ كَنَسًا﴾

«O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,»

meaning, 'verily you are hastening to your Lord and working deeds.'

﴿مُلَاقًا﴾

«and you will meet.» Then you will meet that which you did of good or evil.' A proof for this is what Abu Dāwūd Aṭ-Ṭayālīsī recorded from Jābir, that the Messenger of Allāh ﷺ said,

«قَالَ جَبْرِيلُ: يَا مُحَمَّدُ، مِنْ مَا يَشْتَ فَنُفِكَ نَيْتٌ، وَأَحْبَبُ [نَزَل] يَشْتَ فَنُفِكَ مُفَارِقُهُ، وَاهْتَمَلْ مَا يَشْتَ فَنُفِكَ مُلَاقِيهِ»

«Jibrīl said, "O Muḥammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).»^[2]

[1] Aṭ-Ṭabari 24:310

[2] Musnad Aṭ-Ṭayālīsī no. 242.

There are some people who refer the pronoun back to the statement "your Lord." Thus, they hold the *Āyah* to mean, "and you will meet your Lord." This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-'Awfi recorded from Ibn 'Abbās that he said explaining,

﴿يَأْتِيكَ الْإِسْرَ بِكَ مَا حُجَّ إِلَى رَبِّكَ كَمَا﴾

«O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning.»

"Whatever deed you do, you will meet Allāh with it, whether it is good or bad."^[1]

The Presentation and the Discussion that will take place during the Reckoning

Then Allāh says,

﴿وَأَمَّا مَنْ أَرَبَ كَتُوبَ يُسَبِّحُ ۖ صَوْرَتُهُ جَسَدًا يُبِيرُ ۖ﴾

«Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning.» (84:7-8)

meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«مَنْ نُوقِشَ حَسَابَاتُ عُلَّتْ»

«Whoever is interrogated during the reckoning, then he will be punished.»

'Ā'ishah then said, "But didn't Allāh say

﴿صَوْرَتُهُ جَسَدًا يُبِيرُ﴾

«He surely will receive an easy reckoning,?»"

The Prophet ﷺ replied,

«لَيْسَ ذَلِكَ بِالْحَسَابِ، وَلَكِنَّ ذَلِكَ التَّعْزِيرُ، مَنْ نُوقِشَ الْجَنَاتِ نَوْمَ الْقِيَامَةِ عَذَّبَ»

[1] At-Ṭabarī 24:312.

‘That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished.’^[1]

This Hadīth has also been recorded by Al-Bukhārī, Muslim, At-Tirmidhī, An-Nasā’ī and Ibn Jarīr.^[2]

In reference to Allāh’s statement,

﴿وَيَرْجِعْ إِلَىٰ أَهْلِهِ مُسْرُرًا﴾

‘And will return to his family *Masrūr*’

This means that he will return to his family in Paradise. This was said by Qatādah and Ad-Dahhāk. They also said, “*Masrūr* means happy and delighted by what Allāh has given him.”^[3] Allāh said;

﴿وَمَّا مَنَ أُنْزِلَتْ كِتَابُهُ خَلْفَهُ﴾

‘But whosoever is given his Record behind his back,’

meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him

﴿سَوْفَ يَدْعُوا ثَوْرًا﴾

‘He will invoke destruction,’ meaning, loss and destruction

﴿وَيَصْلَىٰ سَعِيرًا﴾. إِنَّكَ كُنتَ فِي قَلْبِكَ مُسْرِرًا

‘And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy’

meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief

﴿إِنَّهُ ظَنَّ أَن لَّنْ يَمُوتَ﴾

‘Verily, he thought that he would never return!’

meaning, he used to believe that he would not return to Allāh, nor would Allāh bring him back (to life) after his death. This was said by Ibn ‘Abbās, Qatādah and others.^[4] Allāh then says,

[1] Ahmad 6:47.

[2] Fath Al-Bārī 8:566. Muslim 4:2204, Tuhfat Al-Aḥwadhī 9:256, An-Nasā’ī in Al-Kubrī 6:510, and At-Ṭabarī 24:315.

[3] At-Ṭabarī 24:315.

[4] At-Ṭabarī 24:317.

الْأَنبِيَاءُ

٥٨٩

الْأَنبِيَاءُ

عَلَى الْأَرْيَافِ يُظْهِرُونَ ﴿١٦﴾ عَلَى ثُبُوبِ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿١٧﴾

يُشِيرُونَ إِلَى الْإِنشِقَاقِ ﴿١٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١٦﴾ وَأَوْتِرَتْ لِرَبِّهَا وَحُفَّتْ ﴿١٧﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿١٨﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿١٩﴾ وَأَوْتِرَتْ لِرَبِّهَا وَحُفَّتْ ﴿٢٠﴾ بِمَا فِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًّا شَاغِلٌ ﴿٢١﴾ فَمَا مَنَ أَوْفَى كِتَابِهِ يَوْمَ يَوْمِهِ ﴿٢٢﴾ سَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٢٣﴾ وَنُفِثَ إِلَيْكَ أَفْهَامُ سُرُورًا ﴿٢٤﴾ وَأَمَّا مَنْ أَوْرَثَ كَثِيرًا وَمَرَّ بِظُهُورِهِ ﴿٢٥﴾ سَوْفَ يَدْعُوا ثُبُورًا ﴿٢٦﴾ وَيَصْلَى سَعِيرًا ﴿٢٧﴾ إِنَّهُ كَانَ مِنْ أَفْهَامِ سُرُورٍ ﴿٢٨﴾ إِنَّهُ كَانَ أَنْ لَا يَحُورَ ﴿٢٩﴾ بَلْ إِنْ رَدَّ رَأْيَهُ يَوْمَ يَوْمِهِ ﴿٣٠﴾ فَلَا أَفْئِمْ بِالْأَشْفَى ﴿٣١﴾ وَالْأَيْلَى وَمَا رَسَخَ ﴿٣٢﴾ وَالْقَسْرَى إِذَا انشَقَّتْ ﴿٣٣﴾ لَوَكَّنْ مِنْهَا فَمَا تَعَنَّيَ ﴿٣٤﴾ فَمَا تَعَنَّيَ لَا يَوْمُؤُونَ ﴿٣٥﴾ وَلَا تَعَنَّيَ عَلَيْهِمُ الْقُرْآنُ أَنْ لَا يُسْجِدُونَ ﴿٣٦﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا أَكُفِّرُ بَكُمْ أَوْ أَجْزِيكُمْ ﴿٣٧﴾ وَأَلْهَمُوا سَابِقَاتِ الْوَعْدِ ﴿٣٨﴾ فَيَنْزِلُ بِهِمْ مَذَاقُ الْآلِ ﴿٣٩﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٤٠﴾

﴿١٦﴾ إِذَا السَّمَاءُ انشَقَّتْ ﴿١٧﴾

«Yes! Verily, his Lord has been ever beholding him!»

meaning, certainly Allāh will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

﴿١٨﴾ وَالْأَيْلَى وَمَا رَسَخَ ﴿١٩﴾ وَالْقَسْرَى إِذَا انشَقَّتْ ﴿٢٠﴾

﴿٢١﴾ لَوَكَّنْ مِنْهَا فَمَا تَعَنَّيَ ﴿٢٢﴾ فَمَا تَعَنَّيَ لَا يَوْمُؤُونَ ﴿٢٣﴾ وَلَا تَعَنَّيَ

﴿٢٤﴾ عَلَيْهِمُ الْقُرْآنُ أَنْ لَا يُسْجِدُونَ ﴿٢٥﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا أَكُفِّرُ بَكُمْ أَوْ أَجْزِيكُمْ ﴿٢٦﴾

﴿٢٧﴾ وَأَلْهَمُوا سَابِقَاتِ الْوَعْدِ ﴿٢٨﴾ فَيَنْزِلُ بِهِمْ مَذَاقُ الْآلِ ﴿٢٩﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٣٠﴾

﴿٣١﴾ وَالْقَسْرَى إِذَا انشَقَّتْ ﴿٣٢﴾ لَوَكَّنْ مِنْهَا فَمَا تَعَنَّيَ ﴿٣٣﴾ فَمَا تَعَنَّيَ لَا يَوْمُؤُونَ ﴿٣٤﴾ وَلَا تَعَنَّيَ

﴿٣٥﴾ عَلَيْهِمُ الْقُرْآنُ أَنْ لَا يُسْجِدُونَ ﴿٣٦﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا أَكُفِّرُ بَكُمْ أَوْ أَجْزِيكُمْ ﴿٣٧﴾ وَأَلْهَمُوا سَابِقَاتِ الْوَعْدِ ﴿٣٨﴾ فَيَنْزِلُ بِهِمْ مَذَاقُ الْآلِ ﴿٣٩﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٤٠﴾

﴿١٦﴾ إِذَا السَّمَاءُ انشَقَّتْ ﴿١٧﴾ وَأَوْتِرَتْ لِرَبِّهَا وَحُفَّتْ ﴿١٨﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿١٩﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٢٠﴾ وَأَوْتِرَتْ لِرَبِّهَا وَحُفَّتْ ﴿٢١﴾ بِمَا فِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًّا شَاغِلٌ ﴿٢٢﴾ فَمَا مَنَ أَوْفَى كِتَابِهِ يَوْمَ يَوْمِهِ ﴿٢٣﴾ سَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٢٤﴾ وَنُفِثَ إِلَيْكَ أَفْهَامُ سُرُورًا ﴿٢٥﴾ وَأَمَّا مَنْ أَوْرَثَ كَثِيرًا وَمَرَّ بِظُهُورِهِ ﴿٢٦﴾ سَوْفَ يَدْعُوا ثُبُورًا ﴿٢٧﴾ وَيَصْلَى سَعِيرًا ﴿٢٨﴾ إِنَّهُ كَانَ مِنْ أَفْهَامِ سُرُورٍ ﴿٢٩﴾ إِنَّهُ كَانَ أَنْ لَا يَحُورَ ﴿٣٠﴾ بَلْ إِنْ رَدَّ رَأْيَهُ يَوْمَ يَوْمِهِ ﴿٣١﴾ فَلَا أَفْئِمْ بِالْأَشْفَى ﴿٣٢﴾ وَالْأَيْلَى وَمَا رَسَخَ ﴿٣٣﴾ وَالْقَسْرَى إِذَا انشَقَّتْ ﴿٣٤﴾ لَوَكَّنْ مِنْهَا فَمَا تَعَنَّيَ ﴿٣٥﴾ فَمَا تَعَنَّيَ لَا يَوْمُؤُونَ ﴿٣٦﴾ وَلَا تَعَنَّيَ عَلَيْهِمُ الْقُرْآنُ أَنْ لَا يُسْجِدُونَ ﴿٣٧﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا أَكُفِّرُ بَكُمْ أَوْ أَجْزِيكُمْ ﴿٣٨﴾ وَأَلْهَمُوا سَابِقَاتِ الْوَعْدِ ﴿٣٩﴾ فَيَنْزِلُ بِهِمْ مَذَاقُ الْآلِ ﴿٤٠﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٤١﴾

﴿16. But no! I swear by Ash-Shafaq;﴾

﴿17. And the night and what it Wasaga,﴾

﴿18. And the moon when it litasaq.﴾

﴿19. You shall certainly travel from stage to stage.﴾

﴿20. What is the matter with them, that they believe not?﴾

﴿21. And when the Qur'an is recited to them, they fall not prostrate.﴾

﴿22. Nay, those who disbelieve deny.﴾

﴿23. And Allāh knows best what they gather,﴾

﴿24. So, announce to them a painful torment.﴾

﴿25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end﴾

Swearing by the Various Stages of Man's Journey

It has been reported from 'Alī, Ibn 'Abbās, 'Ubādah bin Aṣ-Ṣāmit, Abū Hurayrah, Shaddād bin Aws, Ibn 'Umar, Muhammad bin 'Alī bin Al Husayn, Makhūl, Bakr bin 'Abdullāh Al-Muzani, Bukayr bin Al-Ashaj, Malik, Ibn Abi Dhī'b, and 'Abdul-'Azīz bin Abi Salamah Al Mājishūn, they all said, "*Ash-Shafaq* is the redness (in the sky)."^[1]

'Abdur-Razzāq recorded from Abū Hurayran that he said, "*Ash Shafaq* is the whiteness."^[2] So *Ash-Shafaq* is the redness of the horizon, either before sunset, as Mujāhid^[3] said or after sunset, as is well known with the scholars of the Arabic Language.

Al-Khalīl bin Aḥmad said, "*Ash Shafaq* is the redness that appears from the setting of sun until the time of the last '*Ishā'*' (when it is completely dark). When that redness goes away, it is said, '*Ash-Shafaq* has disappeared.'^[4]

Al-Jawhari said, "*Ash-Shafaq* is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." Ikrimah made a similar statement when he said, "*Ash-Shafaq* is that what is between *Al Maghrib* and *Al 'Isha'*."

In the *Ṣaḥīḥ* of Muslim, it is recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«وَلْتِ الْمَغْرِبُ مَا لَمْ يَنْبَغِ لِنَفْسٍ»

«The time of *Al-Maghrib* is as long as *Ash-Shafaq* has not disappeared.»^[5]

In all of this, there is a proof that *Ash-Shafaq* is as Al-Jawhari and Al Khalīl have said.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and Qatādah, all said that,

[1] Al-Qurṭubī 19:274.

[2] 'Abdur-Razzāq 3:358.

[3] Aṭ-Ṭabari 24:318.

[4] Al-Qurṭubī 19:275.

[5] Muslim 1:426

﴿وَمَا وَسَقَ﴾

«and what it Wasaqa» means "What it gathers."^[1] Qatadah said, "The stars and animals it gathers."^[2] Ikrimah said,

﴿وَاللَّيْلِ رَمًا وَسَقَ﴾

«And by the night and what it Wasaqa,»

"What it drives into due to its darkness, because when it is nighttime everything goes to its home."^[3] Concerning Allāh's statement,

﴿وَالْقَمَرَ إِذَا انْتَضَى﴾

«And by the moon when it Ittasaga.» Ibn 'Abbās said, "When it comes together and becomes complete."^[4] Al-Ḥasan said, "When it comes together and becomes full."^[5]

Qatadah said, "When it completes its cycle."^[6] These statements refer to its light when it is completed and becomes full, as the idea was initiated with "The night and what it gathers." Allāh said,

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

«You shall certainly travel from stage to stage.»

Al-Bukhari recorded from Mujahid that Ibn 'Abbās said,

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

«You shall certainly travel from stage to stage.»

"Stage after stage. Your Prophet ﷺ has said this." Al-Bukhārī recorded this statement with this wording.^[7]

Ikrimah said,

﴿طَبَقًا عَنْ طَبَقٍ﴾

[1] Aṭ-Ṭabarī 24:319.

[2] Aṭ-Ṭabarī 24:320.

[3] Aṭ-Ṭabarī 24:321.

[4] Aṭ-Ṭabarī 24:321.

[5] Aṭ-Ṭabarī 24:321.

[6] Aṭ-Ṭabarī 24:322.

[7] Fath Al-Bārī 8:567.

﴿From stage to stage.﴾ "Stage after stage."¹¹ Weaned after he was breast feeding, and an old man after he was a young man " Al-Hasan Al-Basri said,

﴿مَقَامَ عَرَفَاتٍ﴾

﴿From stage to stage.﴾ "Stage after stage."¹² Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health "

The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers

Allah said,

﴿لَا إِلَهَ إِلَّا أَنَا يُؤْمِنُونَ بِهِ ۚ وَرَبُّنَا عَلِيمُ الْغُيُوبِ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَلَا لِلشُّجُرِ وَلَا لِلْأَنْدَادِ ۚ إِنَّمَا تَسْجُدُونَ لِي ۚ إِنَّمَا أَنَا رَبُّكُمُ الْعَلِيمُ ۚ﴾

﴿What is the matter with them, that they believe not? And when the Qur'ān is recited to them, they fall not prostrate.﴾

meaning, what prevents them from believing in Allāh, His Messenger ﷺ and the Last Day, and what is wrong with them that when Allāh's Āyāt and His Words are recited to them they do not prostrate due to awe, respect and reverence? Concerning Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا تَكْفُرُونَ ۚ﴾

﴿Nay, those who disbelieve deny﴾ meaning, from their mannerism is rejection, obstinacy, and opposition to the truth

﴿رَبُّهُمْ أَعْلَمُ بِمَا يُغْتَرَبُونَ ۚ﴾

﴿And Allāh knows best what they gather.﴾ Mujāhid and Qatādah both said, "What they conceal in their chests."¹³

﴿سَنَبَشِّرُهُمْ يُسَاءُ إِلَيْهِمْ ۚ﴾

﴿So, announce to them a painful torment.﴾

meaning, 'inform them, O Muḥammad, that Allāh has prepared for them a painful torment.'

Then Allah says,

¹¹ Al-Ṭabari 24 :323.

¹² Al-Ṭabari 24 :323.

¹³ Al-Ṭabari 24 :327.

﴿لَا إِلَهَ إِلَّا اللَّهُ يُحْيِي الْمَوْتَى وَيُعَذِّبُ الْمُنَافِقِينَ﴾

﴿Save those who believe and do righteous good deeds,﴾

This is a clear exception meaning, 'but those who believe.' This refers to those who believe in their hearts. Then the statement, "and do righteous good deeds," is referring to that which they do with their limbs.

﴿لَهُمْ أَجْرٌ﴾

﴿for them is a reward﴾ meaning, in the abode of the Hereafter.

﴿يَكُونُ لَهُمْ عَمَلُهُمْ شُكْرًا﴾

﴿that will never come to an end.﴾ Ibn 'Abbās said, "Without being decreased."^[1] Mujāhid and Ad-Ḍaḥḥāk both said, "Without measure"^[2] The result of their statements is that it (the reward) is without end. This is as Allāh says,

﴿عَلَىٰ عَرْشِ عَزَّزٍ﴾

﴿A gift without an end.﴾ (11:108) As-Suddī said, "Some of them have said that this means without end and without decrease."

This is the end of the Tafsīr of Sūrat Al-Inshiqāq. All praise and thanks are due to Allāh, and He is the giver of success and freedom from error.

^[1] At-Ṭabarī 24:327.

^[2] At-Ṭabarī 24:327.

The Tafsīr of Sūrat Al-Burūj (Chapter - 85)

Which was revealed in Makkah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَنقَلَبْ أَفْأَبُ الْبُورِجِ ① وَالنَّوِيْلُ الْوَعْدِ ② وَسَاجِدٌ مُّشْهُورٌ ③
 قِيلَ أَصَبْتَ الْأَعْدُوْدَ ④ الْفَارِ قَاتِ الْوُقُودِ ⑤ إِذْ هَرَعْنَا
 قُودَ ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦ وَمَا نَقَمُوا
 مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧ الَّذِي لَهُ لُتُفُكُ
 السَّكُونِ ⑨ وَالْأَرْضِ ⑩ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑪ إِنَّ الَّذِينَ
 فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَا يَرْجُوا قُلُوبَهُمْ عَذَابَ جَهَنَّمَ وَلَهُمْ
 عَذَابُ الْحَرِيقِ ⑫ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
 جَنَّاتُ نَجْوَى مِنْ عَذَابٍ أَتَمُّ ⑬ ذَلِكَ الْقَوْلُ الْكَبِيرُ ⑭ إِنَّ بَطْنَ
 رَبِّكَ أَشِدُّ ⑮ إِسْهُوْبِيْدِيْ وَيُؤَيِّدُ ⑯ وَهُوَ الْقَوِيُّ الْوَدُوْدُ ⑰
 ذُو الْعَرْشِ الْحَمِيدُ ⑱ لَمَّا لَ الْكَبِيْرُ ⑲ مَلَأْنَاكَ سَيِّئَاتِ الْبُورِ
 ⑳ وَرَعَوْنَ وَقُودَ ㉑ عَلَى الَّذِينَ كَفَرُوا فِي قَكْبِيْ ㉒ وَالَّذِينَ
 وَنَا بِهِمْ يُحِيْطُ ㉓ بِلِ هُوَ قَرْمَانٌ حَمِيْدٌ ㉔ فِي لَوْجٍ مَّخْفُوظٍ ㉕



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿وَأَنقَلَبْ أَفْأَبُ الْبُورِجِ ① وَالنَّوِيْلُ الْوَعْدِ ② وَسَاجِدٌ مُّشْهُورٌ ③
 قِيلَ أَصَبْتَ الْأَعْدُوْدَ ④ الْفَارِ قَاتِ الْوُقُودِ ⑤ إِذْ هَرَعْنَا
 قُودَ ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦ وَمَا نَقَمُوا
 مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧ الَّذِي لَهُ لُتُفُكُ
 السَّكُونِ ⑨ وَالْأَرْضِ ⑩ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑪ إِنَّ الَّذِينَ
 فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَا يَرْجُوا قُلُوبَهُمْ عَذَابَ جَهَنَّمَ وَلَهُمْ
 عَذَابُ الْحَرِيقِ ⑫ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
 جَنَّاتُ نَجْوَى مِنْ عَذَابٍ أَتَمُّ ⑬ ذَلِكَ الْقَوْلُ الْكَبِيرُ ⑭ إِنَّ بَطْنَ
 رَبِّكَ أَشِدُّ ⑮ إِسْهُوْبِيْدِيْ وَيُؤَيِّدُ ⑯ وَهُوَ الْقَوِيُّ الْوَدُوْدُ ⑰
 ذُو الْعَرْشِ الْحَمِيدُ ⑱ لَمَّا لَ الْكَبِيْرُ ⑲ مَلَأْنَاكَ سَيِّئَاتِ الْبُورِ
 ⑳ وَرَعَوْنَ وَقُودَ ㉑ عَلَى الَّذِينَ كَفَرُوا فِي قَكْبِيْ ㉒ وَالَّذِينَ
 وَنَا بِهِمْ يُحِيْطُ ㉓ بِلِ هُوَ قَرْمَانٌ حَمِيْدٌ ㉔ فِي لَوْجٍ مَّخْفُوظٍ ㉕﴾

①. By the heaven
holding the Burūj.﴾

②. And by the
Promised Day.﴾

③. And by the Witness and by the Witnessed.﴾

④. Cursed were the People of the Ditch.﴾

⑤. Of fire fed with fuel.﴾

⑥. When they sat by it.﴾

⑦. And they witnessed what they were doing against the

believers. ﴿

﴿8. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾

﴿9. To Whom belongs the dominion of the heavens and the earth' And Allāh is Witness over everything.﴾

﴿10. Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, men they will have the torment of Hell, and they will have the punishment of the burning Fire.﴾

The Interpretation of the Word *Burūj*

Allāh swears by the heaven and its *Burūj* The *Burūj* are the giant stars, as Allāh says,

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا يَرْمًا وَقَمَرًا مُبِينًا﴾

﴿Blessed is He Who has placed in the heaven *Burūj*, and has placed therein a great lamp (the sun), and a moon giving light ﴾ (25.61)

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥak, Al-Hasan, Qatādah and As-Suddi, all said, "Al-*Burūj* are the stars."^[1] Al Minhāl bin 'Amr said,

﴿وَالسَّمَاءُ ذَاتُ الْبُرُوجِ﴾

﴿By the heaven holding the *Burūj*.﴾ "The beautiful creation."^[2]

Ibn Jarir chose the view that it means the positions of the sun and the moon, which are twelve *Buruj*. The sun travels through each one of these "*Burj*" (singular of *Burūj*) in one month. The moon travels through each one of these *Burj* in two-and-a-third days, which makes a total of twenty-eight positions, and it is hidden for two nights.^[3]

The Explanation of the Promised Day and the Witness and the Witnessed

Allāh says,

[1] Al-Qurṭubī 19:200.

[2] Al-Qurṭubī 19:283.

[3] Aṭ-Ṭabarī 24:332.

﴿وَالْيَوْمِ الْمَوْجُودِ. وَشَهِيدٍ وَشَهِيدٍ﴾

«And by the Promised Day. And by the Witness, and by the Witnessed.»

Ibn Abi Hātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«وَالْيَوْمِ الْمَوْجُودِ:» يَوْمُ الْقِيَامَةِ «وَالْيَوْمِ الْمَوْجُودِ:» يَوْمُ الْجُمُعَةِ، وَمَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ لَهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ، وَلَا يَسْتَعِذُّ لَهَا مِنْ شَرِّهَا إِلَّا بِعَمَلِهِ. «وَالْيَوْمِ الْمَوْجُودِ:» يَوْمُ غَرَفَةِ،

«And by the Promised Day.» This refers to the Day of Judgement. «And by the Witness.» This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no Muslim servant catches while asking Allāh from some good except that Allāh will give it to him. He does not seek refuge from any evil in it except that Allāh will protect him. «And by the Witnessed.» This refers to the day of 'Arafah (in Hajj).^[1]

Ibn Khuzaymah also recorded the same Ḥadīth. It has also been recorded as a statement of Abu Hurayrah and it is similar (to this Ḥadīth).^[2]

It has been reported from Abu Hurayrah, Ibn 'Abbās, Al-Ḥasan bin 'Alī, Al-Ḥasan Al-Baṣrī, Sa'īd bin Al-Musayyib, Mujāhid, Ṭkrimah and Aḍ Ḍaḥḥāk that they all said that here the Witnessed refers to the Day of Judgement.

Al-Baghawi said, "The majority considers the Witness to be Friday, and the Witnessed to be the day of 'Arafah."^[3]

The Oppression of the People of the Ditch against the Muslims

Concerning Allāh's statement,

﴿قُلُوبُ امْرِئَاتٍ اَلْمَدِينَةِ﴾

«Cursed were (Qutila) the People of the Ditch (Uddūd).»

[1] At Ṭabari 24:332.

[2] Ibn Khuzaymah 3:116.

[3] Al-Baghawi 4:466.

meaning, the companions of the *Ukhūd* were cursed. The plural of *Ukhūd* is *Akhūd*, which means ditches in the ground.

This is information about a group of people who were among the disbelievers. They went after those among them who believed in Allāh and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allāh says,

﴿قُلْ أَصْحَابُ الْأُخُودِ ۖ إِنَّهُمْ قَالُوا نَبِئُوكُمْ ۖ إِنَّ فِيكُمْ قَوْمًا يَسْتَسْتَلُونَ
بِالنَّارِ ۖ فَمُتُوا ۖ﴾

﴿Cursed were the People of the Ditch. Of fire fed with fuel.
When they sat by it. And they witnessed what they were doing
against the believers.﴾

meaning, they were witnesses to what was done to these believers. Allāh said,

﴿وَمَا تَقُومُوا بِهِمْ إِلَّا أَنْ يُرْسُوا بِأَقْلَامِ الْعَزِيزِ الْكَيْبِدِ ۖ﴾

﴿And they had no fault except that they believed in Allāh, the
Almighty, Worthy of all praise!﴾

meaning, they did not commit any sin according to these people, except for their faith in Allāh the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people.

Then Allāh says,

﴿الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ۖ وَالَّذِي كُنْهُنَّ الْأَرْضُ ۖ﴾

﴿To Whom belongs the dominion of the heavens and the earth!﴾

Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿And Allah is Witness over everything.﴾

meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him

The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch

Imām Ahmad recorded from Suhayb that the Messenger of Allāh ﷺ said,

«كَانَ يَمْرُؤَانِ قَبْلَكُمْ مَلِكٌ وَكَانَ لَهُ شَاجِرٌ، فَلَمَّا عَجِرَ شَاجِرُ قَانِ لِلْمَلِكِ. إِنِّي قَدْ كَثُرَ بَنِي وَخَفِرَ أَجْلِي. فَادْفَعْ إِلَيَّ غُلَامًا لِأُعَلِّمَهُ السِّحْرَ، فَدَفَعَ إِلَيْهِ غُلَامًا نَكَانَ يُعَلِّمُهُ السِّحْرَ، وَكَانَ بَيْنَ الشَّاجِرِ وَبَيْنَ الْمَلِكِ زَاهِبٌ قَانِي الْغُلَامِ عَلَى الرَّاهِبِ فَسَمِعَ مِنْ غُلَامِهِ فَأَخْبَتْهُ نَحْوَهُ وَغُلَامُهُ، وَكَانَ إِذَا أَمَى الشَّاجِرَ صَرِيحُهُ وَقَالَ: مَا خَيْتُكَ؟ وَبَدَا أَمَى أَهْلَهُ ضَرْبُهُ وَقَالُوا: مَا خَيْتُكَ؟ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِنَّا أَرَادَ شَاجِرٌ أَنْ يَضْرِبَكَ فَقُلْ خَسِي أَمِي، وَبَدَا أَرَادَ أَهْلُهُ أَنْ يَضْرِبُوكَ فَقُلْ خَسِي الشَّاجِرُ، قَالَ: تَيْتِمَا مَرُ دَاتِ يَزُمُ إِذْ أَمَى عَلَى ذَاتِهِ فَنَظِعَهُ عَطِيئَةً قَدْ خَسِبَ الدُّنْسُ فَلَا يَسْتَطِيعُونَ أَنْ يَجُوزُوا. فَقَالَ: الْيَوْمَ أَغْلَمَ أَمْرُ الرَّاهِبِ أَحَبُّ إِلَيَّ اللَّهُ أَمْ أَمْرُ الشَّاجِرِ؟ قَالَ: فَتَأَخَّرَ خَبِيرًا فَقَالَ: اللَّهُمَّ إِنَّ قَانًا أَمْرُ الرَّاهِبِ أَحَبُّ إِلَيْكَ وَأَرْضِي مِنْ أَمْرِ الشَّاجِرِ فَاقْتُلْ هَذِهِ الدَّيَّةَ حَتَّى يَجُوزَ النَّاسُ، وَرَمَانًا فَفَعَلَهَا وَتَمَضَى النَّاسُ.

«Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy.' And whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.'" So the boy

carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he struck it with a stone killing it and the people passed by on the road.

فَأَخْبَرَ الرِّجُلَ بِذَلِكَ فَقَالَ: أَيُّ بَنِي، أَنْتَ أَفْضَلُ بَنِي وَبُنْتُ سَتَيْنَتْنِي، فَإِنْ ثَبِتَ مَا تَقُولُ عَلَيَّ، فَكُنَ الْعَلَامُ تُرَى؛ الْأَكْثَمَةُ وَالْأَبْرَصُ وَشَائِرُ الْأَقْوَامِ وَتَسْمِيهِمْ، وَكَانَ لِلْمَيْمِ خَبِيرٌ فَعَمِيَ فَسَمِعَ بِهِ فَادَّاهُ بِهَذَا كَثِيرٌ فَقَالَ: أَصْبَحِي وَنَا هَهُنَا أَصْبَحُ، فَقَالَ: مَا أَنَا أَصْبَحِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ غُرَّ وَجِلَّ، فَإِنْ أَتَيْتَ بِهِ دَعَوْتُ إِلَهُ تَشْفَاكَ، فَأَمَرَ قَدَاةَ اللَّهِ فَتَبَعَهُ

The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allāh who cures people. So, if you believe in Allāh and supplicate to Him, He will cure you." So, he believed in and supplicated to Allāh, and Allāh cured him.

ثُمَّ أَتَى الْمَلِكَ فَخَلَسَ مَعَهُ نَحْوُ مَا كَانَ يَخْلُسُ فَقَالَ لَهُ الْمَلِكُ يَا فَتَاهُ، مَنْ رَدَّ عَلَيْكَ بِضْرَكَ؟ فَقَالَ رَبِّي فَقَالَ: أَنَا؟ قَالَ لَا، رَبِّي وَرَبُّكَ اللَّهُ، قَالَ: وَلَكِ رَبٌّ غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَرَبُّكَ اللَّهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَخَلَ عَلَى الْغُلَامِ، فَبَقِيَ إِلَيْهِ فَقَالَ: أَيُّ بَنِي مَلَأَ مِنْ سِخْرِي أَمْ تُرَى الْأَكْثَمَةُ وَالْأَبْرَصُ وَهَذِهِ الْأَقْوَامُ؟ قَالَ: مَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ غُرَّ وَجِلَّ، قَالَ: أَنَا؟ قَالَ لَا، قَالَ: أَوَّلَكَ رَبِّ غَيْرِي؟ قَالَ رَبِّي وَرَبُّكَ اللَّهُ، فَاتَّخَذَهُ ابْنًا وَلَعَذَّبَ فَلَمْ يَزَلْ بِهِ حَتَّى دَخَلَ عَلَى الرَّحْبِ فَنُفِيَ بِأَرْجَائِبٍ فَقَالَ: ارْجِعْ عَنْ هَيْهَاتَ فَابْنِي، فَوَضَعَ ابْنُكَ فِي مَرْقٍ

رَأْسَهُ حَتَّى وَفَّعَ شَعْدَهُ، وَقَالَ لِلْأَعْمَى: ازْجِعْ عَنِ بَيْتِي، فَأَبَى، فَوَضَعَ يُسْتَارَ فِي مَفْرَقِ رَأْسِهِ حَتَّى وَفَّعَ شَعْدَهُ، بَأَى الْأَرَضِيَّ وَدَلَّ بِالْعَلَامِ: ازْجِعْ عَنِ بَيْتِي، فَأَبَى، فَتَنَّتْ بِهِ مَنَعَ نَمْرٍ إِلَى حَبْلِ كَذَا وَكَذَا وَقَدْ: إِذَا بَلَغْتُمْ جُرُؤَهُ فَإِنْ رَجَعَ عَنْ بَيْتِهِ وَإِلَّا فَذَلِّهِمْ، فَذَلُّوا بِهِ فَمَا عَلَوْا بِهِ الْجَبَلَ قَالَ اللَّهُمَّ احْجِبْهُمْ بِمَا نَشَاءُ، فَخَفَّتْ بِهِمُ الْحَبْلُ فَذَلَّوْهُمَا أَخْمَرُوا، وَجَاءَ الْعَلَامُ يَتَلَمَّسُ حَتَّى دَخَلَ عَلَى الْأَمِيرِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَدْ: كَذَّبَهُمُ اللَّهُ تَعَالَى، فَتَنَّتْ بِهِ مَنَعَ نَمْرٍ فِي لُزُومٍ فَقَالَ: إِذَا لَحِظْتُمْ بِهِ الْخَطَرَ فَإِنْ رَجَعَ عَنْ بَيْتِهِ، وَإِلَّا فَمَرُّوهُ فِي الْبَحْرِ، فَتَجَبَّوْا بِهِ سُخْرٍ فَقَالَ الْعَلَامُ: اللَّهُمَّ كُفِّهِمْ بِمَا نَشَاءُ، فَمَرُّوا أَخْمَرُوا.

Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight?" The courtier replied, "My Lord." The king then said, "I did?" The courtier said, "No, my Lord and your Lord - Allāh." The king said, "Do you have another Lord beside me?" The courtier said, "Yes, your Lord and my Lord is Allāh." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said, "I do not cure anyone. Only Allāh can cure." The king said, "Me?"^[1] The boy replied, "No." The king asked, "Do you have another Lord besides me?" The boy answered, "My Lord and your Lord is Allāh." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then

[1] This statement of the king is only in the version with Ahmād.

see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allāh! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The boy said, "Allāh saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allāh! Save me from them by any means that you wish." So they were all drowned in the sea.

وَجَاءَ الْعَلَامُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: قَتَلَهُمُ اللَّهُ تَعَالَى ثُمَّ قَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِمَيِّتِي حَتَّى تَقْعَلَ مَا أَمَرْتُكَ بِهِ، فَإِنْ أَنْتَ فَعَلْتَ مَا أَمَرْتُكَ بِهِ قَتَلْتَنِي، وَإِلَّا فَإِنَّكَ لَا تَنْجِيكَ قَلْبِي، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي ضَيْدٍ وَاحِدٍ ثُمَّ تَضَلِّي عَلَى جَذَعٍ وَتَأْخُذُ سَهْمًا مِنْ بَنَاتِي، ثُمَّ قُلَ: بِاسْمِ اللَّهِ رَبِّ الْعَالَمِ. فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ قَتَلْتَنِي. فَعَقَلَ وَوَضَعَ السَّهْمَ فِي ثَوْبِهِ فَوَضِعَهُ ثُمَّ رَمَاهُ وَقَالَ: بِاسْمِ اللَّهِ رَبِّ الْعَالَمِ، فَوَضَعَ السَّهْمَ فِي صُدْغِهِ، فَوَضَعَ الْعَلَامُ يَدَهُ عَلَى مَوْجِعِ السَّهْمِ وَمَاتَ، فَقَالَ النَّاسُ: إِنَّهُ بِرَبِّ الْعَالَمِ. قِيلَ لِلْمَلِكِ: أَرَأَيْتَ مَا كُنْتُ نَعْمِدُ؟ فَقَدْ رَأَى تَوَلَّى بِهِ، قَدْ آمَنَ النَّاسُ بِكُلْمَةٍ، فَأَمَرَ بِأَنْوَاعِ السَّكَبِ، فَخُذْتُ فِيهَا الْأَخْيَادَ وَأَضْرَبْتُ فِيهَا النِّيرَانَ، وَقَالَ: مَنْ رَجَعَ عَنْ دِينِهِ مَدَعُوهُ، وَإِلَّا نَأْفِكُوهُ فِيهَا، قَالَ: فَكَانُوا يَتَنَادَوْنَ فِيهَا وَيَقْدِثُونَ، فَجَاءَتِ امْرَأَةٌ بِابْنٍ لَهَا يُزِيغُهُ، فَكَانَتْ تَقَاعِشُ أَنْ تَقَعَ فِي النَّارِ فَقَالَ الصَّبِيُّ: اضْيِرِّي يَا أُمًّا فَبَلَكَ عَلَى النَّارِ.

Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allāh saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say, 'In the Name of Allāh, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and

placing an arrow in the bow, he shot it, saying, "In the Name of Allāh, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allāh, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!"^[1]

Muslim also recorded this Ḥadīth at the end of the Ṣaḥīḥ.^[2] Muḥammad bin Ishāq bin Yasar related this story in his book of Sūrah in another way that has some differences from that which has just been related.

Then, after Ibn Ishāq explained that the people of Najrān began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then (the king) Dhū Nuwās came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about Dhū Nuwās and his army that Allāh revealed to His Messenger ﷺ:

﴿قُلْ اِنَّهُ اَشَدُّ اَلَمًا مِّنَ النَّوْءِ ۚ لَا تَرٰ جَنًا قُوَّةً ۚ وَمَنْ عَلَىٰ مَا يَسْتَدِينُ
بِالتَّوْبَيْنِ ذُوْرًا ۚ وَتَاٰ تَقَرُّوْا بِهِمْ اِلَّا اَنْ يُّدْرُوْا اِلَٰهَ الْغَيْبِ الْغَيْبُوْنَ ۚ اَلَيْسَ لَمْ مَّاكُمْ
اَسْتَوْنَ وَالْاَرْضُ وَاَنْتُمْ عَلَىٰ كُلِّ شَيْءٍ حٰبِدُونَ ۚ﴾

﴿Cursed were the People of the Ditch. Of fire fed with fuel.

^[1] Ahmad 6:16.

^[2] Muslim 4:2299. It was also recorded by At-Tirmidhī in the Book of Tafsīr.

When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything. ﴿85:4-9﴾

This is what Muḥammad bin Ishāq said in his book of *Sīrah* that the one who killed the People of the Ditch was Dhū Nuwās, and his name was Zurah. In the time of his kingdom he was called Yūsuf. He was the son of Tubān As'ad Abi Karib, who was the Tubba' who invaded Al-Madinah and put the covering over the Ka'bah.^[1] He kept two rabbis with him from the Jews of Al-Madinah. After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Ishāq mentions at length.

So Dhū Nuwās killed twenty thousand people in one morning in the Ditch. Only one man among them escaped. He was known as Daws Dhū Tha'labān. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Shām. So, Caesar wrote to An-Najashī, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Aryat and Abrahah. They rescued Yemen from the hands of the Jews. Dhū Nuwās tried to flee but eventually fell into the sea and drowned. After this, the kingdom of Abyssinia remained under Christian power for seventy years. Then the power was divested from the Christians by Sayf bin Dhī Yazīn Al-Himyarī when Kistrā, the king of Persia sent an army there (to Yemen). He (the king) sent with him (Sayf Al-Himyarī) those people who were in the prisons, and they were close to seven hundred in number. So, he (Sayf Al-Himyarī) conquered Yemen with them and returned the kingdom back to the people of Himyar (Yemenis). We will mention a portion of this – if Allāh wills – when we discuss the *Tafsīr* of the *Sūrah*:

﴿إِنَّكَ تَرَىٰ كَيْفَ تَمَلُّهُ وَيَتَمَلَّهُ بِأَرْحَامِ الْإِنْسَانِ﴾

«Have you not seen how your Lord dealt with the Owners of the Elephant?»^[2] (105:1)

[1] Ibn Hishām 1:36.

[2] See volume nine, the *Tafsīr* of *Sūrat Ad-Dukhān* [44:37].

The Punishment of the People of the Ditch

Allāh said,

﴿إِنَّ الَّذِينَ قُتِلُوا الصَّالِحِينَ وَالْمُؤْمِنَاتِ﴾

﴿Verily, those who put into trial the believing men and believing women,﴾

meaning they burned (them). This was said by Ibn 'Abbās, Mujāhid, Qatādah, Aḍ Ḍaḥḥāk, and Ibn Abzā.^[1]

﴿ثُمَّ لَا يُؤْمَرُونَ﴾

﴿and then do not turn in repentance,﴾

meaning, 'they do not cease from what they are doing, and do not regret what they had done before.'

﴿يَهْتَدُونَ عَنْكَ حَتَّىٰ يَكُونُوا فِي سَعِيرٍ﴾

﴿then they will have the torment of Hell and they will have the punishment of the burning Fire.﴾

This is because the recompense is based upon the type of deed performed. Al Ḥasan Al Baṣrī said, "Look at this generosity and kindness. These people killed Allāh's Awliyā' and He still invites them to make repentance and seek forgiveness."

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ حَسْبُ قَهْرٍ مِنْ رَبِّهِمْ لَا يَنْهَوْنَ عَنْ الْقَوْمِ الْكَافِرِينَ ۚ
لَقَدْ رَفَعْنَا كَيْدَهمُ ۖ إِنَّهُمْ هُم بِكَيْدِهِمْ وَشِقَاقٍ ۚ وَقَوْمُ الْقَوْمِ الْقَوْمُونَ ۚ ذُو الْقَرْنَيْنِ الرَّجُلَيْنِ ۚ إِذْ
قَالَا بُرُودُ ۖ قَالَ أَفَأَمْسَىٰ سَوْدُكُمْ لَقَوْمٍ كَافِرِينَ ۚ وَكَانَ مِنْ قَبْلِهِمْ كُفْرًا فِي تَكْذِيبِ ۚ إِنَّ اللَّهَ مِنْ
دُونِهِمْ خَبِيرٌ ۚ إِنَّهُمْ هُم بِكَيْدِهِمْ وَشِقَاقٍ ۚ فِي قَوْعٍ مُخْتَلِفٍ ۚ﴾

﴿11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success ۞

﴿12. Verily, the punishment of your Lord is severe and painful.﴾

﴿13. Verily, He it is Who begins and repeats.﴾

﴿14. And He is Oft Forgiving, Al-Wadūd.﴾

﴿15. Owner of the Throne, Al-Majīd (the Glorious).﴾

[1] Al-Ṭabarī 24:343, 344.

- ﴿16. Dorr of what He intends.﴾
 ﴿17. Has the story reached you of the hosts.﴾
 ﴿18. Of Fir'aun and Thamud?﴾
 ﴿19. Nay! The disbelievers (persisted, in denying)﴾
 ﴿20. And Allāh encompasses them from behind!﴾
 ﴿21. Nay! This is a Glorious Qur'ān,﴾
 ﴿22. In Al-Lauh Al-Mahfūz!﴾

The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allah

Allah informs about His believing servants that

﴿لَهُمْ جَنَّاتُ فُجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿for them will be Gardens under which rivers flow.﴾

This is the opposite of what he has prepared for His enemies of Fire and Hell. Thus, He says,

﴿ذَٰلِكَ الْمَوْزِئُ الْكَبِيرُ﴾

﴿That is the supreme success﴾ Then Allah says,

﴿إِنَّ عَذَابَ رَبِّكَ لَشَدِيدٌ﴾

﴿Verily, the punishment of your Lord is severe and painful.﴾

meaning, indeed His punishment and His vengeance upon His enemies, who have rejected His Messengers, and opposed His command, is severe, great and strong. For verily, He is the Owner of power, Most Strong. He is the One that whatever He wants, then it will be however He wants it to be, in the matter of a blinking of an eye, or even swifter. Thus, Allah says,

﴿إِنَّهُ هُوَ الْبَدِئُ وَالْآخِرُ﴾

﴿Verily, He it is Who begins and repeats.﴾

meaning, from His perfect strength and power is that He begins the creation, and He repeats it just as He began it, without opposition or resistance.

﴿وَهُوَ الْقَوِيُّ الْوَدِيدُ﴾

﴿And He is Oft-Forgiving, Al Wadūd.﴾ meaning, He forgives the sin of whoever repents to Him and humbles himself before Him,

no matter what the sin may be. Ibn 'Abbas and others have said about the name Al-Wadūd, "It means Al-Ḥabīb (the Loving)"^[1]

﴿مَلِكُ السُّعُودِ﴾

﴿Owner of the Throne,﴾ meaning, the Owner of the Mighty Throne that is above all of the creation. Then He says,

﴿الْمَجِيدُ﴾

﴿Al-Majīd (the Glorious).﴾ This word has been recited in two different ways: either with a *Dhammah* over its last letter (Al-Majīdu), which is an attribute of the Lord, or with a *Kasrah* under its last letter (Al-Majīd), which is a description of the Throne. Nevertheless, both meanings are correct

﴿نَسْأَلُكَ إِنَّا رَبُّكَ﴾

﴿Doer of what He intends ﴾ meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. This is as we have related previously from Abu Bakr As-Siddiq, that it was said to him during the illness of (his) death, "Has a doctor seen you?" He replied, "Yes." They said, "What did he say to you?" He replied, "He said, 'I am the Doer of whatever I intend.'"^[2]

Concerning Allāh's statement,

﴿فَمَا أَتَاكَ خَبْرُ الْأَعْمُورِ﴾ ﴿فَرَعُونَ وَعَمُورُ﴾

﴿Has the story reached you of the hasts Of Fir'aun and Thamūd?﴾

meaning, has the news reached you of what Allāh caused to befall them of torment, and that He sent down upon them the punishment that no one was able to ward off from them? This is the affirmation of His statement,

﴿إِنَّا كَلَّمْنَا نَارَكَ لَعْنَةً﴾

﴿Verily, the punishment of your Lord is severe and painful.﴾

meaning, when He seizes the wrongdoer, He seizes him with a

[1] At-Ṭabarān 24:346

[2] Al-Qurṭubī 19:297

severe and painful punishment. It is the seizing punishment of One Most Mighty, and Most Powerful. Then Allāh says,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْلَمُونَ﴾

﴿Nay! The disbelievers (persisted) in denying.﴾

meaning, they are in doubt, suspicion, disbelief and rebellion.

﴿وَأَنَّ مِنْ دُونِهِمْ لِيَوْمٍ يُعَذِّبُهُمْ﴾

﴿And Allāh encompasses them from behind!﴾

meaning, He has power over them, and is able to compel them. They cannot escape Him or evade Him.

﴿بَلْ هُوَ قُرْآنٌ مَجِيدٌ﴾

﴿Nay! This is a Glorious Qur'ān.﴾ meaning, magnificent and noble.

﴿فِي لَوْحٍ مَحْفُوظٍ﴾

﴿In Al-Lawh Al-Mahfūz!﴾ meaning, among the most high gathering, guarded from any increase, decrease, distortion, or change.

This is the end of the Tafsir of Sūrat Al-Burūj, and all praise and blessings are due to Allāh.

**The Tafsīr of Sūrat Aṭ-Ṭāriq
(Chapter - 86)**

Which was revealed in Makkah

The Virtues of Surat At-Tāriq

An-Nasā'ī recorded that Jābir said, "Mu'adh lead the *Maghrib* prayer and he recited *Al-Baqarah* and *An-Nisā'*. So the Prophet ﷺ said,

«أَتَكْفُرُ أَنْتَ يَا مُدْعُو، مَا كَانَ يَحْيِيكَ أَنْ تَفْرَأَ بِالسَّمَاءِ وَالْأَرْضِ وَالشَّمْسِ وَضَعَاهُ
وَتَحْمَاهُ؟»

Are you putting the people to trial O Mu'adh?! Was it not sufficient for you to recite As-Samā'i waṭ-Ṭāriq, and Ash-Shamsi wa Duḥāha, and something like them?¹¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[illegible]

- ﴿1. By the heaven, and At-Ṭariq;﴾
- ﴿2. And what will make you to know what At-Ṭariq is?﴾
- ﴿3. The star, Ath-Thāqib ﴾
- ﴿4. There is no human being but has a protector over him.﴾
- ﴿5. So, let man see from what he is created!﴾
- ﴿6. He is created from a water gushing forth.﴾
- ﴿7. Proceeding from between the backbone and the ribs ﴾
- ﴿8. Verily, He is Able to bring him back!﴾

¹²¹ An-Nasāʾi in *Al-Kubrā* 6:512.

49. *The Day when all the secrets will be examined* ﴿

50. *Then he will have no power, nor any helper* ﴿

Swearing by the Existence of Humanity surrounded by the Organized System of Allah

Allah swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾

﴿By the heaven and At-Tariq;﴾ Then He says

﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾

﴿And what will make you to know what At-Tariq is?﴾

Then He explains it by His saying,

﴿ثُمَّ الْمَوْزِعِ﴾

﴿The star of Ath-Thāqib﴾ Qatadah and others have said, "The star has been named *Tāriq* because it is only seen at night and it is hidden during the day."^[1] His view is supported by what has been mentioned in the authentic *Ḥadīth* that prohibits a man to come to his family *Tariq*. This means that he comes to them unexpectedly at nighttime.^[2]

Concerning Allah's statement,

﴿وَالْقَارِعِ﴾

﴿Ath-Thāqib﴾ Ibn 'Abbas said, "The illuminating." 'Ikrimah said, "It is illuminating and it burns the *Shaytān*."

Then Allah says,

﴿لَا إِلَهَ إِلَّا هُوَ﴾

﴿There is no human being but has a protector over him.﴾

meaning, every soul has a guardian over it from Allah that protects it from the calamities. This is as Allah says,

﴿لَمْ يَمُوتْ مَنْ فِي بَيْتِهِ مِنْكُمْ يَحْفَظُهُ مِنْ أَمْرِ اللَّهِ﴾

[1] At-Ṭabarān 24:351

[2] Faḥḥ Al-Bān 9:251

[3] At-Ṭabarān 24:352

«For Him, there are angels in succession, before and behind him. They guard him by the command of Allāh.» (13:11)

How Man is created is a Proof of Allāh's Ability to Return Him to Him

Allāh says,

﴿يُبَيِّنُ الْإِنْسَانَ مِنْ حُنَّهِ﴾

«So, let man see from what he is created!» This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allāh says,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» (30:27)

Then Allāh says,

﴿يَخْلُقُ مِنْ نَّوْءٍ نَّاقِلٍ﴾

«He is created from a water gushing forth.» meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allāh. Due to this Allāh says,

﴿مَخْرَجَ بَيْنَ يَتَىٰ كَتَفَيْهِمَا﴾

«Proceeding from between the backbone and the ribs.»

meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabīb bin Bishr reported from Ikrimah who narrated from Ibn 'Abbās that he said,

﴿مَخْرَجَ بَيْنَ يَتَىٰ كَتَفَيْهِمَا﴾

«Proceeding from between the backbone and the ribs.»

«The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids).»^[1]

[1] Ad-Durr Al-Manthûr 8:473.

Concerning Allāh's statement,

﴿يَقْدِرُ عَلَىٰ رَجْعِهِ لَقَدْ يَذَّكَّرُ﴾

﴿Verily, He is Able to bring him back (to life)!﴾

This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allāh has mentioned this proof in more than one place in the Qur'an.

On the Day of Judgement, Man will have no Power or Assistance

In this regard Allāh says,

﴿يَوْمَ تَلْقَوْنَ أَشْهَادًا﴾

﴿The Day when all the secrets will be examined.﴾

meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two Ṣaḥīḥs on the authority of Ibn 'Umar that the Messenger of Allāh ﷺ said,

«يُرْفَعُ بِكُلِّ خَائِرٍ لِزَاءٍ عَنِّي يَقَالُ: هَذَا غَنَرُهُ فُلَانٌ بْنُ فُلَانٍ»

«Every betrayer will have a flag raised for him behind his back, and it will be said, 'This is the betrayal of so-and so, the son of so-and-so.'^[1]

Concerning Allāh's statement,

﴿عَاذٌ﴾

﴿Then he will have no﴾ meaning, man on the Day of Judgement.

﴿بِزُرٍّ﴾

﴿any power﴾ meaning, within himself.

﴿فَاِذَا﴾

^[1] Al-Bukhārī no. 6177, 6178, and Muslim 3·1359.

﴿By the sky (having rain clouds) which gives ruin, again and again.﴾

"This means that it rains and then it rains [again]." Qatadah said, "It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle."^[1]

﴿وَالْأَرْضِ يَنْشَقُّهَا﴾

﴿And the earth which splits﴾ Ibn Abbās said, "Splitting to bring forth plant growths."^[2] This was also said by Sa'īd bin Jubayr, Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥak, Al-Ḥasan, Qatadah, As-Suddi and others.^[3] Concerning Allāh's statement,

﴿إِنَّمَا لَنَا فَسَلُّ﴾

﴿Verily, this is the Word that separates.﴾

Ibn 'Abbas said (Fasl is), "True."^[4] Qatadah also said the same. Someone else said, "A just ruling."

﴿وَمَا مِمَّا يُلْعَبُ﴾

﴿And it is not a thing for amusement﴾

meaning, rather it is serious and true. Then Allāh informs about the disbelievers saying that they reject Him and hinder others from His path. Allāh says,

﴿يَكِيدُونَ كَيْدًا﴾

﴿Verily, they are but plotting a plot﴾ meaning, they plot against the people in their calling them to oppose the Qur'an. Then Allāh says,

﴿فَبَدِّلْ الْكَيْدَ﴾

﴿So, give a respite to the disbelievers,﴾ meaning, wait for them and do not be in haste concerning them.

﴿أَنبِئْهُمْ بِذُنُوبِهِمْ﴾

﴿deal gently with them for a while.﴾ meaning, a little while. This

[1] Aḡ-Ṭabarī 24:360

[2] Aḡ-Ṭabarī 24:361

[3] Ad-Durr Al-Manthar 8:477.

[4] Aḡ-Ṭabarī 24:362

means that you will see what befalls them of torment, punishment and destruction. This is as Allāh says,

﴿مَتَّعْنَاهُمْ قَلِيلًا ثُمَّ نَضْزِقُهُمْ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24)

This is the end of the *Tafsīr Surat At-Tāriq*, and unto Allāh is all praise and thanks.

The Tafsīr of Sūrah Sabḥih^[1]

(Chapter - 87)

Which was revealed in Makkah

The Virtues of Sūrat Al-Aʿlā

This Sūrah was revealed in Makkah before the migration to Al-Madīnah. The proof of this is what Al-Bukhārī recorded from Al-Barā' bin 'Āzib, that he said, "The first people to come to us [in Al-Madīnah] from the Companions of the Prophet ﷺ were Muṣ'ab bin 'Umayr and Ibn Umm Maktūm, who taught us the Qur'ān; then 'Ammār, Bilāl and Sa'd came. Then 'Umar bin Al-Khaṭṭāb came with a group of twenty people, after which the Prophet ﷺ came. I have not seen the people of Al-Madīnah happier with anything more than their happiness with his coming (to Al-Madīnah). This was reached to such an extent that I saw the children and little ones saying, 'This is the Messenger of Allāh who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

﴿سُبْحَانَكَ اللَّهُمَّ الْعَلِيُّ﴾

﴿Glorify the Name of your Lord, the Most High.﴾ (87:1)

as well as other Surahs similar to it.^[2]

It has been confirmed in the Two *Saḥīḥs* that the Messenger of Allāh ﷺ said to Mu'adh,

﴿فَلَا صَلَّيْتُ بِـ ﴿سُبْحَانَكَ اللَّهُمَّ الْعَلِيُّ﴾ ﴿رَأَيْتُمُ شَمْسَهُ﴾ ﴿وَرَأَيْتُمُ لَيْلَهُ﴾﴾

“Why didn't you recite “Glorify the Name of your Lord, the Most High,”; “By the sun and its brightness,” and “By the night when it envelopes.”^[3]

^[1] This Sūrah is more commonly called Sūrat Al-Aʿlā.

^[2] *Faṭḥ Al-Bārī* 8:569

^[3] *Faṭḥ Al-Bārī* 2:234, and *Muslim* 1:340

Imām Aḥmad recorded from An-Nu'mān bin Bashir that the Messenger of Allāh ﷺ recited

﴿سَبِّحْ سَمَ رَبَّكَ الْأَعْلَى﴾ و﴿مَلِئْتُكَ حَبْرُ الْقَسْبِ﴾

Surat Al A'lā (chapter 87) and Surat Al-Ghāshiyah (chapter 88) in the two 'īd prayers. If the 'īd prayer fell on Friday, he would recite them in both prayers [īd and Ṣalāt Al-Jumu'ah].¹¹ Muslim also recorded this in his Ṣaḥīḥ, as well as Abu Dawūd, At-Tirmadhī, An-Nusā'ī and Ibn Majah. The wording of Muslim and the Sunan compilers says, "He used to recite

﴿سَبِّحْ سَمَ رَبَّكَ الْأَعْلَى﴾ و﴿مَلِئْتُكَ حَبْرُ الْقَسْبِ﴾

Surat Al-A'lā (chapter 87) and Surat Al-Ghāshiyah (chapter 88) for the two 'īds and Jumu'ah. If they occurred on the same day, he would recite them in both of them."

In his Musnad, Imam Aḥmad recorded on the authority of Ubayy b.n Ka'b, Abdullāh bin 'Abbās, 'Abdur-Rahmān b.n Abza, and the Mother of the believers, 'Ā'ishah, that the Messenger of Allah ﷺ used to recite

﴿سَبِّحْ سَمَ رَبَّكَ الْأَعْلَى﴾ و﴿مَلِئْتُكَ حَبْرُ الْقَسْبِ﴾ و﴿مَلِئْتُكَ حَبْرُ الْقَسْبِ﴾

﴿Glorify the Name of your Lord, the Most High﴾ and ﴿Say 'O you who disbelieve'﴾ and ﴿Say 'He is Allah, the One.'﴾ 'Ā'ishah added in her version that he would also recite the Mu'awwidhatayn (Al-Falaq and An-Nās).¹²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

﴿سَبِّحْ سَمَ رَبَّكَ الْأَعْلَى﴾ أَمَّا حَبْرُ الْقَسْبِ ﴿وَالَّذِي فَطَرَ فَهَمَّكَ﴾ وَتَوَاتُجُ الْأَعْرَاجِ ﴿مَجْلَمٌ عَلَى أَعْوَى﴾ سَفَرُكَ لَا تَسْرِبُ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ بِمَا تَعْمَلُ بَصِيرٌ ﴿وَمَا يَخْفَى مِنِّي﴾ وَبَيِّنُكَ بِالْمَرْءِ ﴿فَبُكَرٍ فِي لَعْنَةِ الْوَكْرَةِ﴾ سَيَذَرُكَ مَشْغَلٌ مُرَّةً وَنَحْنُهَا الْأَنْفَى ﴿أَلَيْسَ بِأَلَّا لَكَمُذَرَّةً﴾ فَرُّ لَا يَبُوتُ بِهِ وَلَا يَجْنُ بِهِ

11 Glorify the Name of your Lord, the Most High

¹¹ Ahmad 4:271

¹² Ahmad from Ubayy 5:123, from Ibn 'Abbas 1:299, Ibn Abza 3:406, and 'Ā'ishah 6:227

- ﴿2. Who has created, and then proportioned it.﴾
 ﴿3. And Who has measured; and then guided.﴾
 ﴿4 And Who brings out the pasturage,﴾
 ﴿5 And then makes it dark stubble ﴾
 ﴿6. We shall make you recite, so you shall not forget.﴾
 ﴿7. Except what Allāh may will. He knows what is apparent and what is hidden.﴾
 ﴿8. And We shall make easy for you the easy.﴾
 ﴿9. Therefore remind in case the reminder profits.﴾
 ﴿10. The reminder will be received by him who fears,﴾
 ﴿11. But it will be avoided by the wretched.﴾
 ﴿12. Who will enter the great Fire.﴾
 ﴿13. There he will neither die nor live.﴾

The Command to pronounce *Tasbīḥ* and its Response

Imām Aḥmad recorded from Ibn 'Abbās that whenever the Messenger of Allāh ﷺ would recite

﴿سُبْحَانَ رَبِّيَ الْأَعْلَى﴾

﴿Glorify the Name of your Lord, the Most High.﴾

he would say,

﴿سُبْحَانَ رَبِّيَ الْأَعْلَى﴾

‘Glory to my Lord, the Most High.’^[1]

Ibn Jarīr recorded from Ibn Ishāq Al Hamḍānī that whenever Ibn 'Abbās would recite

﴿سُبْحَانَ رَبِّيَ الْأَعْلَى﴾

﴿Glorify the Name of your Lord, the Most High.﴾

he would say, “Glory to my Lord, the Most High,” and whenever he would recite

﴿لَا إِلَهَ إِلَّا يَوْمَ الْقِيَامَةِ﴾

﴿I swear by the Day of Resurrection.﴾ (75:1)

^[1] Aḥmad 1:232, Abu Dāwūd no. 883.

and then reach the end of it

﴿الَّذِي يَدْعُ يَتَدَوَّرُ عَلَىٰ أُنْوَاحٍ يُدْعَىٰ﴾

«Is not He able to give life to the dead?» (75:40)

he would say, "Glory to You, of course."^[1] Qatadah said,

﴿سُبْحَانَ رَبِّكَ الْأَعْلَىٰ﴾

«Glorify the Name of your Lord, the Most High.»

It has been mentioned to us that whenever the Prophet of Allāh ﷺ used to recite it he would say,

«سُبْحَانَ رَبِّي الْأَعْلَىٰ»

«Glory to my Lord, the Most High.»^[2]

The Creation, the Decree, and the bringing forth of Vegetation

Allāh says,

﴿الَّذِي خَلَقَ فَسَدَّ﴾

«Who has created, and then proportioned it.»

meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allāh says,

﴿وَرَتَّبَ قَدْرَ كُلِّ شَيْءٍ﴾

«And Who has measured; and then guided.» Mujāhid said, "He guided man to distress and happiness, and he guided the cattle to their pastures."^[3] This Āyah is similar to what Allāh has said about Mūsā's statement to Fir'aawn,

﴿رَبِّكَ الْبَرُّ الْقَوِيُّ ۖ كُلُّ شَيْءٍ سَعْدٌ ثُمَّ هَدَىٰ﴾

«Our Lord is He Who gave to each thing its form and nature, then guided it aright» (20:50)

meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in Ṣaḥīḥ Muslim on the

[1] Al-Ṭabarī 24:367.

[2] Al-Ṭabarī 24:368. This is based upon the narration of Ibn 'Abbās above

[3] Al-Ṭabarī 24:369.

authority of 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[1]

Concerning Allāh's statement,

﴿وَالَّذِي يُخْرِجُ الْطَفَرَ﴾

«And Who brings out the pasturage,» meaning, all types of vegetation and crops.

﴿يَجْعَلُهُ ظُلًّا تَوًّا﴾

«And then makes it dark stubble.» Ibn 'Abbās said, "Dried up and altered."^[2] It has been narrated that Mujāhid, Qatādah and Ibn Zayd, all made similar statements.^[3]

The Prophet ﷺ does not forget the Revelation

Allāh says,

﴿سَنُفَصِّلُ﴾

«We shall make you to recite,» meaning, 'O Muḥammad.'

﴿فَلَا تُنْسُوا﴾

«so you shall not forget (it),» This is Allāh informing and promising him (the Prophet ﷺ) that He will teach him a recitation that he will not forget.

﴿إِلَّا مَا أَفَاءُ﴾

«Except what Allāh may will.» Qatādah said, "The Prophet ﷺ did not forget anything except what Allāh willed." It has been said that the meaning of Allāh's statement,

﴿فَلَا تُنْسُوا﴾

[1] Muslim 4:2044.

[2] Aṭ-Ṭabarī 24:369.

[3] Aṭ-Ṭabarī 24:369, 370.

﴿so you shall not forget.﴾ is, "do not forget" and that which would be abrogated, is merely an exception to this. Meaning, 'do not forget what We teach you to recite, except what Allāh wills, which He removes and there is no sin on your leaving it off (not retaining it).' Concerning Allāh's statement,

﴿يَعْلَمُ سِرَّهُ وَالْخَافِيَّ﴾

﴿He knows what is apparent and what is hidden.﴾ meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him

Then Allāh says,

﴿وَنُيَسِّرُكَ لِلْيُسْرَى﴾

﴿And We shall make easy for you the easy.﴾ meaning, 'We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.'

The Command to remind

Allāh then says,

﴿ذَكِّرْ فِي نَعْمٍ مُّؤْتَى﴾

﴿Therefore remind in case the reminder profits﴾ meaning, remind where reminding is beneficial

From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, 'Ali said, "You do not tell people any statement that their intellects do not grasp except that it will be a *Fitnah* (trial) for some of them." He also said, "Tell people that which they know. Would you like for Allāh and His Messenger to be rejected?"

Allāh said,

﴿سَنُفَصِّلُكَ بِمَنْ يَخْشَى﴾

﴿The reminder will be received by him who fears,﴾

meaning, 'he whose heart fears Allāh and who knows that he is going to meet Him will receive admonition from what you convey to him, O Muḥammad '

﴿وَنُفَصِّلُكَ بِالْأَنْفَى﴾ أَلَمْ يَأْتِ بِكَ الْكَافِرُ: ثُمَّ لَا تَكُنْ بِهَا وَلَا بِجَنَّتِهَا﴾

«But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.»

meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with.

Imām Ahmad recorded from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَمَّا نَاسٌ يُرِيدُ اللَّهُ بِهِمُ الرَّاحَةَ فَيُصِيبُهُمْ فِي آثَارِ مَنَاحِنٍ عَلَيْهِمُ الشَّعَاءُ، يَأْخُذُ الرَّجُلُ الصَّارَةَ فَيُصِيبُهُمْ أَوْ قَالَ يَتَّقُونَ فِي نَهْرِ الْحَيَاءِ، أَوْ قَالَ الْخَبَاءِ، أَوْ قَالَ الْغَيَاطِ أَوْ قَالَ نَهْرِ الْجَنَّةِ فَيَتَرُونَ نَبَاتَ الْحَبِّ فِي حِمْلٍ سَبِيلٍ»

«Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allāh wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them (or he said they will be planted) in the River of Al-Hayā (or he said Al-Hayāh, or Al-Hayawān, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.»

Then the Prophet ﷺ said,

«أَمَّا نَزْوَنُ الشَّجَرَةِ تَكُونُ خَضِرَاءَ، ثُمَّ تَكُونُ حُمْرَاءَ، ثُمَّ تَكُونُ خَضِرَاءَ؟»

«Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again)?»

Abu Sa'īd then said that some of those present said, "It is as if the Prophet ﷺ used to live in the desert wilderness [i.e., due to his parables of nature]."^[1]

Ahmad also recorded from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَيَأْتِيهِمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَكَانَ دَسٌّ أَوْ كَمَا هَال - تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِحَسَابَاتِهِمْ - فَيُصِيبُهُمْ إِمَانَةٌ حَتَّى إِذَا

[1] Ahmad 3:5.

صَادُوا فَخَسْنَا أَيْدِيَهُمْ فِي السَّمَاءِ، فَجِيءَ بِهِمْ ضَبَائِرُ صَبَائِرُ فَنُفِثُوا عَلَى أَنْهَارِ الْجَنَّةِ
يَقَالُ: يَا أَهْلَ الْجَنَّةِ أَيْضُوا عَنْهُمْ، فَيَبْتَغُونَ بَنَاتَ الْجَنَّةِ تَكُونُ فِي حَبِيلِ السَّيْلِ

‘Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people - or as he said - whom the Fire will burn due to their sins - or he said - their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: “O people of Paradise! Pour down upon them.” Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream.’’

Then, a man from among the people present said, “It is as if the Messenger of Allāh ﷺ used to live in the desert wilderness.”^[1] Muslim also recorded this *Hadith*.^[2]

﴿قَدْ لَقِيَ مَنْ زَكَّى﴾ وَكَرَّرَ رَبُّهُ فَسَلَّمَ ﴿بِأَلْفِ نَفْسٍ ذَاتِ الْحَيَاةِ وَالْآخِرَةِ خَيْرٌ
وَالْآخِرَةِ مِنْ خَيْرِ مَا لَمْ يَكُنْ مِنَ الْأَوَّلِينَ﴾ شَبَّ بِرَبِّهِمْ وَوُضِعَ

﴿14. Indeed whosoever purifies himself shall achieve success.﴾

﴿15. And remembers the Name of his Lord, and performs *Ṣalāh*.﴾

﴿16. Rather you prefer the life of this world.﴾

﴿17. Although the Hereafter is better and more lasting.﴾

﴿18. Verily, this is in the former Scriptures﴾

﴿19. The Scriptures of *Ibrāhīm* and *Mūsā*.﴾

A Statement concerning the People of Success

Allāh says,

﴿قَدْ لَقِيَ مَنْ زَكَّى﴾

﴿Indeed whosoever purifies himself shall achieve success.﴾

meaning, he purifies himself from despised characteristics and he follows what Allāh has revealed to the Messenger ﷺ.

^[1] *Aḥmad* 3:11.

^[2] *Muslim* 1:172.

﴿ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

«And remembers the Name of his Lord, and performs Ṣalāh.»

meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allāh, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, 'Umar bin 'Abdul-'Azīz, that he used to command the people to give the Ṣadaqat Al-Fitr,^[1] and he would recite this Āyah:

﴿قَدْ أَفْلَحَ مَنْ زَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

«Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.»

Abu Al-Aḥwās said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (Zakāh) before he prays. For verily, Allāh the Exalted says,

﴿قَدْ أَفْلَحَ مَنْ زَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

«Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.»^[2]

Qatādah said concerning this Āyah,

﴿قَدْ أَفْلَحَ مَنْ زَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

«Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh (Faṣallā).»

"He purifies his wealth and pleases his Creator."^[3]

This World is Worthless in Comparison to the Hereafter
Then Allāh says,

﴿إِلَّا تُؤْتُوا الْقُرْبَىٰ الْقُرْبَىٰ﴾

«Rather you prefer the life of this world.»

meaning, you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of

^[1] The prescribed charity at the end of the month of Ramaḍān.

^[2] Aṭ-Ṭabarī 24 :374.

^[3] Aṭ-Ṭabarī 24 :374.

And of Ibrāhīm who fulfilled (or conveyed) all that (Allāh ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything). ﴿53:36-42﴾

And so forth, until the end of these Āyāt. Abu 'Āliyah said, "The story of this Sūrah is in the earlier Scriptures."^[1] Ibn Jarīr preferred the view that the meaning of Allāh's statement,

﴿إِنَّ مَعَنَا﴾

﴿Verily, this﴾ is referring to His previous statement,

﴿قَدْ أَفْلَحَ مَنْ زَكَّىٰ ۖ وَكَرِهَ لَهُ نَفْسَهُ ۖ إِلَىٰ تِلْكَ أَلْفُ الْقُرْآنِ ۖ وَالْآخِرَةُ خَيْرٌ ۖ﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Ṣalāh. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.﴾

Then Allāh says,

﴿إِنَّ مَعَنَا﴾

﴿Verily, this﴾ meaning, the content of this discussion,

﴿لَقَدْ أَنشَأُوا الْأَوَّلَ ۖ ثُمَّ إِذْ يَنْعَمَ وَثُوسَ ۖ﴾

﴿in the former Scriptures, the Scriptures of Ibrāhīm and Mūsā.﴾^[2]

This view that he (Aṭ-Ṭabarī) has chosen is good and strong. Similar to it has been reported from Qatādah and Ibn Zayd.^[3] And Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-A'Ā' (Sabbih). All praise and blessings are due to Allāh, and He is the Giver of success and protection from error.

^[1] Aṭ-Ṭabarī 24:376.

^[2] Aṭ-Ṭabarī 24:377.

^[3] Aṭ-Ṭabarī 24:376.

The Tafsīr of Sūrat Al-Ghāshiyah (Chapter - 88)

Which was revealed in Makkah

Reciting Sūrat Al-A'la and Al-Ghāshiyah in the Friday Prayer

It has already been mentioned on the authority of An-Nu'mān bin Bashir that the Messenger of Allāh ﷺ used to recite *Sūrat Al-A'la* (87) and *Al-Ghāshiyah* in the 'Id and Friday prayers.^[1] Imām Malik recorded that Ad-Dahhāk bin Qays asked An-Nu'mān bin Bashir, "What else did the Messenger of Allāh ﷺ recite on Friday along with *Sūrat Al-Jumu'ah*?" An Nu'mān replied, "*Al-Ghāshiyah* (88)."^[2] This narration has been recorded by Abu Dawūd, An-Nasā'i, Muslim and Ibn Majah.^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious the Most Merciful

﴿هَـذَا نَبَأُ الْكَافِرِينَ ۝ يَوْمَ يَكُونُ النَّاسُ كُفَّةً ۝ يَوْمَ يَكُونُ الْكَافِرُ خَسْفًا ۝ يَوْمَ يَكُونُ الْكَافِرُ خَسْفًا ۝﴾

﴿لَنْفُوتَ عَنْهُ غَمًّا ۝ لَنْفُوتَ عَنْهُ غَمًّا ۝ لَنْفُوتَ عَنْهُ غَمًّا ۝ لَنْفُوتَ عَنْهُ غَمًّا ۝﴾

41. Has there come to you the narration of *Al Ghāshiyah* (the overwhelming)?

42. Some faces that Day will be *Khāshiyah*

43. Laboring, weary

44. They will enter into Fire, *Hāmīyah*

45. They will be given to drink from a boiling (Āmīyah) spring

46. No food will there be for them but from *Qar'*

^[1] Muslim 2:598.

^[2] *Al Muwaṭṭa'* 1:111

^[3] Abu Dawūd 1:670, An-Nasā'i 3:112, Muslim 2:598 and Ibn Mājah 1:355.

«7. Which will neither nourish nor avail against hunger.»

The Day of Judgement and what will happen to the People of the Fire during it

Al-Ghāshiyah is one of the names of the Day of Judgement. This was said by Ibn 'Abbās, Qatādah and Ibn Zayd.^[1] It has been called this because it will overwhelm the people and overcome them. Allah then says,

﴿وَأُولَٰئِكَ يَوْمَئِذٍ خِشْيَةُ﴾

«Some faces that Day will be *Khāshī'ah*» meaning, humiliated. This was said by Qatādah.^[2] Ibn 'Abbās said, "They will be humble but this action will be of no benefit to them." Then Allah says,

﴿كَانَتْ نَابِسَةً﴾

«*Laboring, weary*» meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hāfiẓ Abu Bakr Al-Burqānī narrated from Abu Imrān Al-Jawnī that he said, "Umar bin Al-Khattāb passed by the monastery of a monk and he said 'O monk!' Then the monk came out, and Umar looked at him and began to weep. Then it was said to him: 'O Commander of the faithful! Why are you weeping?' He replied: 'I remembered the statement of Allah, the Mighty and Majestic, in His Book,

﴿كَانَتْ نَابِسَةً﴾ فَقَالَ لَا حَيْهَةَ

«*Laboring, weary. They will enter into Fire, Hāmiyah*»

So that is what has made me cry.»^[3] Al-Bukhari recorded that Ibn 'Abbās said,

﴿كَانَتْ نَابِسَةً﴾

«*Laboring, weary*» "The Christians."^[4] It is narrated that Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and

[1] At-Tabari 24:381.

[2] At-Tabari 24:382.

[3] Abdur-Razzāq 2:299, and Al-Hākim 2:522.

[4] Fath Al-Bāri 8:570.

perdition " Ibn 'Abbās, Al-Hasan, and Qatādah all said,

﴿تَقَالَى نَارٌ حَامِيَةٌ﴾

﴿They will enter into Fire, Hāmīyah﴾ meaning, hot with intense heat

﴿شَقْنٌ مِنْ عَيْنٍ مُوْتَرَةٍ﴾

﴿They will be given to drink from a boiling (Āmīyah) spring.﴾

meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn 'Abbās, Mujāhid, Al-Hasan and As-Suddi.^[1] Concerning Allāh's statement,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ شَجَرٍ﴾

﴿No food will there be for them but from Dārī',﴾

'Ali bin Abi Talḥah reported from Ibn 'Abbās that he said, "A tree from the Hellfire."^[2] Ibn 'Abbās, Mujāhid, Ikrimah, Abu Al-Jawzā' and Qatādah, all said, "It is *Ash-Shubraq* (a type of plant)." Qatādah said, "The Quraysh called it *Ash-Shabraq* in the spring and *Ad-Dārī* in the summer." Ikrimah said, "It is a thorny tree which reaches down to the ground."^[3] Al-Bukhari related that Mujāhid said, "*Ad-Dārī* is a plant that is called *Ash-Shibriq*. The people of the Hijāz call it *Ad-Dārī* when it dries, and it is poisonous."^[4] Ma'mar narrated that Qatādah said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ شَجَرٍ﴾

﴿No food will there be for them but from Dārī',﴾

"This is *Ash-Shibriq*. When it dries it is called *Ad-Dārī*."^[5] Sa'īd narrated from Qatādah that he said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ شَجَرٍ﴾

﴿No food will there be for them but Dārī',﴾

"This is of the worst, most disgusting and loathsome of foods."^[6] Concerning Allāh's statement,

[1] Aṭ-Ṭabari 24:383.

[2] Aṭ-Ṭabari 24:385.

[3] Aṭ-Ṭabari 24:384.

[4] *Faṭḥ Al-Bārī* 8:570.

[5] Aṭ-Ṭabari 24:384.

[6] Aṭ-Ṭabari 24:384.

بَلْ تُؤْثِرُونَ الْحَبْلَ الدَّنْيَا ۝ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝ إِنَّ
هَذَا لَبِىُّ السَّخِيفِ ۝ الْأَدْنَى ۝ سَخِيبٌ إِنْ رَجِعَ ۝ وَتُؤْمِنُ ۝
سُكْرَةُ الْعَرَشِ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
هَذَا أَتَتْ حَلِيقُ الْفَنَشِيَةِ ۝ وَجُودٌ يَوْمَئِذٍ خَشِيعَةٌ ۝
عَالِيَةٌ نَاصِيَةٌ ۝ قُلْ نَارُ سَالِيَةٍ ۝ تَنُفِقُ مِنْ عَيْنٍ عَالِيَةٍ ۝
لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَدَجٍ ۝ لَا يَسْمَعُونَ وَلَا يُبْقِى مِنْ جُودٍ ۝
وَجُودٌ يَوْمَئِذٍ نَاصِيَةٌ ۝ لَيْسَ بِهَا رَاضِيَةٌ ۝ فِي حَنَقٍ عَالِيَةٍ ۝
لَا تَسْمَعُ فِيهَا لُغِيَّةً ۝ فِيهَا عَن حَارَّةٍ ۝ فِيهَا سَائِرٌ مَزْمُوعَةٌ ۝
وَأَكْرَابٌ مُّزْمُوعَةٌ ۝ وَدَرَجَاتٌ مُّصْلُوعَةٌ ۝ وَزَلَّاتٌ مَبْنُوعَةٌ ۝
أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝ وَإِلَى الْأَنْثَى كَيْفَ
رُفِعَتْ ۝ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝ وَإِلَى الْأَرْضِ كَيْفَ
سُطِحَتْ ۝ مَذَكَّرَ لِمَا أَنتَ مُدْعِكُمْ ۝ لَسْتَ عَلَيْهِمْ
بِمُعِظٍ ۝ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۝ فَيَعِذُّهُ اللَّهُ الْعَذَابَ
الْأَلِيمَ ۝ إِنَّ إِلَهًا إِيَّا هُمْ ۝ ثُمَّ يَدْعُنَا إِلَى جَانِبِهِمْ ۝

﴿لَا يَسْمَعُونَ وَلَا يُبْقِى مِنْ جُودٍ﴾

«Which will neither nourish nor avail against hunger.»

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

﴿وَجُودٌ يَوْمَئِذٍ نَاصِيَةٌ﴾

﴿وَجُودٌ يَوْمَئِذٍ نَاصِيَةٌ﴾

﴿وَجُودٌ يَوْمَئِذٍ نَاصِيَةٌ﴾

﴿وَجُودٌ يَوْمَئِذٍ نَاصِيَةٌ﴾

﴿وَجُودٌ يَوْمَئِذٍ نَاصِيَةٌ﴾

﴿وَجُودٌ يَوْمَئِذٍ نَاصِيَةٌ﴾

«8. Faces that Day will be joyful.»

«9. Glad with their endeavor.»

«10. In a lofty Paradise.»

«11. Where they shall neither hear harmful speech nor falsehood.»

«12. Therein will be a running spring.»

«13. Therein will be thrones raised high.»

«14. And cups set at hand.»

«15. And Namāriq, set in rows.»

«16. And Zarābi, spread out (Mabthūthah).»

The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allāh changes the discussion to mention those who will be happy. He says,

﴿وَأَنفُسٌ يُرْسَلُونَ﴾

﴿Faces that Day.﴾ meaning, on the Day of Judgement.

﴿أَعْمَهُمْ﴾

﴿will be joyful,﴾ meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyān said,

﴿لَنَبِّ رَابِعَةٍ﴾

﴿Glad with their endeavor.﴾ "They will be pleased with their deeds." Then Allāh says,

﴿فِي جَنَّاتٍ عَالِيَةٍ﴾

﴿In a lofty Paradise.﴾ meaning, elevated and brilliant, secure in their dwellings.

﴿لَا تَسْمَعُ فِيهَا نَجْوَىٰ غَائِبَةٍ﴾

﴿Where they shall neither hear harmful speech nor falsehood.﴾ meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allāh says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا سُلْهًا﴾

﴿They shall not hear therein any Laghw,^[1] but only Salām.﴾
(19:62)

Allāh also says,

﴿لَا تَلْمِزُ فِيهَا وَلَا تُلْقِي سُبْحًا﴾

﴿Free from any Laghw, and free from sin.﴾ (52:23)
and He says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تُلْقِي سُبْحًا إِلَّا بِمَا سَأَلَ سَلَامًا﴾

﴿No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salām! Salām!"﴾ (56:25-26)

Then Allāh continues,

﴿وَبِشْرٍ مُّكْرَمٍ﴾

^[1] Vain, useless, false, sinful speech.

«Therein will be a running spring» meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Hātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«نَهَارُ الْجَنَّةِ نَعُجْرٌ مِنْ تَحْتِ بَلَلٍ - أَوْ مِنْ تَحْتِ جِبَالٍ - الْمُسْبِ»

«The rivers of Paradise spring forth from beneath hills - or mountains - of musk.»¹¹

﴿فِيهَا مَرَرٌ مَرْفُوعَةٌ﴾

«Therein will be thrones raised high.» meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allāh wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

﴿وَكُؤُوسٌ مَمْلُوءَةٌ﴾

«And cups set at hand.» meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

﴿وَنَمَارِيقٌ مَسْفُوفَةٌ﴾

«And Namāriq set in rows» Ibn 'Abbās said, "An-Namāriq are pillows."¹² This was also said by 'Ikrimah, Qatādah, Ad-Dahhāk, As-Suddi, Ath-Thawri and others. Concerning Allāh's statement,

﴿وَزَارِبٌ مَنشُورٌ﴾

«And Zarābi, spread out (Mabthūthah).»

Ibn 'Abbās said, "Az-Zarābi are carpets." This was also said by Ad-Dahhāk and others. Here the word *Mabthūthah* means placed here and there for whoever would like to sit upon them.

﴿فَلَا يَمْلِكُ فِيهَا مَِكٌ وَلَا يَمْلِكُ فِيهَا مَِكٌ وَلَا يَمْلِكُ فِيهَا مَِكٌ﴾

¹¹ Ibn Hibbān no. 2622 See *Mawārid Az-Zam'ān*

¹² At-Tabari 24 387.

صُبَّتْ رَأَى الْأَرْضَ كَيْفَ سُلِخَتْ ۖ فَذَرَىٰ إِنَّا أَنَا مُصَوِّرُونَ ۚ لَئِنْ عَرَفْتُمْ
بِصَبْرِ ۚ إِنَّا مِن قَوْلٍ وَكَفَرُوا ۚ مَذْبُوحَةٌ لِّلَّ الْعَذَابِ الْأَكْبَرِ ۚ إِنَّا إِنَّا إِنَّا إِنَّا
إِنَّا عَالِمًا بِمَا تَعْمَلُونَ ۚ

- ◀17. Do they not look at the camels, how they are created?▶
 ▶18. And at the heaven, how it is raised?▶
 ▶19. And at the mountains, how they are rooted?▶
 ▶20. And at the earth, how it is outspread?▶
 ▶21. So remind them you are only one who reminds.▶
 ▶22. You are not a Muṣaytir over them.▶
 ▶23. Save the one who turns away and disbelieves.▶
 ▶24. Then Allāh will punish him with the greatest punishment.▶
 ▶25. Verily, to Us will be their return;▶
 ▶26. Then verily, for Us will be their reckoning.▶

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allāh commands His servants to look at His creations that prove His power and greatness. He says,

﴿أَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

◀Do they not look at the camels, how they are created?▶

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al Qādi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised " Meaning, how Allāh raised it in such magnificence above the ground. This is as Allāh says,

﴿أَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَتَعَفَىٰ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا مِن رُّجُوعٍ﴾

◀Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it?▶ (30:6)

Then Allāh says,

﴿وَالْأَنْجَالُ كَيْفَ تُثْبِتُ﴾

«And at the mountains, how they are rooted?»

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

﴿وَالْأَرْضُ كَيْفَ تُبْسِطُ﴾

«And at the earth, how it is outspread?»

meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Dīmām bin Tha'labah

These are the things Dīmām swore by after questioning the Messenger of Allāh ﷺ. This can be seen in what Imām Ahmad recorded from Thābit, who reported that Anas said, "We were prohibited from asking the Messenger of Allāh ﷺ anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, 'O Muhammad! Verily, your messenger has come to us and he claims that you claim that Allāh sent you.' He (the Prophet) ﷺ said,

«أَمَّنْ»

«He told the truth.» The man said, 'Who created the heaven?' He (the Prophet ﷺ) replied, «الله», «Allah.» The man said, 'Who created the earth?' He (the Prophet ﷺ) replied, «الله», «Allah».

The man said, 'Who erected these mountains and placed in them whatever is in them?' He (the Prophet ﷺ) replied, «الله», «Allah».

Then the man said, 'By the One Who created the heaven, the earth, and erected these mountains, did Allāh send you?' He (the Prophet ﷺ) said,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.» The man then said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.» Then the man said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger claims that we are obligated to perform pilgrimage (*Hajj*) to the House (the *Ka'bah*), for whoever is able to find a way there.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.»

Then the man turned away to leave while saying, 'By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet ﷺ then said,

«إِنْ صَدَقَ لِيَدْخُلَنَّ الْجَنَّةَ»

«If he has spoken truthfully, he will certainly enter Paradise.»^[1]

[1] Ahmad 3:143.

This *Hadith* was recorded by Al-Bukhārī, Muslim, Abu Dāwūd, At-Tirmidhī, An-Nasā'ī and Ibn Mājah.^[1]

The Messenger ﷺ is only charged with delivering the Message

Allāh says,

﴿مَذْكُرٌ لِّمَا أَنتَ مُذَكِّرٌ ۖ أَنتَ عَلَيْهِمْ بِمُصَوِّطٍ ۖ﴾

«So remind them – you are only one who reminds. You are not a Muṣayṭir over them»

meaning, "O Muḥammad! Remind the people with what you have been sent with to them "

﴿فَإِنِ عَلَيَّ الْكَلْبُ وَعَلَى الْإِنْسَانِ﴾

«your duty is only to convey (the Message) and on Us is the reckoning.» {13:40}

Then Allāh says,

﴿أَنتَ عَلَيْهِمْ بِمُصَوِّطٍ ۖ﴾

«You are not a Muṣayṭir over them.»

Ibn 'Abbās, Mujāhid and others said, "You are not a dictator over them."^[2] This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith."^[3] Imām Aḥmad recorded from Jābir that the Messenger of Allāh ﷺ said,

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي مَنَاعِمَهُمْ وَأَمْرَاهُمْ إِلَّا بِحَقِّهَا، وَجَسَائِهِمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«I have been commanded to fight the people until they say La ilāha illallāh (none has the right to be worshipped except Allāh). So if they say that, they have safeguarded their blood and wealth from me – except for what is rightfully due from it – and their reckoning is with Allāh, the Mighty and Majestic.»

^[1] Al-Bukhārī no. 63, Muslim 1:41, Abu Dāwūd no. 486, At-Tirmidhī no. 619, An-Nasā'ī in *Al-Kubrā* no. 2401, 2402, Ibn Mājah no. 1402.

^[2] At-Ṭabari 24:390.

^[3] At-Ṭabari 24:390.

Then he recited,

﴿لَا إِلَهَ إِلَّا أَنْتَ مُذَكِّرٌ لَّنْهُمْ بِمَعْنِيهِمْ﴾

«So remind them - you are only one who reminds. You are not a dictator over them -»^[1]

This is how Muslim recorded this *Hadith* in his Book of Faith, and At Tirmidhi and An-Nasa'i also recorded it in their *Sunans* in the Books of *Tafsir*.^[2] This *Hadith* can be found in both of the Two *Sahih*s.^[3]

The Threat for Whoever turns away from the Truth

Concerning Allāh's statement,

﴿لَا مَرْفُوعٌ دَعْوَاهُ﴾

«Save the one who turns away and disbelieves»

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allāh's statement,

﴿لَا يَسْتَعِذُّكَ مِنْهُ شَيْءٌ أَنْتَ كَذَّبْتَ وَتَوَلَّى﴾

«So he neither believed nor prayed! But on the contrary, he belied and turn away!» (75:31-32)

Thus, Allāh says,

﴿يَسْجُدُ لِلَّهِ تَتَذَكَّرُ الْأَكْثَرُ﴾

«Then Allāh will punish him with the greatest punishment»

Allāh then says,

﴿إِلَّا إِلَهُنَا إِلَهُكُمْ﴾

«Verily, to Us will be their return;» meaning, their place of return and their resort

﴿ثُمَّ إِلَهُكُمْ إِلَهُكُمْ﴾

«Then verily, for Us will be their reckoning» meaning, 'We will

[1] Ahmad 3:300.

[2] Muslim 1:53, *Tuhfat Al-Ahwadh* 9:265 and An-Nasā'i in *Al-Kubrā* 6:514.

[3] *Fath Al-Bān* 1:95, from Ibn Umar, and Muslim 1:52

reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the *Tafsir* of *Sūrat Al-Ghāshiyah*, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Fajr (Chapter - 89)

Which was revealed in Makkah

Recitation of Sūrat Al-Fajr in the Prayer

An-Nasā'ī recorded a narration from Jābir that Mu'adh prayed a prayer and a man came and joined him in the prayer. Mu'adh made the prayer long, so the man went and prayed (alone) at the side of the *Masjid*, and then left. When Mu'adh was informed of this he said, "(He is) a hypocrite." He (Mu'adh) then informed the Messenger of Allāh ﷺ of what happened. The Prophet ﷺ then asked the young man (about it) and he replied, "O Messenger of Allāh! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the *Masjid*. Then I went to feed my she-camel." The Messenger of Allāh ﷺ then said,

«أَلَا تَأْنِي بِمُعَادٍ؟ أَيْنَ أَنْتَ مِنْ «سُبْحِ اسْمِ رَبِّكَ الْأَعْلَى» «وَأَشْمِ ذَهَبًا» «وَالْقَمَرِ»
«وَاللَّيْلِ بِمَا يَنْتَرِ»»

«Are you causing trouble Mu'adh? Why don't you recite «'Glorify the Name of your Lord the Most High'», «'By the sun and its brightness'», «'By the dawn'», and «'By the night as it envelops'»?»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

«وَالْقَمَرِ» ① ذَلِكِ عِظَمُ ② وَالْفَجْرِ ③ وَاللَّيْلِ ④ بِمَا يَنْتَرِ ⑤ حَلَّ فِي رَبِّهِ قَسَمٌ لِّهِ ⑥
جَمْرٌ ⑦ أَلَمْ يَرْكَبْ مَلَكُوتَهُ ⑧ إِذْ نَزَّ الْوَسْوَ ⑨ أَلَمْ يَمْشِ عَلَى الْبَدَنِ ⑩
وَنُوءَ الْيَمِّ ⑪ الْفَجْرُ وَالْوَدُ ⑫ وَرُجُوعُ الْفَجْرِ ⑬ أَلَمْ يَمْشِ عَلَى الْبَدَنِ ⑭ فَكُنَّا
فِي الْفَسَادِ ⑮ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْءَ مَذَلٍّ ⑯ إِنْ رَبُّكَ بِالْعِزِّ ⑰

^[1] An-Nasā'ī in Al-Kubrā 6:55.

- ¶1. By the dawn;¶
- ¶2. And by the ten nights.¶
- ¶3. And by the even and the odd ¶
- ¶4. And by the night when it departs ¶
- ¶5. Is there (not) in them sufficient proofs for men of understanding!¶
- ¶6. Saw you not how your Lord dealt with 'Ād?¶
- ¶7. Iram of the pillars.¶
- ¶8. The like of which were not created in the land?¶
- ¶9. And Thamūd, who hewed out rocks in the valley?¶
- ¶10. And Fir'aun with Al Awtād?¶
- ¶11. Who did transgress beyond bounds in the lands ¶
- ¶12. And made therein much mischief.¶
- ¶13. So, your Lord poured on them different kinds of severe torment ¶
- ¶14. Verily, your Lord is Ever Watchful.¶

The Explanation of *Al-Fajr* and what comes after it

Concerning *Al-Fajr*, it is well known that it is the morning. This was said by 'Alī, Ibn 'Abbās, 'Ikrimah, Mujahid and As-Suddi.^[1]

It has been reported from Masrūq and Muhammad bin Ka'b that *Al-Fajr* refers to the day of Sacrifice (*Al-Nahr*) in particular, and it is the last of the ten nights.^[2] The ten nights' refers to the (first) ten days of Dhul-Hijjah. This was said by Ibn 'Abbās, Ibn Zubayr, Mujāhid and others among the Salaf and the latter generations.^[3] It has been confirmed in *Saḥīḥ Al-Bukhārī* from Ibn 'Abbās that the Prophet ﷺ said,

«مِنْ أَيَّامِ التَّعَمُّلِ الصَّالِحِ أَحَبُّ إِلَى اللَّهِ فِيهِمْ مِنْ هَذِهِ الْأَيَّامِ»

‘There are no days in which righteous deeds are more beloved to Allāh than these days.’

^[1] Al-Ṭabarī 24:395, and Al-Baghawī 4:481.

^[2] Al-Qurṭubī 20:39.

^[3] Al-Ṭabarī 24:396.

meaning the ten days of Dhul-Hijjah. They said, "Not even fighting *Jihād* in the way of Allāh?" He replied,

وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ
بِشَيْءٍ

«Not even *jihād* in the way of Allāh; except for a man who goes out (for *jihād*) with his self and his wealth, and he does not return with any of that.»^[1]

Allāh then says,

﴿وَالْفَتْحِ بِالْوَدِّ وَالْوَدِّ﴾

«And by the even and the odd.»

It has been mentioned in a *Hadīth* that *Al-Waṭr* (the odd) is the day of 'Arafah because it falls on the ninth, and *Ash-Shafī* (the even) is the day of *An-Nahr* (sacrifice) because it falls on the tenth day.^[2] This was also said by Ibn 'Abbās, 'Ikrimah and Aḍ-Ḍaḥḥāk.^[3] There are also other opinions about the explanation of these two words.

Explanation of Night

Concerning Allāh's statement,

﴿وَاللَّيْلِ إِذَا يَسْرِ﴾

«And by the night when it departs.» Al-'Awfi reported from Ibn 'Abbās that he said, "When it goes away."^[4] 'Abdullāh bin Zubayr said,

﴿وَاللَّيْلِ إِذَا يَسْرِ﴾

«And by the night when it departs.» "As some parts of it remove other parts of it."^[5] Mujāhid, Abu Al-'Āliyah, Qatādah, and Mālik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

﴿وَاللَّيْلِ إِذَا يَسْرِ﴾

^[1] *Fath Al-Bari* 2:530.

^[2] The *Hadīth* in question is unauthentic.

^[3] *At-Tabari* 24:397, 398.

^[4] *At-Tabari* 24:401.

^[5] *At-Tabari* 24:401.

﴿And by the night when it departs.﴾ "When it moves along."^[1]

Concerning Allāh's statement,

﴿مَلَأَ فِي ذِكْرِهِمْ قُرَىٰ جُحُودٍ﴾

﴿There is indeed in them sufficient proofs for men with Hijr!﴾

meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called *Hijr* because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of *Hijr Al-Bayt*^[2] because it prevents the person performing *Tawāf* from clinging the wall facing Ash-Shām. Also the term *Hijr Al-Yamāmah* (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "*Hajara Al-Hākim so-and-so* (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allāh says,

﴿وَيُطْرَقُونَ فِيهَا الْحَمْرَ﴾

﴿And they will say: "Hijr Mahjūr."﴾^[3] (25:22)

All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as *Hajj*, *Ṣalāh* and other acts of worship that Allāh's pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of 'Ād

After mentioning these people, and their worship and obedience, Allāh says,

﴿أَلَمْ تَرَ كَيْفَ دَلَّاهُمَا بِآدَمَ﴾

﴿Saw you not how your Lord dealt with 'Ād?﴾

[1] Al-Jabari 24:401.

[2] The area on the northern side of the Ka'bah that is a walled-in precinct.

[3] Meaning, completely shunned.

These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allāh mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

﴿أَمْ تَرَىٰ كَيْفَ تَقُولُ لِلَّذِي يُكَذِّبُ ۖ إِنَّكُمْ نَزَّاتِ الْوُجُوهُ ۚ﴾

﴿Saw you not how your Lord dealt with 'Ād? Iram of the pillars,﴾

These were the first people of 'Ād. They were the descendants of 'Ād bin Iram bin 'Awṣ bin Sām bin Nuh. This was said by Ibn Ishāq.^[1] They are those to whom Allāh sent His Messenger Hūd. However, they rejected and opposed him. Therefore, Allāh saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

﴿سَمِعْنَا عَنْهُمْ سَبْحَ قَبْلَ وَقْتِهِ لَكَ حُشُونًا مَّتَىٰ أَقْدَمَ فِيهَا مَرَعَىٰ ثَلَاثِمِ أَعْمَارٍ نَحْلٍ
تَاوِيلًا ۚ قَدْ رَأَىٰ لَكُمْ بَرَاءً كَبِيرًا ۚ﴾

﴿Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?﴾ (69:7-8)

Allāh mentioned their story in the Qur'ān in more than one place, so that the believers may learn a lesson from their demise. Allāh then says,

﴿إِنَّكُمْ نَزَّاتِ الْوُجُوهُ ۚ﴾

﴿Iram of the pillars.﴾ This is an additional explanation that adds clarification who they actually were. Concerning His saying,

﴿نَزَّاتِ الْوُجُوهُ ۚ﴾

﴿of the pillars.﴾ is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Hūd reminded them of this

[1] At-Ṭabari 24:404.

blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

﴿وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي صُلْبِكُمْ بُسْطَةً فَذَكِّرُوا أَنْتُمْ أَلَمْ تَكُونُوا تَعْلَمُونَ﴾

«And remember that He made you successors after the people of Nuh and increased you amply in stature. So remember the graces from Allāh so that you may be successful.» [7:69]

Allāh also said,

﴿فَإِنَّمَا عَصَوْا عَنْكَ بِأَعْيُنِنَا وَرَدَدْنَاهُمْ فِي الْآخِرِ إِلَى الْعَذَابِ إِنَّ لَكَ اللَّهُ الْأَكْبَرُ سَنَقِمُ مِمَّنْ نَقِمْتَ مِنْهُمْ قَوْلًا﴾

«As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them.» [41:15]

And Allāh says here,

﴿إِنَّمَا لَمْ يَخْلَقْ بِمِثْلِهِمْ فِي الْأَرْضِ﴾

«The like of which were not created in the land?»

meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujāhid said, "Iram was an ancient nation who were the first people of 'Ad." Qatādah bin Dī'āmah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of 'Ad." This latter statement is good and strong

Concerning Allāh's statement,

﴿إِنَّمَا لَمْ يَخْلَقْ بِمِثْلِهِمْ فِي الْأَرْضِ﴾

«The like of which were not created in the land?»

Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before."¹¹ However, Qatādah and Ibn Jarir

¹¹ At-Ṭabari 24:406.

considered the pronoun of discussion to refer to the tribe (of 'Ad), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time.^[1] And this latter view is the correct position.

The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said.

﴿مِمَّنْ بَنَیْنا مِنْهَا دِیَ الْبَلَدِ الْمَعْنُومِ﴾

«The like of which were not created in the land.»

Then Allāh says,

﴿وَتَمُودَ الَّذِیْ جَآءَ الْفَصْحَ وَالْزَادِ﴾

«And Thamūd, who hewed (Jābū) rocks in the valley?»

meaning, they cut the rocks in the valley. Ibn 'Abbās said, "They carved them and they hewed them."^[2] This was also said by Mujāhid, Qatadah, Aḍ-Ḍaḥḥak and Ibn Zayd.^[3] From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word 'Jayb' (pocket or opening in a garment) also comes from Jābū. Allāh says,

﴿وَتَجْعَلُونَ رِیْقَ الْجِبَالِ بُیُوتًا فَتُورِقُونَ﴾

«And you hew in the mountains, houses with great skill.»
(26:149)

A Mention of Fir'awn

Allāh then says,

﴿فِرْعَوْنَ وَیَ الْأَوْتَادِ﴾

«And Fir'aun with Al-Awtād?»

Al-'Awfī reported from Ibn 'Abbās that he said, "Al-Awtad are

[1] At-Ṭabari 24:406.

[2] At-Ṭabari 24:408.

[3] At-Ṭabari 24:408.

the armies who enforced his commands for him.^[1] It has also been said that Fir'awn used to nail their hands and their feet into pegs (*Awṭād*) of iron that he would hang them from. A similar statement was made by Mujaḥid when he said, "He used to nail the people (up) on pegs."^[2] Sa'īd bin Jubayr, Al Ḥasan and As-Suddi all said the same thing.^[3]

Allāh said,

﴿الَّذِينَ مَفَّوْا بِالنُّفُورِ أَكْثَرًا فِي الْمَسَادِ﴾

«Who did transgress beyond bounds in the lands. And made therein much mischief.»

meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ مَوْجًا مِّنَ الْعَذَابِ﴾

«So, your Lord poured on them different kinds of severe torment.»

meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

The Lord is Ever Watchful

Concerning Allāh's statement,

﴿وَلَا يَلْمِزُكَ إِلَهٌ شَيْئًا﴾

«Verily, your Lord is Ever Watchful»

Ibn 'Abbās said, "He hears and He sees."^[4] This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

[1] At-Ṭabarī 24:409.

[2] At-Ṭabarī 24:409.

[3] At-Ṭabarī 24:409.

[4] At-Ṭabarī 24:411.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٠

سُورَةُ الْفَجْرِ

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ۝^١ وَبِالْأَسْحَرِ ۝^٢ وَاللَّيْلِ وَالنَّجْمِ ۝^٣ وَكَانَ الْوَعْدُ ۝^٤ وَأَنْتَ الْبَاقِ ۝^٥ مَا لِي فِي ذَلِكَ قَسَمٍ لَّيْسَ بِيَوْمِ ۝^٦ أَنْتَ تَكُفُّ عَنْ رَدِّكَ إِسَاءَاتِ ۝^٧ إِذْ مَكَانُوا الْأَسَاوِ ۝^٨ الَّتِي لَهُمْ خَلْقٌ يُفْلِحُونَ ۝^٩ فَهُمْ وَأَلَدٌ جَانِبُوا الْأَشْحَرِ ۝^{١٠} وَالْكَوَاكِبِ ۝^{١١} وَفَرَعُونَ ذِي الْأَوْدَانِ ۝^{١٢} الَّذِينَ مَلَعُوا فِي الْبِلَادِ ۝^{١٣} فَآكُرُوا فِيهَا الْفَسَادَ ۝^{١٤} نَسَبَ ۝^{١٥} عَلَيْهِمْ وَبِكَ سَوطَ عَذَابٍ ۝^{١٦} إِذْ ذَرَيْتَ لِأَلْسِنِهِمْ مَا لَنَا ۝^{١٧} الْإِنْسَانُ إِذْ مَا أَبْلَغَهُ رَيْبًا كَرَمَهُ ۝^{١٨} وَنَسَبَ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝^{١٩} وَأَمَّا إِذْ مَا أَبْلَغَهُ فَقَدَرًا عَلَيْهِمْ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝^{٢٠} كَذَلِكَ لَا تُكْرِمُونَ الْيَتِيمَ ۝^{٢١} وَلَا تَغْنَصُوكَ عَلَى طَعَامِهِ ۝^{٢٢} الْيَتِيمَ ۝^{٢٣} وَأَتَاكُمُ الرِّثَاءَ أَهْلًا لَنَا ۝^{٢٤} وَتُخْرِمُونَ الْمَالَ حَاجِمًا ۝^{٢٥} كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا ۝^{٢٦} وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا ۝^{٢٧} وَجَاءَ يَوْمَهُمْ ۝^{٢٨} بِمَحْمَدٍ ۝^{٢٩} يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ أَنَّ لَهُ أَلْزَمَ كَرَمٍ ۝^{٣٠}

﴿مَّا الْإِنْسَانُ إِذَا مَا أَبْلَغَهُ رَبُّهُ
كَرَمَهُ وَنَسَبَ فَيَقُولُ رَبِّي
أَكْرَمَنِي﴾ وَ﴿مَّا الْإِنْسَانُ إِذَا مَا أَبْلَغَهُ فَقَدَرَهُ
عَلَيْهِ وَيَقُولُ رَبِّي أَهْنَنِي﴾ وَلَا
يَكُنْ لِي لَا تُكْرِمُونَ الْيَتِيمَ رِقًا وَلَا
تَغْنَصُوكَ عَلَى طَعَامِهِ
الْيَتِيمَ﴾ وَ﴿تَأْكُلُونَ الرِّثَاءَ أَهْلًا
لَنَا﴾ وَ﴿تُخْرِمُونَ الْمَالَ
حَاجِمًا﴾

﴿15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me."﴾

﴿16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"﴾

﴿17. But not! But you treat not the orphans with kindness and generosity!﴾

﴿18. And urge not one another on the feeding of the Miskin!﴾

﴿19. And you devour the Turāth - devouring with greed.﴾

﴿20. And you love wealth with love Jamma.﴾

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allāh refutes man in his belief that if Allāh gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allāh says,

﴿يَسْتَسْئِرُونَ أَنَا يُفْضَرُ بِهِ. مِنْ نَالٍ وَيَسْئِرُونَ﴾ لَنُجِ قَمَّ فِي الْفَجْرِ لِي لَا يَتَّقِي﴾

﴿Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.﴾ (23 55-56)

Likewise, from another angle, if Allāh tests him and tries him by curtailing his sustenance, he believes that is because Allāh is humiliating him. As Allāh says,



﴿But no!﴾ meaning, the matter is not as he claims, neither in this nor in that. For indeed Allāh gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allāh should be obeyed in either circumstance. If one is wealthy, he should thank Allāh for that, and if he is poor, he should exercise patience.

From the Evil that the Servant does regarding Wealth

Allāh said,

﴿وَلَا تَكْرِهُوا الْعِلْفَ﴾

﴿But you treat not the orphans with kindness and generosity!﴾

This contains the command to honor him (the orphan). Abu Dāwūd recorded from Saḥī bin Sa'īd that the Messenger of Allāh ﷺ said,

﴿أَنْ وَكَأَيْنُ النِّيمِ كَهَاتَيْنِ فِي الْجَنَّةِ﴾

«The guardian of the orphan and I will be like these two in Paradise.» And he put his two fingers together - the middle finger and the index finger.¹¹

﴿وَلَا تُنصِرُوا عَلَى الْكَافِرِ الْمَسْكِينِ﴾

﴿And urge not one another on the feeding of the Miskīn﴾

meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

¹¹ Abu Dāwūd 5-356, similar with Muslim no. 2983.

﴿رَتَاغُولُوا التُّرَاثَ﴾

﴿And you devour the Turāth﴾ meaning, the inheritance.

﴿أَكْغَلَا لُكْغَلَا﴾

﴿devouring with greed﴾ meaning, however they can get it, whether lawful or forbidden.

﴿رَغَبُوا لَالًا مَجَامَا﴾

﴿And you love wealth with love jamma.﴾ meaning, in abundance. This increases some of them in their wickedness.

﴿كَلَّا إِذَا دُكِّي لَأَكْمَرُ دَكَا دَكَا رَمَا رَمَا وَالتَّكَا صَكَا صَكَا وَوَاوَا وَوَاوَا بِحَمَلٍ
يَوْمَهُ يَنْدَسُّكَ الْإِنْسُ وَالْهَ الْوَكْرَى رَمَا يَكُولُ يَكُونُ فَذِكْ يَكُونُ يَوْمَهُ لَا يَكُونُ
هَذَا لَدُنَّ وَلَا يَوْمُ رَمَا لَدُنَّ يَكُونُ الْفَسْ الْفَطْمَةُ رَمَا أَرْجَى إِلَ رَبِّكَ دَاوَا
رَمَا لَدُنَّ يَوْمُ يَوْمُ يَوْمُ وَتَكُونُ سَكَا﴾

﴿21. Nay! When the earth is flattened, Dakkan Dakkan.﴾

﴿22. And your Lord comes with the angels in rows.﴾

﴿23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him?﴾

﴿24. He will say: "Alas! Would that I had sent forth for my life!"﴾

﴿25. So on that Day none will punish as He will punish﴾

﴿26. And none will bind as He will bind.﴾

﴿27. "O tranquil soul!"﴾

﴿28. "Come back to your Lord, - well-pleased and well-pleasing!"﴾

﴿29. "Enter then among My servants,"﴾

﴿30. "And enter My Paradise!"﴾

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allāh informs of what will happen on the Day of Judgement of the great horrors. He says,

﴿كَلَّا﴾

«Nay!» meaning, truly

﴿إِن دَكَّ الْأَرْضُ دَكَّهَا﴾

«When the earth is flattened, Dakkan Dakka.» meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

﴿وَيَجِيءُ رَبُّكَ﴾

«And your Lord comes» meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Ādam – Muḥammad ﷺ – to intercede with Allāh. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muḥammad ﷺ, and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allāh as the session of Judgement will have come, and Allāh will allow him to intercede for that (the Judgement).^[1]

This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in *Sūrat Subḥan* (Al-Isrā'). So Allāh will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him.

Then Allāh says,

﴿يَوْمَئِذٍ يَجْمَعُهمْ﴾

«And Hell will be brought near that Day» In his *Saḥīḥ*, Imām Muslim bin Al-Ḥajjaj recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«يَوْمَئِذٍ يَجْمَعُهمْ نَزْمَةً لَهَا سِتُّونَ أَلْفَ رِمَاقٍ نَحْ كُلِّ رِمَاقٍ سِتُّونَ أَلْفَ مَلَكٍ يَخْرُومَهَا»

«Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.»^[2]

At-Tirmidhi also recorded the same narration ^[3] Allāh said:

[1] Aḥmad 1:282

[2] Muslim 4:2184.

[3] *Tuḥfat Al-Aḥwadhī* 7:294.

﴿يَوْمَ يَدْعُكَرُ لَوْ سَنَّ﴾

«On that Day will man remember,» meaning, his deeds, and what he did before in his past and recent times

﴿وَأَنَّهُ لَهُ الْإِكْرَامُ﴾

«but how will that remembrance avail him?» meaning how can remembrance then benefit him?

﴿يَقُولُ يَتَنَبَّأْتُ مَتَى لِيَالِي﴾

«He will say "Alas! Would that I had sent forth for my life!"»

meaning if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience.

This is similar to what Imām Aḥmad bin Hanbal, recorded from Muḥammad bin Abi 'Amīrah, who was one of the Companions of the Messenger of Allāh ﷺ. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allāh, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation."^[1]

Allāh then says,

﴿يَوْمَ لَا يَنْفَعُ عَنْهُمْ إِصْرُهُمْ﴾

«So on that Day none will punish as He will punish.» meaning, there is no one more severely punished than those whom Allāh punishes for disobeying Him.

﴿وَلَا يُؤْنِسُ وَتِلْكَ أَلْفُ الْقَوْمِ﴾

«And none will bind as He will bind.» meaning, there is no one who is more severely punished and bound than those the Az Zabāniyah punish^[2] the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul which is always at rest

[1] Aḥmad 4:185

[2] These are the angels of punishment in the Hellfire. See Surat Al-'Alaq.

and abiding by the truth – it will be said to it,

﴿يَا أَيُّهَا النَّفْسُ الطَّيِّبَةُ ارْجِعِي إِلَىٰ رَبِّكِ﴾

«O tranquil soul! Come back to your Lord.»

meaning, to His company, His reward and what He has prepared for His servants in His Paradise

﴿رَاضِيَةً﴾

«well-pleased» meaning, within itself

﴿مَرْضِيَّةً﴾

«well-pleasing» meaning, pleased with Allāh, and He will be pleased with it and gratify it

﴿وَتَدْخُلِي فِي عِبَادِي﴾

«Enter then among My servants,» meaning, among their ranks

﴿وَتَدْخُلِي جَنَّاتٍ﴾

«And enter My Paradise!» This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tidings to the believer at his time of death and when he rises from his grave. Likewise is this statement here

Ibn Abi Hātim recorded from Ibn 'Abbās concerning Allāh's statement,

﴿يَا أَيُّهَا النَّفْسُ الطَّيِّبَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً﴾

«O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!»

He said, "This Āyah was revealed while Abu Bakr was sitting (with the Prophet ﷺ) So he said, 'O Messenger of Allāh! There is nothing better than this!' The Prophet ﷺ then replied,

«أَمَّا إِنَّهُ سَيَقُولُ لَكَ مُدَا»

«This will indeed be said to you.»^[1]

This is the end of the Tafsir of *Sūrat Al-Fajr*, and all praise and blessings are due to Allāh.

[1] Ibn Abi Hātim, Ibn Marduyah, and Aḍ Diyā' Al-Maqḍisī in *Al Mukhlārah*. See *Ad-Durr Al Manthūr* 8:513.

The Tafsīr of Sūrat Al-Balad
(Chapter - 90)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

لَا أَلِيمُ بِهِ الْإِثْمَ : وَكَتَبَ إِلَيْنَا مَقَرًا : وَكَانَ مَا لَنَا لَقَدْ خَلَقَ الْإِنْسَانَ
كَذَلِكَ : الْيَقِينُ أَوْ أَوْ يَتَوَقَّعُ عَلَيْهِ لَسْنَا : مَقُولُ : أَمْسَكَتُ مَا لَا يُبْدَى : أَيْحَسُّ أَوْ لَمْ يَرَهُ
لَسْنَا : أَوْ لَمْ نَحْمِلْ لَمْ يَتَبَيَّنْ : وَلَسْنَا : نَسْفَتْنِ : وَمَقَرَّةُ الْيَقِينِ : ۞

- ¶1. Nay! I swear by this city, ¶
- ¶2. And you are free in this city ¶
- ¶3. And by the begetter and that which he begot ¶
- ¶4. Verily, We have created man in Kabad. ¶
- ¶5. Does he think that none can overcome him? ¶
- ¶6 He says: "I have wasted wealth in abundance!" ¶
- ¶7. Does he think that none sees him? ¶
- ¶8. Have We not made for him two eyes? ¶
- ¶9. And a tongue and two lips? ¶
- ¶10. And shown him the two ways? ¶

Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allāh has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity Khushayf reported from Mujāhid:

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

◊*Nay!* I swear by this city;◊ The word "La" (Nay) refers to the

refutation against them (Quraysh). I swear by this city ^[1] Shabib bin Bishr narrated from Ikrimah, from Ibn 'Abbās that he said,

﴿لَا أَقْسِمُ بِهَذِهِ الْمَدِينَةِ﴾

«Nay! I swear by this city,» "This means Makkah " Concerning the Āyah:

﴿وَأَنْتَ حُرٌّ بِهَا الْغَدِ﴾

«And you are free in this city.» he (Ibn 'Abbās) said, "O Muhammad! It is permissible for you to fight in it" ^[2]

Similar was reported from Sa'īd bin Jubayr, Abu Sālih, 'Ā'iyah, Aḍ-Ḍaḥḥāk Qatadah, As-Suddī and Ibn Zayd.^[3] Al-Ḥasan Al-Baṣrī said, "Allah made it lawful (to fight in) for him (the Prophet ﷺ) for one hour of a day."^[4] The meaning of what they have said was mentioned in a Ḥadīth that is agreed-upon as being authentic. In it the Prophet ﷺ said,

«إِنَّ هَذِهِ الْمَدِينَةَ حُرْمَةٌ لِلَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهِيَ حَرَامٌ بِعُرْمَةِ اللَّهِ بِأَنَّ
يَوْمَ الْيَوْمِ لَا يَقْصَدُ شَجَرَةً وَلَا يُخْتَلَى خَلَاءٌ، رُبَّمَا أَجِثَ لِي سَاعَةٌ مِنْ نَهَارٍ،
وَلَقَدْ غَاثَتْ حُرْمَتُهَا الْيَوْمَ كُفْرَتُهَا بِالْأَمْسِ، أَلَا فَلْيَنْتَبِهِ الشَّيْءُ نَعَايَتِ»

«Verily, Allah made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allāh until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.»^[5]

In another wording of this Ḥadīth, he said,

«إِنْ أَحَدٌ تَرَحَّمْ بِعَنَانِ رَسُولِ اللَّهِ فَقُولُوا: إِنَّ اللَّهَ أَجَدَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«So, if anyone tries to use the fighting of the Messenger (to

^[1] Ad-Durr Al-Manthūr 8:517.

^[2] Al-Qurṭubī 20:60, and Ad-Durr Al-Manthūr 8:518.

^[3] Al-Qurṭubī 20:60, and Ad-Durr Al-Manthūr 8:518.

^[4] Ad-Durr Al-Manthūr 8:518

^[5] Faṭḥ Al-Bān 4:56.

conquer Makkah) as an excuse (to fight there), then tell him that Allāh permitted it for His Messenger and He has not permitted it for you.^[1]

Concerning Allāh's statement,

﴿وَالَّذِي بَغَىٰ﴾

﴿And by the begetter and that which he begot.﴾ Mujāhid, Abu Sālih, Qatādah, Aḍ-Ḍaḥḥāk, Sufyān Ath-Thawri, Sa'īd bin Jubayr, As-Suddī, Al-Ḥasan Al-Baṣrī, Khusayf, Shuraḥbīl bin Sa'īd and others have said, "Meaning, by the begetter, Ādam, and that which he begot is his children."^[2] This view that Mujāhid and his companions have chosen is good and strong.

This is supported by the fact that Allāh swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Ādam, the father of mankind, and his children. Abu 'Imrān Al-Jawnī said, "It refers to Ibrāhīm and his progeny." Ibn Jarīr recorded this statement^[3] as did Ibn Abi Ḥatīm. Ibn Jarīr preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.^[4]

Allāh then says,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

﴿Verily, We have created man in Kabad.﴾ Ibn Abi Najīh and Jurayj reported from 'Atā, from Ibn 'Abbās concerning the phrase 'in Kabad', "He was created while in hardship. Don't you see him?" Then he mentioned his birth and the sprouting of his teeth.^[5] Mujāhid said,

﴿فِي كَبَدٍ﴾

﴿in Kabad.﴾ "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujāhid then said, "This is similar to Allāh's statement,

[1] *Fath Al-Bārī* 1:238.

[2] *Al-Qurtubī* 20:61, *Ad-Durr Al-Manthūr* 8:519, and *Aṭ-Ṭabarī* 24:432.

[3] *Aṭ-Ṭabarī* 24:433.

[4] *Aṭ-Ṭabarī* 24:433.

[5] *Aṭ-Ṭabarī* 24:434.

﴿حَتَّىٰ آتَتْهُ كَرَمًا وَرَسَمَةً كَرَمًا﴾

﴿His mother bears him with hardship. And she brings him forth with hardship.﴾ (46.15)

and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this." Sa'īd bin Jubayr said,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

﴿Verily, We have created man in Kabad.﴾ "In hardship and seeking livelihood." Tkrimah said, "In hardship and long-suffering."^[1]

Qatādah said, "In difficulty."^[2] It is reported from Al-Ḥasan that he said, "Enduring the hardships of the world by life and the seventy of the Hereafter."

Man is encompassed by Allāh and His Bounties

Allāh says,

﴿إِن يَشَأْ لَأَن يَغْوِيَ عَبْدِي﴾

﴿Does he think that none can overcome him?﴾

Al-Ḥasan Al-Baṣrī said,

﴿إِن يَشَأْ لَأَن يَغْوِيَ عَبْدِي﴾

﴿Does he think that none can overcome him?﴾ "Meaning no one is able to take his wealth."

Qatādah said,

﴿إِن يَشَأْ لَأَن يَغْوِيَ عَبْدِي﴾

﴿Does he think that none can overcome him?﴾

"The Son of Ādam thinks that he will not be asked about this wealth of his – how he earned and how he spent it."^[3] Allāh said.

﴿يَقُولُ أَفْلَسْتُ لَا أَفْلَسْتُ﴾

﴿He says: "I have wasted wealth in abundance!"﴾

[1] *Ad-Durr Al-Manthur* 8:520.

[2] *Al-Ṭabari* 24:433.

[3] *Al-Ṭabari* 24:436

This means, the Son of Adam says, "I spent an abundance of wealth." Mujāhid, Al-Ḥasan, Qatadah, As-Suddi and others have said this.^[1]

﴿يَحْسَبُ أَنَّ لَمْ يَرَهُ أَنتَ﴾

«Does he think that none sees him?» Mujāhid said, "Does he think that Allāh, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this

Allah said;

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ﴾

«Have We not made for him two eyes?» meaning, for him to see with them

﴿وَلِسَانٍ﴾

«And a tongue» meaning, for him to speak with, and so that he can express that which is inside of him.

﴿وَشَفَتَيْنِ﴾

«and two lips?» In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to distinguish between Good and Evil is also a Blessing

﴿وَعَدْنَاهُ الْيَمِينَ﴾

«And shown him the two ways?» This refers to the two paths Sufyān Ath-Thawri narrated from 'Aṣim, from Zirr, from 'Abdul-lāh bin Mas'ūd that he said,

﴿وَعَدْنَاهُ الْيَمِينَ﴾

«And shown him the two ways?» "The good and the evil."^[2] Similar to this has been reported from 'Alī, Ibn 'Abbās, Mujāhid, 'Ikrimah, Abu Wā'il, Abu Ṣālih, Muhammad bin Ka'b, Ad-Dahhāk, and 'Aṭā' Al Khurasāni among others.^[3] Similar to this Āyah is Allāh's statement,

[1] Aṭ-Ṭabarī 24:436.

[2] Aṭ-Ṭabarī 24:437

[3] Aṭ-Ṭabarī 24:437, 438, and Ad-Durr Al-Manthūr 8:521, 522

﴿18 They are those on the Right.﴾

﴿19. But those who disbelieved in Our Āyāt, they are those on the Left.﴾

﴿20 Upon them Fire will Muṣḍah﴾

The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

﴿فَلَا تَنْتَهِمُ السَّبِيلَ﴾

﴿But he has not attempted to pass on the path that is steep.﴾

"This means, will he not traverse upon the path which contains salvation and good? Then He explains this path by his saying,

﴿رَبَّمَا أَوْفَدَكَ نَا السَّعْيَةَ ۖ مَدَّ رَقَبَهُ ۚ لَوْ كُنْتَ تُفْقِدُ﴾

﴿And what will make you know the path that is steep? Freeing a neck, or giving food.﴾^[1]

Imām Aḥmad recorded from Saʿīd bin Marjānah that he heard Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

أَمْرٌ أَغْنَى رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ يَدٍ - أَيْ عَضِيٍّ - بِهَا إِرْتَا يَتَهُ مِنَ الدَّرِ حَتَّى يَبْلُغَ يَدَهُ الْيَدَ وَالرَّجْلُ الرَّجْلَ وَالْفَرْجَ الْفَرْجَ

«Whoever frees a believing slave, Allāh will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allāh) will free a hand for a hand, a leg for a leg, and a private part for a private part.»

ʿAlī bin Al-Ḥusayn then said (to Saʿīd), "Did you hear this from Abu Hurayrah?" Saʿīd replied, "Yes." Then ʿAlī bin Al-Ḥusayn said to a slave boy that he owned who was the swiftest of his servants, "Call Mutarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allāh."^[2] Al-Bukhārī, Muslim, At-Tirmidhī, An-Nasāʾī, all recorded this Ḥadīth from Saʿīd bin Marjānah.^[3]

[1] At-Ṭabarī 24.440.

[2] Aḥmad 2 422

[3] Faṭḥ Al-Bārī 5:174 and 11 608, and Muslim 2.1147, Tuhfat Al-Aḥwadhī 5.144, and An-Nasāʾī in Al-Kubrā 3.168.

Imām Ahmad recorded from 'Amr bin 'Abasah that the Prophet ﷺ said,

أَمَرَ بَنِي قَسْبَةَ يُلْغَرُ اللَّهُ فِيهِ بَنِي اللَّهِ لَهُ بَيْتَانِ فِي الْجَنَّةِ وَمَنْ أَغْنَى قَسْبَةً مُسْلِمَةً
كَانَتْ فِدْيَتُهُ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْئًا فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ

Whoever builds a Masjid so that Allāh may be remembered in it, Allāh will build a house for him in Paradise, and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islām, then it will be a light for him on the Day of Judgement.^[1]

According to another route of transmission, Ahmad recorded from Abu Umāmah, who reported from 'Amr bin 'Abasah that As-Sulami said to him, "Narrate a Hadith to us that you heard from the Messenger of Allāh ﷺ, without any deficiency or mistakes." He ('Amr) said, "I heard him saying,

مَنْ أُلِدَ لَهُ ثَلَاثَةٌ أَوْلَادٍ فِي الْإِسْلَامِ مَاتُوا قَبْلَ أَنْ يَتَلَمَّعُوا الْجَنَّةَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ
بِقَضَائِهِمْ رَحْمَةً بِأَقَامِهِمْ، وَمَنْ شَابَ شَيْئًا فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ
رَمَى بِسَهْلٍ فِي سَبِيلِ اللَّهِ بَلَغَ بِهِ الْقَدْرَ أَضَاعَ أَوْ أَغْنَاهُ كَادَ لَهُ جَنَّتْ رَأْيُهُ، وَمَنْ
أَغْنَى رَجُلًا مُؤْمِنًا أَغْنَى اللَّهُ بِكَرٍّ عُصْبٍ مِنْهُ عُصْبًا مِنْ النَّارِ، وَمَنْ أَغْنَى رَجُلًا
مِنْ سَبِيلِ اللَّهِ فَإِنَّ لِفَتَحَةٍ ثَمَنَةً أَوْ ثَابٍ يُدْجِلُهُ اللَّهُ مِنْ أَيِّ دَابٍّ شَاءَ مِنْهَا

Whoever has three children born to him in Islām, and they die before reaching the age of puberty, Allāh will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allāh (fighting Jihād), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allāh (fighting Jihād) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allāh will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allāh (for fighting Jihād), then indeed Paradise has eight gates, and Allāh will allow him to enter any of them he chooses.^[2]

[1] Ahmad 4:386

[2] Ahmad 4:386.

Aḥmad recorded this *Ḥadīth* from different routes of transmission that are good and strong, and all praise is due to Allāh.

Allāh said,

﴿أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ﴾

«Or giving food in a day full of *Masghabah*,» Ibn 'Abbās said, "Of hunger."^[1] Ṭkrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others all said the same.^[2] The word '*Saghb*' means hunger. Then Allāh says,

﴿يَتِيمًا﴾

«To an orphan» meaning, he gives food on a day like this to an orphan.

﴿فَإِذَا تَفَرَّقَ﴾

«near of kin.» meaning, who is related to him. Ibn 'Abbās, Ṭkrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and As-Suddi all said this.^[3] This is similar to what was related in a *Ḥadīth* that was collected by Imām Aḥmad on the authority of Salmān bin 'Āmir who said that he heard the Messenger of Allāh ﷺ say,

«الْمَدَّةُ عَلَى الْيَتِيمِ مَدَّةٌ وَعَلَى ذِي الرَّجْمِ اثْنَانِ: مَدَّةٌ وَمِلَّةٌ»

«Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).»^[4]

At-Tirmidhi and An-Nasā'ī^[5] both recorded this *Ḥadīth* and its chain of narration is authentic. Then Allāh says,

﴿أَوْ يَسْكِبَ فِي مَتْرَبَةٍ﴾

«Or to a Miskīn cleaving to dust (*Dhā Matrabah*) » meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn 'Abbās said, "*Dhā Matrabah* is that who

[1] At-Ṭabari 24:442.

[2] At-Ṭabari 24:442, 443.

[3] Ad-Durr Al-Manthūr 8:525.

[4] Aḥmad 4:214.

[5] *Tuḥfat Al-Aḥwadhī* 3:324, and An-Nasā'ī 5:92.

is dejected in the street and who has no house or anything else to protect him against the dirt.^[1]

Allah said;

﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا﴾

﴿Then he became one of those who believed﴾ meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allāh. This is as Allāh says,

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

﴿And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.﴾ (17:19)

Allāh also says,

﴿مَنْ عَمِلَ صَالِحًا مِنْ نَفْسِهِ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ﴾

﴿Whoever works righteousness - whether male or female - while being a true believer...﴾ (16:97)

Allāh says,

﴿وَتَوَاصَوْا بِالْقَنَاطِرِ وَقَوَّسُوا بِالرَّحْمَةِ﴾

﴿and recommended one another to patience, and recommended one another to compassion.﴾

meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble *Hadith*,

«الرَّحِيمُونَ يَرْحَمُهُمُ الرَّحِيمُ، اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ»

«The merciful people will be treated with mercy by the Most Merciful (Allah) Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.»^[2]

In another *Hadith* he said,

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

^[1] Al-Ṭabarī 24:444.

^[2] Abu Dāwūd 5.231.

«Allāh will not be merciful with whoever is not merciful with the people.»^[1]

Abu Dāwud recorded from 'Abdullāh bin 'Amr that he narrated (from the Prophet ﷺ),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَتَعَرَّفَ عَنْ كَبِيرِنَا فَلَيْسَ مِنَّا»

«Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us»^[2]

Then Allāh says,

﴿لَا تَزِدُ أَهْلَ الْيَمِينِ﴾

«They are those on the Right,» meaning, those who have these characteristics are the companions of the Right Hand

The Companions of the Left Hand and Their Recompense

Then Allāh says,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَهْلُ الْشِّمَالِ﴾

«But those who disbelieved in Our Āyāt, they are those on the Left.»

meaning, the companions of the Left Hand.

﴿عَلَيْهِمْ سَاءُ فَتْنَةٍ﴾

«Upon them Fire will Mu'ṣadah.»

meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Mujahid, Muḥammad bin Ka'b Al-Qurazī, 'Āṭiyah Al-'Awfī, Al-Ḥasan, Qatādah and As-Suddī, all said,

﴿مُؤَمَّسَةٌ﴾

«Mu'ṣadah.» "This means shut."^[3] Ibn 'Abbās said, "Its doors will be closed."^[4] Aḍ-Ḍaḥḥāk said,

^[1] Muslim 4:1809.

^[2] Abu Dāwud 5:231

^[3] At-Ṭabari 24:447, and Ad-Durr Al-Manthūr 8:526.

^[4] Ad-Durr Al-Manthūr 8:526.



﴿Muṣṣaḍḍah.﴾ "It will be sealed over them and it will have no door." Qatādah said,



﴿Muṣṣaḍḍah.﴾ "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever."^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Balad*, and all praise and blessings are due to Allāh.

[1] Aṭ-Ṭabarī 24:447.

﴿8 Then He showed it its Fajr and its Taqwa ﴾

﴿9 Indeed he succeeds who purifies it.﴾

﴿10 And indeed he fails who Darsāhā ﴾

Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail

Mujāhid said,

﴿وَالْقَمَرِ وَالْشَّمْسِ﴾

﴿By the sun and Duhāhā ﴾ "This means, by its light" ^[41] Qatādah said,

﴿وَالْجَوَارِ﴾

﴿wa Duhāhā ﴾ "The whole day" ^[42] Ibn Jarir said, "The correct view is what has been said 'Allāh swears by the sun and its daytime, because the clear light of the sun is daytime' "

﴿وَالْقَمَرِ وَالْجَوَارِ﴾

﴿By the moon as it Talāhā.﴾ Mujāhid said, "It follows it (the sun)" ^[43] Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَالْقَمَرِ وَالْجَوَارِ﴾

﴿By the moon as it Talāhā.﴾ "It follows the day." ^[44] Qatādah said, "as it Talāhā (follows it)' is referring to the night of the *Hidāl* (the new crescent moon). When the sun goes down, the *Hidāl* is visible" ^[45] Concerning Allah's statement,

﴿وَالْقَمَرِ إِذَا جَلَا﴾

﴿By the day as it Jallāhā ﴾ Mujāhid said, "When it illuminates." ^[46] Thus, Mujāhid said,

﴿وَالْقَمَرِ إِذَا جَلَا﴾

^[41] At-Tabari 24:451.

^[42] At-Tabari 24:451.

^[43] At-Tabari 24:452.

^[44] At-Tabari 24:452.

^[45] At-Tabari 24:452.

^[46] At-Tabari 24:529.

«By the day as it Jallāhā.» "This is similar to Allāh's statement,

﴿يَوْمَ لَا يَنْفَعُ الْبِرَّ﴾

«By the day as it Tajallā.» (92:2)"

And they have said concerning Allāh's statement,

﴿وَاللَّيْلِ إِذَا يَغْشَاهَا﴾

«By the night as it Yaghshāhā.» meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark.

Concerning Allāh's statement,

﴿وَالسَّمَاءَ وَمَا بَنَاهَا﴾

«By the heaven and Mā Banāhā.» The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatādah. It could also mean "By the heaven and its Constructor." This was stated by Mujāhid.^[1] Both views are interrelated, and construction means raising. This is as Allāh says,

﴿وَالسَّمَاءَ بَنَاهَا يَبْنِيهَا﴾

«With Hands did We construct the heaven.» (51:47) meaning, with strength.

﴿وَأَنَّا كَوْنُومُودُونَ وَالْأَرْضَ مَرْتَعًا مِمَّنْ لَقِّنُهُمْ رِيًّا﴾

«Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!» (51:47-48)

This is also similar to Allāh's statement,

﴿وَالْأَرْضَ وَمَا خَلَقَ﴾

«By the earth and Mā Ṭahāhā.» Mujāhid said, "Ṭahāhā means He spread it out."^[2] Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَمَا خَلَقَ﴾

«and Mā Ṭahāhā.» "This means what He created in it."^[3] 'Alī bin

[1] Aṭ-Ṭabari 24:453.

[2] Aṭ-Ṭabari 24:454.

[3] Aṭ-Ṭabari 24:453.

Abi Talhah reported from Ibn 'Abbās that he said, "Ṭahāḥā means that He proportioned it."^[1] Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawrī, Abu Ṣāliḥ and Ibn Zayd all said that

﴿طَهَّاهُ﴾

﴿Ṭahāḥā﴾ means, He spread it out.^[2]

Allāh then says,

﴿وَنَفَسْنَا سَمْوَدًا﴾

﴿By Nafs, and Mā Sawwadh (Who apportioned it).﴾

meaning, He created it sound and well-proportioned upon the correct nature [Al-Fiṭrah]. This is as Allāh says,

﴿قَلِيلٌ وَكَثِيرٌ لِلَّهِ خَبِيرٌ وَطَرْتُ أَمْرَ آلِي نَحْلٍ أَنْتَ لَا تَبْدِيلَ لِأَمْرِ قَوْمٍ﴾

﴿So set you your face towards the religion, Ḥanīf. Allāh's Fiṭrah with which He has created mankind. No change let there be in the Khalqillāh.﴾ (30:30)

The Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَيُّوَهُ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ أَوْ مُجَسَّيْدٍ، كَمَا تُوَلَّدُ الْبَيْهَةُ بَهِيمَةً جَنْفَاءً، فَلْيُجْلَسْ فِيهَا مِنْ خَدْعَاءِ؟»

«Every child that is born, is born upon the Fiṭrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it?»

Both Al-Bukhārī and Muslim recorded this Ḥadīth from Abu Hurayrah.^[3] In Ṣaḥīḥ Muslim, it has been narrated from 'Iyāḍ bin Ḥimār Al-Mujāshī'ī that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَنَّتْهُمْ عَرَى دِينِهِمْ»

«Allāh the Mighty and Majestic says, "Verily I created My servants Ḥunafā" (as monotheists), but then the devils came to

^[1] Al-Ṭabari 24:454.

^[2] Al-Ṭabari 24:454, and Ad-Durr Al-Manthūr 8:529, 530.

^[3] Faṭḥ Al-Bāri 3:290, and Muslim 4:2048.

them and distracted them from their religion.^[1]

Then Allāh says,

﴿فَلَمَّا جَاءَهَا فُجُورُهَا وَقَوَاهُ﴾

﴿Then He showed it its *Fujūr* and its *Taqwā*.﴾

meaning, He showed him to his transgression and his *Taqwā*. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn 'Abbās said,

﴿فَلَمَّا جَاءَهَا فُجُورُهَا وَقَوَاهُ﴾

﴿Then He showed it its *Fujūr* and its *Taqwā*.﴾

"He explained the good and the evil to it (the soul)."^[2]

Mujāhid, Qatādah, Ad-Dahhāk and Ath-Thawri all said the same.^[3] Sa'd bin Jubayr said, "He gave him inspiration (to see what was) good and evil." Ibn Zayd said, "He made its *Fujūr* and its *Taqwā* inside of it."^[4]

Ibn Jarīr recorded from Abul-Aswad Ad-Dīlī that he said, "Imrān bin Ḥuṣayn said to me, 'Do you think that what the people do, and what they strive for is a thing that is preordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet ﷺ, when there will be an evidence against them?' I said, 'Rather it is something preordained upon them.' Then he said, 'Is that an injustice?' Then I became extremely frightened of him (due to what he was saying), and I said to him, 'There is nothing except that He (Allāh) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He (Imrān) then said, 'May Allāh guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allāh's Messenger ﷺ and asked him:

"O Messenger of Allāh! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from *Qadr*, or something written for them

[1] Muslim 4:2197.

[2] Aṭ-Ṭabarī 24:454.

[3] Aṭ-Ṭabarī 24:455.

[4] Aṭ-Ṭabarī 24:455.

only after the Message came to them from their Prophet, when there will be an evidence against them?" He (the Prophet ﷺ) replied:

بَلْ شَيْءٌ قَدْ قُضِيَ عَلَيْهِمْ

«Rather it is something preordained for them.»

So the man said, "Then what is the point of our actions?" The Prophet ﷺ replied,

مَنْ كَانَ اللَّهُ خَلَقَهُ لِأَحَدَى الْقَتَرَتَيْنِ يُهَيِّئُ لَهُ، وَتَضْبِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ نَدَايَ:
﴿رَتَبَ رَمَا سَوَاهَا، فَإِلَيْهَا جُزْءًا وَتَوَنُّهَا﴾^[1]

«Whoever Allāh created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allāh ﴿By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fajar and its Taqwa﴾.»^[1]

Ahmad and Muslim both recorded this *Hadīth*.^[2]

Allāh then says,

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا، وَقَدْ خَابَ مَنْ دَسَّاهَا﴾

«Indeed he succeeds who purifies it. And indeed he fails who *Dassāhā*.»

This could mean that whoever purifies himself by obedience to Allāh, then he will be successful. This is as Qatādah said, "He cleanses it from the lowly and despicable characteristics."

Similar to this has been reported from Mujahid, Tkrimah and Sa'īd bin Jubayr.

﴿قَدْ خَابَ مَنْ دَسَّاهَا﴾

«And indeed he fails who *Dassāhā*.» meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allāh.

It also could mean that he is indeed successful whose soul Allāh purifies, and he has failed whose soul Allāh corrupts.

^[1] At-Tabari 24:455.

^[2] Ahmad 4:438, and Muslim 4:2041.

Thus is like what was reported by Al-'Awfī and 'Alī bin Abi Talḥah from Ibn 'Abbās.^[1]

Aṭ Ṭabarānī recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ used to stop whenever he recited this Āyah,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۖ وَمِنْ شَآءِ رَبِّكَ نَفَسًا ۖ وَسَبِّحْهُ عَشِيًّا ۚ﴾

«By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fiqūr and its Taqwā.»

Then he would say,

«اللَّهُمَّ اَبِ نَفْسِي نَفْوَةً ، اَنْتَ وَلِيُّهَا وَمَوْلَاهَا ، وَخَيْرٌ مِنْ رَدِّهَا»

«O Allāh! Give my soul its good. You are its Guardian and Master, and the best to purify it.»^[2]

Another Ḥadīth

Imam Aḥmad recorded that Zayd bin Arqam said that the Messenger of Allāh ﷺ said,

«سُئِلْتُ بِمِىْ اَعُوذُ بِكَ مِنْ كُسْلٍ ، وَالتَّوْبَةِ وَالْجُبْنِ وَالْخُلْفِ وَعَذَابِ الْقَبْرِ
اللَّهُمَّ اَبِ نَفْسِي نَفْوَةً ، وَرَكَّةً اَنْتَ خَيْرٌ مِنْ رَدِّهَا ، اَنْتَ وَلِيُّهَا وَمَوْلَاهَا . اللَّهُمَّ
اِنِّىْ اَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَحْتَمِلُ ، وَمِنْ نَفْسٍ لَا تَنْتَبِهُ . زَعْلَمٍ لَا يَتَّقِ ، وَدَعْوَةٍ لَا
يُسْتَجَابُ لَهَا»

«O Allāh! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allāh! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allāh! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.»

Zayd then said, "The Messenger of Allāh ﷺ used to teach us these (words) and we now teach them to you."^[3] Muslim also recorded this Ḥadīth.^[4]

[1] Aṭ-Ṭabarī 24:457.

[2] Aṭ-Ṭabarānī 11:106.

[3] Aḥmad 4:371.

[4] Muslim 4:2088.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٩٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْتَمِسْ وَخُصَّهَا ① وَالْقَمَرُ إِذَا تَلَّهَا ② وَالنَّارُ إِذَا سَلَّهَا ③
وَاللَّيْلُ إِذَا بَشَّهَا ④ وَالسَّمَاءُ وَمَا بَدَّهَا ⑤ وَالْأَرْضُ وَمَا حَفَّهَا ⑥
وَنَفْسٍ وَمَا سَوَّهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ
أَفْلَحَ مَنْ رَزَّهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّهَا ⑩ كَذَبَتْ قَوْمُ
يَطْغُونَهَا ⑪ إِذَا بُعِثَ آسَفُهَا ⑫ فَقَالَ لَهُمْ رَسُولُ اللَّهِ
نَافَةَ اللَّهِ وَسُغْفِرَهَا ⑬ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَّتْ
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ قَوْمُهَا ⑭ وَلَا يَخَافُ عُقْبَاهَا ⑮

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلُ إِذَا بَشَّهَا ① وَالنَّارُ إِذَا سَلَّهَا ② وَالْقَمَرُ إِذَا تَلَّهَا ③
وَالسَّمَاءُ وَمَا بَدَّهَا ④ وَالْأَرْضُ وَمَا حَفَّهَا ⑤
وَنَفْسٍ وَمَا سَوَّهَا ⑥ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑦ قَدْ
أَفْلَحَ مَنْ رَزَّهَا ⑧ وَقَدْ خَابَ مَنْ دَسَّهَا ⑨ كَذَبَتْ قَوْمُ
يَطْغُونَهَا ⑩ إِذَا بُعِثَ آسَفُهَا ⑪ فَقَالَ لَهُمْ رَسُولُ اللَّهِ
نَافَةَ اللَّهِ وَسُغْفِرَهَا ⑫ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَّتْ
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ قَوْمُهَا ⑬ وَلَا يَخَافُ عُقْبَاهَا ⑭

⑭ And He feared not the consequences thereof

كَذَبَتْ قَوْمُ يَطْغُونَهَا ①
إِذَا بُعِثَ آسَفُهَا ② فَقَالَ لَهُمْ رَسُولُ اللَّهِ
نَافَةَ اللَّهِ وَسُغْفِرَهَا ③ فَكَذَّبُوهُ فَعَقَرُوهَا
فَدَمَّتْ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ قَوْمُهَا ④
وَلَا يَخَافُ عُقْبَاهَا ⑤

⑪. Thamūd denied through their transgression.

⑫. When their most wicked went forth.

⑬. But the Messenger of Allāh said to them: "Be cautious! That is the she-camel of Allāh! (Do not harm it) and (bar it not from having) its drink!"

⑭. Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwāhā!

The Rejection of Thamūd and Allāh's Destruction of Them

Allāh informs that Thamūd rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujāhid, Qatādah and others^[1] Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

﴿إِذَا بُعِثَ آسَفُهَا﴾

﴿When their most wicked went forth﴾

[1] At-Ṭabarī 24:458.

meaning, the most wicked person of the tribe, and he was Qudār bin Sālif, the one who killed the she-camel. He was leader of the tribe of Thamūd, and he is the one whom Allāh refers to in His saying,

﴿مَدَنَّا صَلَاحَهُمْ فَطَعَنَ فَتَمَرَّ﴾

﴿But they called their comrade and he took (a sword) and killed (her).﴾ (54:29)

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imām Ahmad recorded from 'Abdullāh bin Zam'ah. He said that the Messenger of Allāh ﷺ gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

﴿إِذْ أَجَمْتُ لَفْقَهَا﴾ أَجَمْتُ لَهَا رَجُلٌ عَارِمٌ غَزِيْرٌ مَنِيعٌ فَي زَغَلِيْهُ وَيْلٌ أَبِي رَمْعَةَ

«When their most wicked went forth.» A strong and mighty man who was invincible among his tribe, like Abu Zam'ah, went forth to her.^[1]

This Ḥadīth was recorded by Al-Bukhārī in his Book of Tafsīr, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhī and An-Nasā'ī both recorded it in their Sunans in their Books of Tafsīr.^[2]

The Story of Ṣālih's She-Camel

Allāh then says,

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ﴾

﴿But the Messenger of Allāh said to them﴾ referring to Ṣālih.

﴿يَا أَيُّهَا النَّاسُ﴾

﴿That is the she-camel of Allāh!﴾ meaning, 'beware of touching the she-camel of Allāh with any harm.'

﴿وَسُقِيَهَا﴾

^[1] Ahmad 4:17.

^[2] Faṭḥ Al-Bārī 8:575, Muslim 4:2191, Tuhfat Al-Aḥwadhī 9:268, and An-Nasā'ī in Al-Kubrā 6:515.

﴿and its drink!﴾ meaning, 'do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allāh says,

﴿وَكَذَّبُوا مُعَقَّرَمَا﴾

﴿Then they denied him and they killed it.﴾

which means they rejected what he came with. This resulted in them killing the she-camel that Allāh had brought out of the rock as a sign for them and a proof against them.

﴿فَدَسَمَ عَلَيْهِمُ رَبُّهُم بِذُنُوبِهِمْ﴾

﴿So their Lord destroyed them because of their sin,﴾

meaning, He became angry with them and He annihilated them.

﴿فَسَاوَوْاْهَا﴾

﴿Fasawawāhā﴾ meaning, He made the punishment descend upon them all equally

Qatādah said, "It has reached us that the leader of tribe of Thamūd did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allāh destroyed them all with the same punishment due to their sin."^[1] Allāh said,

﴿وَلَا يَخَافُ﴾

﴿And He feared not﴾ it has also been recited as

(فَلَا يَخَافُ)

(So He feared not)

﴿عَنْهَا﴾

﴿the consequences thereof.﴾ Ibn 'Abbās said, "Allāh does not fear any consequences from anyone else."^[2] Mujāhid, Al-Ḥasan, Bakr bin 'Abdullāh Al-Muzani and others all said the same.^[3]

This is the end of the Tafsir of Sūrat Ash-Shams, and all praise and thanks are due to Allāh.

[1] At-Ṭabari 24:460.

[2] At-Ṭabari 24:416.

[3] At-Ṭabari 24:461.

The Tafsīr of Sūrat Al-Layl (Chapter - 92)

Which was revealed in Makkah

The Recitation of Sūrat Al-Layl in the 'Ishā' Prayer

The statement of the Prophet ﷺ to Mu'adh has already preceded, where he said,

«مَهْلًا مَهْلًا بِسُجُودِ آتَمِّ رَكْعَةٍ الْآخِرِ» «وَأَشْفَرِ وَجْهَهَا» «وَأَكْبَلِ بِهَا يَتَمَنَّى»

«Why did you not pray with (the recitation of) «Glorify the Name of your Lord the Most High» (87), and «By the sun and Duḥāḥā» (91), and «By the night as it envelops?» (92)»¹¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿بِالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾ ﴿وَالْأَيْلِ بِالسُّجُودِ﴾

- ﴿1. By the night as it envelops.﴾
- ﴿2. By the day as it appears.﴾
- ﴿3. By Him Who created male and female.﴾
- ﴿4. Certainly, your efforts and deeds are diverse.﴾
- ﴿5. As for him who gives and has Taqwā,﴾
- ﴿6. And believes in Al-Ḥusnā.﴾
- ﴿7. We will make smooth for him the path of ease﴾
- ﴿8. But he who is greedy and thinks himself self-sufficient,﴾
- ﴿9. And denies Al-Ḥusnā.﴾
- ﴿10. We will make smooth for him the path to evil.﴾

¹¹ Faṭḥ Al-Bārī 2:234, and Muslim 1:340.

﴿11. And what will his wealth avail him when he goes down (in destruction)?﴾

Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allāh swears by saying:

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾

﴿By the night as it envelops.﴾ meaning, when it covers the creation with its darkness

﴿وَالنَّهَارِ إِذَا تَجَافَىٰ﴾

﴿By the day as it appears.﴾ meaning, with its light and its radiance.

﴿وَمَا يَخْلُقُ إِنَّا لَأُنثَرُ وَمَا يَخْلُقُ﴾

﴿By Him Who created male and female ﴾ This is similar to Allāh's saying,

﴿وَنَسْخَرُهُمْ أَزْوَاجًا﴾

﴿And We have created you in pairs.﴾ (78:8)

It is also similar to His saying,

﴿فَمِنْ كُلِّ شَيْءٍ جَعَلْنَا مِثْقَلًا ذَرِيرًا﴾

﴿And of everything We have created pairs ﴾ (51:49)

And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allāh says,

﴿إِنَّا سَمِعْنَا لَكُمْ لَعْنًا﴾

﴿Certainly, your efforts and deeds are diverse.﴾

meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allāh then says,

﴿وَأَمَّا مَنْ يُعْطِ وَيَتَّقِ﴾

﴿As for him who gives and has Taqwa﴾

meaning, he gives what he has been commanded to give and he fears Allāh in his affairs.

﴿وَرَوَّادٌ بِالْهُنَّاءِ ۝١﴾

«And believes in Al-Husnā.» meaning, in the compensation for that. This was said by Qatādah^[1] Khushayf said, "In the reward."

Then Allah says,

﴿فَسَيَرْوِّدُهُ لِيُسِّرَ لَهُ ۝٢﴾

«We will make smooth for him the path of ease.» Ibn 'Abbas said, "Meaning for goodness."^[2] Thus, Allāh says,

﴿وَأَنَّا سَعِيدٌ ۝٣﴾

«But he who is greedy» meaning, with that which he has

﴿وَأَنفُسٌ ۝٤﴾

«and thinks himself self-sufficient,» Ikrimah reported that Ibn 'Abbas said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic."^[3] This was recorded by Ibn Abi Hatim.

﴿كَذَّبَ بِهُنُوعٍ ۝٥﴾

«And denies Al-Husnā.» meaning, the recompense in the abode of the Hereafter.

﴿فَسَيَرْوِّدُهُ لِيُضِلَّهُ ۝٦﴾

«We will make smooth for him the path to evil.»

meaning, the path of evil. This is as Allāh says,

﴿وَنُفِثَتْ أَعْيُنُهُمْ وَالصُّرُورُ كَذَّبُوا بِآيَاتِنَا فَهُمْ فِي طُغْيَانٍ ۝٧﴾

«And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.» (6:110)

And there are many *Ayāt* with this meaning, proving that Allah rewards those who intend good with success, while

^[1] At-Tabarī 24-470.

^[2] Ad-Durr Al-Manthūr 8:535

^[3] At-Tabarī 24-472

whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many *Hadiths* that prove this.

The Narration of Abu Bakr As-Siddiq

Imām Ahmad recorded from Abu Bakr that he said to the Messenger of Allāh ﷺ, "O Messenger of Allāh! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)?" He replied,

«بَلْ عَلَى أَمْرٍ نَدَّرُ مِنْهُ»

«Indeed it is according to what has already been decided.»

Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allah?" He replied,

«كُلُّ شَيْءٍ لَدُنْ خَلْقٍ لَهُ»

«Everyone will find it easy to do such deeds that will lead him to what he was created for»¹.

The Narration of 'Alī

Al-Bukhārī recorded from 'Alī bin Abī Tālib that they (the Companions) were with the Messenger of Allāh ﷺ at the cemetery of Baqi' Al Gharqad for a funeral, when the Prophet ﷺ said,

«مَا بَيْنَكُمْ مِنْ أَحَدٍ إِلَّا وَلَدْتُ لَهُ مِنْهُ مِنْ الْجَنَّةِ وَمِنْهُ مِنْ النَّارِ»

«There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.»

They said, "O Messenger of Allāh! Should we depend on this?" He replied,

«فَعَمَلُوا ، فَكُلُّ شَيْءٍ لَنَا خَلْقٍ لَهُ»

«Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.» Then he recited the *Āyah*

﴿مَنْ أَعْرَضَ عَنْهُ فَاِنَّ خُزْنَهُمْ يَلَهُ وَالْجَنَّةُ بِلَيْسَ لَهُ﴾

¹) Ahmad 1:5. Similar with Muslim, no. 17 in the Book of Faith.

﴿As for him who gives and has taqwā, and believes in Al-Husnā. We will make smooth for him the path of ease.﴾^[1]

until the Āyah.

﴿يُسْتَرَى﴾

﴿the path to evil﴾

He (Imam Al-Bukhārī) also recorded another similar narration from 'Alī bin Abi Ṭālib in which he said, "We were at a funeral in the cemetery of Baqī' Al-Gharqad when the Messenger of Allah ﷺ came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ أَوْ مَا مِنْ نَفْسٍ مَقْسُومَةٍ - إِلَّا كُتِبَ مَكَانُهَا مِنْ الْجَنَّةِ وَالنَّارِ.
وَالَّذِي كُتِبَ شَقِيًّا أَوْ سَعِيدًا»

«There is not anyone among you - or is not a single soul (that has been created) - except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.»

A man said, "O Messenger of Allah! Should we just depend on what has been written for us and give up performing deeds? For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet ﷺ replied,

«أَنْتُمْ أَهْلُ شَقَاةٍ فَيُسْرُونَ نَعْلَ أَهْلِ شَقَاةٍ، وَأَنْتُمْ أَهْلُ شَقَاةٍ فَيُسْرُونَ إِلَى
نَعْلِ أَهْلِ شَقَاةٍ. ثُمَّ رَأَى

«Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.» Then he recited the Āyah.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاعْمَلُوا الصَّالِحَاتِ لَعَلَّكُمْ تُفْلِحُونَ﴾ وَكَتَبَ
﴿يُسْرَى﴾ فَيُسْرُونَ إِلَى نَعْلِ أَهْلِ شَقَاةٍ. ثُمَّ رَأَى

[1]. Faḥ al-Bārī 8: 578, 579

¶As for him who gives and has Taqwa, and believes in Al-Husnā. We will make smooth for him the path of ease (goodness) But he who is greedy and thinks himself self-sufficient, and behes Al-Husnā. We will make smooth for him the path to evil. ﴿٣١﴾

The other compilers of the Group have also recorded this *Hadith*.^[2]

The Narration of ‘Abdullāh bin ‘Umar

Imām Ahmad recorded from Ibn ‘Umar that ‘Umar said, “O Messenger of Allāh! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new?” The Prophet ﷺ replied,

«يَسَا قَدْ قُرِعَ مَتْنٌ، فَاعْمَلْ يَا ابْنَ الْخَطَابِ، فَإِنْ قُلْتُ مُبَشِّرٌ، أَنَا مَنْ كَانَ مِنْ أَهْلِ اسْتَعَادَةٍ فَإِنَّهُ يَنْتَعِلُ لِلْعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ النَّدَى فَإِنَّهُ يَنْتَعِلُ لِلْشَقَاةِ»

¶It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khatṭāb! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery. ﴿٣٢﴾

This *Hadith* has been recorded by At-Tirmidhi in the Book of Al-Qadar and he said “*Hasan Sahih*.”^[4]

Another *Hadith* Narrated by Jābir

Ibn Jarir recorded from Jābir bin ‘Abdullāh that he said, “O Messenger of Allāh! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)?” The Prophet ﷺ replied,

«لَا مَرَّ قَدْ قُرِعَ مَتْنٌ»

[1] *Fath Al Bari* 8:579.

[2] Muslim no. 2039, 2040, Abu Dawud 5:68, *Tuhfat Al-Ahwadhi* 6:340, and 9:270, An-Nasā’i in *Al-Kubrā* 6:516, 517, and Ibn Majah 1:30.

[3] Ahmad 2:52.

[4] *Tuhfat Al-Ahwadhi* 6:933.

‘It is a matter that has been predetermined.’

Then Suraqah said, “Then what is the purpose of deeds?” The Messenger of Allāh ﷺ then said,

﴿كُلٌّ غَامِلٌ مِّمَّشَرٌ لِّعَمَلِهِ﴾

‘Everyone who does deeds will have his deeds made easy for him.’^[1]

Muslim also recorded this *Hadith* ^[2]

Ibn Jarir recorded from ‘Amir bin ‘Abdullah bin Az-Zubayr that he said, “Abu Bakr used to free servants upon their acceptance of Islām in Makkah. He used to free the elderly and the women when they accepted Islam. So his father said to him, ‘O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.’ Abu Bakr replied, ‘O my father! I only want – and I think he said – what is with Allāh.’ Some people of my family have told me this *Āyah* was revealed about him:

﴿مَّا مَنَ نَعْلٌ وَنَخْلٌ فَقَدْ تَابَعْنَا وَنَحْنُ بِمَنْشَرِهِ بِقَرَى﴾

‘As for him who gives and has Taqwa, and believes in Al-Husnā. We will make smooth for him the path of ease.’^[3]

Then Allāh says,

﴿وَمَا يَنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى﴾

‘And what will his wealth avail him when he goes down?’

Mujāhid said, “This means when he dies.”^[4] Abu Sālih and Malik said – narrating from Zayd bin Aslam, “When he goes down into the Fire.”^[5]

﴿إِنَّا لَنَبْلُو لَهْمَدًا ۖ وَهَذَا لِلْآخِرَةِ وَالْأُولَىٰ ۚ مَا كُنْتُمْ عَنْهَا تَعْلَمُونَ ۚ لَا يَمَسُّهَا إِلَّا الْأَنْقَرِيُّ ۚ

الَّذِي كَذَّبَ وَتَوَلَّىٰ ۚ وَسَيُجَنَّبُهَا الْأَتْقِيُّ ۚ الَّذِي يَذُّقُ مَالَهُ بُرْقَانًا ۚ وَمَا يَخْتَوِي بِمِثْمَرِهِ

يُتَمَرُّ ۚ إِلَّا قَلِيلًا مِّمَّنْ رَّوَّىٰ ۚ الْأَنْفَلُ ۚ وَسَوْفَ يُرَىٰ ۚ﴾

^[1] At-Tabari 24:475.

^[2] Muslim 4:2041

^[3] At-Tabari 24:473. There are some deficiencies in these narrations.

^[4] At-Tabari 24:476

^[5] At-Tabari 24:476, and Al-Qurṭubi 20:85.

- ﴿12. Truly, on Us is (to give) guidance﴾
 ﴿13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).﴾
 ﴿14. Therefore I have warned you of a Fire Talazzā﴾
 ﴿15. None shall enter it save the most wretched.﴾
 ﴿16. Who denies and turns away.﴾
 ﴿17. And those with Taqwa will be far removed from it.﴾
 ﴿18. He who gives of his wealth for self-purification.﴾
 ﴿19. And who has (in mind) no favor from anyone to be paid back.﴾
 ﴿20. Except to seek the Face of his Lord, the Most High.﴾
 ﴿21. He, surely, will be pleased.﴾

The Matter of Guidance and other than it is in the Hand of Allāh, and Allāh's Warning about the Hellfire

Qatādah said,

﴿إِنَّا بِنَاكُمْ﴾

﴿Truly, on Us is (to give) guidance.﴾

"This means, We will explain what is lawful and what is prohibited."^[1] Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allāh (i.e., in the Hereafter)." They consider this Āyah like Allāh's saying,

﴿وَعَلَى اللَّهِ هُدًى السَّبِيلِ﴾

﴿And upon Allāh is the responsibility to explain the Straight path﴾ (16.9)

This has been mentioned by Ibn Jarīr.^[2]

Allāh said;

﴿إِنَّا لَنَنْصُرُكَ وَلَا نُلَاقُكَ﴾

﴿And truly, unto Us (belong) the last (Hereafter) and the first (this world)﴾

^[1] At-Tabari 24:477.

^[2] At-Tabari 24:477.

This means, 'they both belong to Us and I (Allāh) am in complete control of them.' Then Allāh says,

﴿لَا تَنْفَرُ﴾

«Therefore I have warned you of a Fire Talazzā.»

Mujahid said, "Blazing."^[1] Imām Ahmad recorded from Simāk bin Harb that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ giving a sermon, in which he said:

«أَنْذَرْتُكُمْ النَّارَ»

«I have warned you of the Fire.»

And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet.^[2]

Imām Ahmad recorded from Abu Ishāq that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَوَّلَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ نُوضِعُ فِي أَرْجُلَيْهِ جَمْرَتَيْنِ يَخْلِي بِهِمَا دَمْعُهُ»

«Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.»^[3] Imām Al-Bukhārī also recorded this narration.^[4]

Muslim recorded that Abu Ishāq narrated from An-Nu'man bin Bashīr that the Messenger of Allāh ﷺ said,

«إِنَّ أَوَّلَ أَهْلِ النَّارِ عَذَابًا مَنْ لَمْ تَغْلِبْهُ وَشَرَّكَابٌ مِنْ نَارٍ يَغْلِي بِهِمَا دَمَاعُهُ فَمَا يَبْقَى الْهَرَجُ، مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا، وَنَبَتْ لَأَقْرَبُهُمْ عَذَابًا»

«Verily, the lightest punishment received by the people of the

^[1] Al-Tabari 24:477.

^[2] Ahmad 4:272.

^[3] Ahmad 4:274.

^[4] Fath Al-Bari 11:424.

Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.¹¹

Allah says,

﴿لَا يَدْخُلُهَا إِلَّا الْأَنْفَى﴾

﴿None shall enter it save the most wretched.﴾ meaning, none will enter surrounded by it on all sides except the most wretched. Then Allāh explains who this (the most wretched) is by His saying,

﴿لَدَى كَذِبٍ﴾

﴿Who denies﴾ meaning, in his heart.

﴿وَوَرَى﴾

﴿and turns away﴾ meaning, from acting with his limbs and performing deeds according to their pillars.

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah ﷺ said,

﴿كُلُّ مُتَّبِعِي يَدْخُلُ لَحْدَةَ نَوْمِ النَّبِيِّ إِلَّا مَنْ أَمَى﴾

«All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.»

They (the Companions) said, "Who would refuse. O Messenger of Allāh?" He replied,

﴿مَنْ أَطَاعَنِي دَخَلَ لَحْدَةً، وَمَنْ عَصَانِي فَقَدْ أَمَى﴾

«Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.»¹² Al Bukhārī also recorded this Hadīth.¹³

Allāh then says,

﴿وَسَيَسْأَلُ الْأَنْفَى﴾

^[1] Muslim 1:196.

^[2] Ahmad 2:361.

^[3] Fath Al-Bari 13:263

﴿And those with Taqwā will be far removed from it.﴾

meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

﴿اللَّهُ يُوَفِّي مَالَهُ تَرْكَاً﴾

﴿He who gives of his wealth for self purification﴾

meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allāh has bestowed upon him of religion and worldly things.

﴿وَمَا لِأَحَدٍ عِندَهُ مِنْ نِعْمَةٍ تُرْجَى﴾

﴿And who has (in mind) no favor from anyone to be paid back﴾

meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

﴿إِنَّمَا يَسْتَأْذِنُ رَبَّهُ الْاَعْلَى﴾

﴿to seek the Face of his Lord, the Most High﴾

meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allāh then says,

﴿وَنُفِصَ وَرَقَى﴾

﴿He, surely, will be pleased.﴾ meaning, indeed those with these characteristics will be pleased.

The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of *Tafsīr* have mentioned that these *Āyāt* were revealed about Abu Bakr As-Siddiq. Some of them even mentioned that there is a consensus among the Qur'anic commentators concerning this. There is no doubt that he is included in the meaning of these *Āyāt*, and that he is the most deserving of the *Ummah* to be described with these characteristics in general, for indeed, the wording of these *Āyāt* is general. As in Allāh's saying,

﴿رَسِيْبَهَا لَآتَىٰ ۖ ۚ اللَّهُ يُوَفِّي مَالَهُ تَرْكَاً ۚ ۚ وَمَا لِأَحَدٍ عِندَهُ مِنْ نِعْمَةٍ تُرْجَى ۚ﴾

﴿And those with Taqwā will be far removed from it. He who

gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.﴾

However, he (Abu Bakr) was the first and foremost of this Ummah to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable, and he always spent his wealth in obedience of His Master (Allāh) and in aiding the Messenger of Allāh ﷺ. How many Dirhams and Dinārs did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why 'Urwah bin Mas'ūd, who was the chief of the Thaqlf tribe, said to him on the day of the Treaty of Ḥudaybiyyah, "By Allāh, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islām)." Abu Bakr Aṣ-Siddīq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allāh says,

﴿وَمَا لِحَاجَتِهِمْ مِنْ فَضْلِهِ عَزَّ وَجَلَّ إِلَّا أَنْ يَسْأَلَ رَبَّهُ الْغَنِيُّ﴾ وَلَسَوْتُ بِرَسُولٍ

﴿And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.﴾

And in the Two Ṣaḥīḥs it is recorded that the Messenger of Allāh ﷺ said,

«مَنْ أَمَّنَ دَوْخَتَيْنِ فِي سَبِيلِ اللَّهِ دَخَتَهُ خَزَائِنُ الْجَنَّةِ مَا عِبَدَ اللَّهَ، فَمَا غَيْرَ»

«Whoever equipped two riding animals in the way of Allāh, the Gatekeepers of Paradise will call to him saying, "O servant of Allāh! This is good."»

So Abu Bakr said, "O Messenger of Allāh! The one who is called from them will not have any need. Will there be anyone who will be called from all of them?" The Prophet ﷺ replied,

«نَعَمْ ، وَأَرْجُو أَنْ تَكُونُ مِنْهُمْ»

‘Yes, and I hope that you will be one of them’¹¹

This is the end of the *Tafsīr* of *Sūrat Al-Layl*, and all praise and thanks are due to Allāh.

¹¹ *Fath Al-Bārī* 7:23, and *Mushm* 2:712

The Tafsīr of Sūrat Ad-Duḥā (Chapter - 93)

Which was revealed in Makkah

الْقُرْآنُ ٤٩٦ الرَّحْمٰنُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَسْتَلْهَىٰ ۖ لَا الْآسَفَىٰ ۖ ۝۱ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۖ ۝۲ وَسَيُجَنَّبُهَا
الْآتَفَىٰ ۖ ۝۳ أَلَيْسَ لِي بِرَبِّكَ ۖ أَلْفَىٰ ۖ ۝۴ وَمَا لِيَ بِعَدَمِهِ ۖ
يَعْمُو ۖ ۝۵ إِلَّا أَيْمَانًا وَّجُودًا ۖ ۝۶ وَلَسَوْفَ يَرْضَىٰ ۖ ۝۷

سُورَةُ الدُّهُرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّحْنَىٰ ۖ ۝۱ وَالْبَلَىٰ ۖ ۝۲ إِنْ نَاسَىٰ ۖ ۝۳ مَا وَدَّعَكَ رَبُّكَ وَمَاقَىٰ ۖ ۝۴
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۖ ۝۵ وَلَسَوْفَ يَعْطِيكَ رَبُّكَ
فَرَسًا ۖ ۝۶ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ ۝۷ وَوَجَدَكَ ضَالًّا
فَهَدَىٰ ۖ ۝۸ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۖ ۝۹ فَأَمَّا الْيَتِيمَ فَلَا تَهْجُرْ
ۖ ۝۱۰ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ ۝۱۱ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۖ ۝۱۲

سُورَةُ الشُّرُوحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ ۖ ۝۱ لَكَ مَدْرَكَ ۖ ۝۲ وَوَضَعْنَا عَنكَ وَرَدَكَ ۖ ۝۳ إِلَيْهِ
أَنْقَضَ ظَهْرَكَ ۖ ۝۴ وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ ۝۵ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ ۝۶
مَعَ الْعُسْرِ يُسْرًا ۖ ۝۷ فَإِذَا فَرَغْتَ فَانصَبْ ۖ ۝۸ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ ۝۹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿وَاللَّحْنَىٰ: ۱ وَالْبَلَىٰ إِنَّا سَمِعْنَا
مَا وَدَّعَكَ رَبُّكَ وَمَاقَىٰ: ۲ وَالْآخِرَةُ
خَيْرٌ لَّكَ مِنَ الْأُولَىٰ: ۳ وَلَسَوْفَ
يَعْطِيكَ رَبُّكَ فَرَسًا: ۴ أَلَمْ
يَجِدْكَ يَتِيمًا فَآوَىٰ: ۵ وَوَجَدَكَ
ضَالًّا فَهَدَىٰ: ۶ وَوَجَدَكَ عَائِلًا
فَأَغْنَىٰ: ۷ فَأَمَّا الْيَتِيمَ فَلَا تَهْجُرْ: ۸
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ: ۹ وَأَمَّا
بِنِعْمَةِ رَبِّكَ فَحَدِّثْ: ۱۰﴾

41. By the forenoon.﴾

42. By the night when
it darkens.﴾

43. Your Lord has
neither forsaken you nor
hates you.﴾

44. And indeed the Hereafter is better for you than the
present.﴾

45. And verily, your Lord will give you so that you shall be
well-pleased.﴾

46. Did He not find you an orphan and gave you a refuge?﴾

- ﴿7. And He found you unaware and guided you?﴾
 ﴿8. And He found you poor and made you rich?﴾
 ﴿9. Therefore, treat not the orphan with oppression.﴾
 ﴿10. And repulse not the one who asks.﴾
 ﴿11. And proclaim the grace of your Lord.﴾

The Reason for the Revelation of Sūrat Ad-Duḥā

Imām Ahmad recorded from Jundub that he said, "The Prophet ﷺ became ill, so he did not stand for prayer for a night or two. Then a woman came and said, 'O Muḥammad! I think that your devil has finally left you.' So Allāh revealed,

﴿وَالضُّحَىٰ ۝١ وَبِیْ یَمِّ سَعَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَرَىٰ ۝٣﴾

﴿By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.﴾^[1]

Al-Buknārī, Muslim, At-Tirmidhī, An-Nasā'ī, Ibn Abī Ḥātim and Ibn Jarīr, all recorded this Ḥadīth^[2]. This Jundub (who narrated it) is Ibn 'Abdullāh Al-Bajālī Al-'Alaqī. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibrīl was slow in coming to the Messenger of Allāh ﷺ. So the idolators said, "Muḥammad's Lord has abandoned him." So Allāh revealed,

﴿وَالضُّحَىٰ ۝١ وَبِیْ یَمِّ سَعَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَرَىٰ ۝٣﴾

﴿By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.﴾^[3]

﴿وَالضُّحَىٰ ۝١ وَبِیْ یَمِّ سَعَىٰ ۝٢﴾

﴿By the forenoon. By the night when it darkens.﴾

Al-'Awfī reported from Ibn 'Abbās, "When the Qur'ān was revealed to the Messenger of Allāh ﷺ, Jibrīl was delayed from coming to him for a number of days (on one occasion).

[1] Ahmad 4:312.

[2] *Fuṭḥ Al-Bārī* 3:11, and 8:580, 581, 619, and Muslim 3:1421, 1422, *Tuhfat Al-Aḥwadhī* 9:272, An-Nasā'ī in *Al-Kubrī* 6:517, and *Aṭ-Ṭabarī* 24:485, 486.

[3] *Aṭ-Ṭabarī* 24:486.

Therefore, the Messenger of Allāh ﷺ was affected by this. Then the idolators began to say, 'His Lord has abandoned him and hates him.' So Allāh revealed,

﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَىٰ﴾

﴿Your Lord has neither forsaken you nor hates you﴾¹¹

In this, Allāh is swearing by the forenoon and the light that He has placed in it.

﴿وَاللَّيْلِ إِذَا سَجَىٰ﴾

﴿By the night when it darkens (Sajā)﴾

meaning, it settles, darkens and overcomes them. This was said by Mujāhid, Qatādah, Ad Ḍaḥḥāk, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allāh says,

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾

﴿By the night as it envelops. By the Day as it appears.﴾ (92:1-2)

Allāh also says,

﴿كَأَيُّ الْقِيَاسِ وَبَعَلْ أَمَلٌ سَكَا وَالنَّهَارُ وَاللَّيْلُ وَمَا يَحِيطُ بِهِ الْقَلْبُ الْعَلِيمُ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.﴾ (6:96)

Allāh then says,

﴿مَا وَدَّعَكَ رَبُّكَ﴾

﴿Your Lord has neither forsaken you﴾ meaning, 'He has not abandoned you.'

﴿وَمَا قَىٰ﴾

﴿nor hates (Qalā) you.﴾ meaning, 'He does not hate you.'

¹¹ Al-Ṭabarī 24:484, and Al-Qurṭubī 20:91. See the beginning of this book regarding narrations from Al-'Awfī.

The Hereafter is Better Than This First Life

﴿وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾

﴿And indeed the Hereafter is better for you than the present.﴾

meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allāh ﷺ used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet ﷺ was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allāh, he chose that which is with Allāh over this lowly world.

Imām Ahmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, ‘O Messenger of Allāh! Will you allow us to spread something soft over this straw mat?’ He replied,

«مَا لِي وَالْدُّنْيَا، إِنَّمَا مَتْنِي وَمَنْزِلُ الدُّنْيَا كَرَأِيْبِ ظِلِّ نَخْلٍ شَجَرَتْهُ شَمْسٌ زَحَ وَتَرَكَهَا»

‘I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.’^[1]

At-Tirmidhi and Ibn Majah both recorded this Hadith by way of Al Mas‘ūdi. At Tirmidhi said, “Hasan Ṣaḥiḥ.”^[2]

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allāh ﷺ

Then Allāh says,

﴿وَنُفِثَ بِطَيْبِكَ وَنُقِرَّتْكَ مَرْوَمٌ﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾

meaning, in the final abode Allāh will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be

^[1] Ahmad 1:391.

^[2] Tuhfat Al-Ahwadhi 7:48, and Ibn Mājah 2:1376.

the River of *Al-Kawthar*, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest fragrance of musk, as will be mentioned.

Imām Abu 'Amr Al-Awzā'i recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ was shown that which his *Ummah* would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allāh revealed,

﴿وَأَسْوَفَ بِطَيْبِكَ رَبُّكَ نَزَرَ...﴾

«And verily, your Lord will give you so that you shall be well-pleased.»

So, Allāh will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants."

This was recorded by Ibn Jarir and Ibn Abi Hātim from his route of transmission.^[1] This chain of narration is authentic to Ibn 'Abbās, and statements like this can only be said from that which is *Tawqif*.^[2]

A Mention of some of Allāh's Favors upon the Messenger

ﷺ

Enumerating His favors upon His Messenger, Muhammad ﷺ, Allan says;

﴿إِنَّمَا عَزَدَ يَسَا تَكَوْنُ ۚ﴾

«Did He not find you an orphan and gave you a refuge?»

This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Āminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, 'Abdul-Muttalib, until he died when Muhammad ﷺ was eight years old.

Then his uncle, Abu Tālib took responsibility for him and continued to protect him, assist him, elevate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allāh commissioned him with the prophethood. Even with this, Abu Tālib continued to follow the religion of his people, worshipping idols.

[1] At-Tabari 24.487.

[2] Meaning information that the Prophet ﷺ informed him of.

All of this took place by the divine decree of Allāh and His decree is most excellent. Until Abu Ṭalīb died a short time before the *Hijrah*. After this (Abu Ṭalīb's death) the foolish and ignorant people of the Quraysh began to attack him, so Allāh chose for him to migrate away from them to the city of Al-Aws and Al Khazraj among those who helped him (in Al-Madinah). Allāh caused his *Sunnah* to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islām) – may Allāh be pleased with all of them. All of this was from Allāh's protection for him, guarding over him and caring for him.

Then Allah says,

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ رَبُّكَ﴾

«He found you unaware and guided you?»

This is similar to Allāh's saying,

﴿رَبُّكَ الَّذِي تُوحَىٰ إِلَيْكَ رُؤْيًى مِّنْ نَّمْرٍ مَّا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَا نُورًا
هَدًى يَهْدِي بِهٖ مِّنْ نُّشْرَةٍ مِّنْ جَهَنَّمَ﴾

«And thus We have sent to you a *Rūh* from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will. ﴿ (42-52)

Allāh says,

﴿وَوَجَدَكَ غَالِيًّا فَقَدَّرْنَا﴾

«And He found you poor and made you rich?»

meaning, you were poor having dependents, so Allāh made you wealthy and independent of all others besides Him.' Thus, Allāh combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two *Ṣaḥīḥs* it has been recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْبُعَىٰ عَنِ قُتْرِهِ انْفَرَصَ، وَبُكْرُ الْبُعَىٰ جُنَى النَّفْسِ»

«Wealth is not determined by abundance of possessions, but

wealth is the richness of the soul.^[1]

In *Ṣaḥīḥ Muslim*, it is recorded from 'Abdullah bin 'Amr that the Messenger of Allāh ﷺ said,

«مَنْ أَتَى مَنْ أَشْلَمَ وَرَبَّرَقَ مُعَانًا وَنِعْمَةً مِنْ بِنَا آتَاءَ»

'Whoever accepts Islām, is provided with his basic needs, and Allāh makes him content with what He has given him, then he will be successful.'^[2]

How should this Bounty be responded to?

Then Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا

«Therefore, treat not the orphan with oppression.» meaning, 'just as you were an orphan and Allāh sheltered you, then do not oppress the orphan.' In other words, 'do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.' Qatādah said, "Be like a merciful father to the orphan."^[3]

﴿وَالَّذِينَ اسْتَفْزَعُوا فَمَا يَنْكُرُوا

«And repulse not the one who asks.» meaning, 'just as you were astray and Allāh guided you, then do not scorn the one who asks for knowledge seeking to be guided.' Ibn Ishāq said,

﴿وَالَّذِينَ اسْتَفْزَعُوا فَمَا يَنْكُرُوا

«And repulse not the one who asks.» "This means do not be oppressive, arrogant, wicked, or mean to the weak among Allāh's servants." Qatādah said, "This means respond to the poor with mercy and gentleness."^[4]

﴿وَالَّذِينَ اسْتَفْزَعُوا فَمَا يَنْكُرُوا

«And proclaim the grace of your Lord »

[1] *Faḥṣ al-Bārī* 11:276, and *Muslim* 2:726 with this chain of narration and another chain as well

[2] *Muslim* 2:730.

[3] *Al-Qurtubī* 20:100

[4] *Al-Baghawī* 4:500.

meaning, 'just as you were poor and needy, and Allāh made you wealthy, then tell about Allāh's favor upon you'

Abu Dāwud recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ»

«Whoever is not thankful to the people, then he is not thankful to Allāh.»^[1]

At-Tirmidhi also recorded this *Hadīth* and he said, "*Saḥīḥ*".^[2]

Abu Dāwud recorded from Jābir that the Prophet ﷺ said,

«مَنْ أَتَى نَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ قَسَمَهُ فَقَدْ كَفَرَهُ»

«Whoever overcomes some test (i.e. , calamity) and mentions it (to others), then he is indeed thankful And whoever conceals it, then indeed he was ungrateful.»^[3]

Abu Dāwud was alone in recording this *Hadīth*.

This is the end of the *Tafsir* of Sūrat Ad Duḥā, and unto Allāh is due all praise and thanks.

^[1] Abu Dāwud 5:157.

^[2] *Tuhfat Al-Aḥwadhī* 6:87.

^[3] Abu Dāwud 5:159.

The Tafsir of Sūrah Alam Nashrah (Sūrat Ash-Sharḥ) (Chapter - 94)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا يَدَكَ ۖ ذَرْوْكَ ۚ أَلَمْ تَقْعُدْ كَعَذْلٍ ۖ وَنَقَا ۖ وَنُفِثْنَا بِهِ نَافِثًا ۖ وَنَقَّبْنَا لَكَ كُنُوزًا ۖ وَنُفِثْنَا بِهِ نَافِثًا ۖ﴾

- 41 Have We not opened your breast for you?﴾
- 42. And removed from you your burden.﴾
- 43. Which weighed down your back?﴾
- 44 And have We not raised high your fame?﴾
- 45 Verily, along with every hardship is relief,﴾
- 46. Verily, along with every hardship is relief ﴾
- 47 So when you have finished, devote yourself to Allāh's worship ﴾
- 48. And to your Lord turn intentions and hopes.﴾

The Meaning of opening the Breast

Allāh says,

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ﴾

﴿Have We not opened your breast for you?﴾ meaning, 'have We not opened your chest for you ' This means, 'We illuminated it, and We made it spacious, vast and wide.' This is as Allāh says,

﴿مَنْ يَهْدِ اللَّهُ أَلْ يَهْدِيهِ يَشْرَحْ صَدْرَهُ ۖ لِلْأَسْوَى﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to

Islām ﴿6:125﴾

And just as Allāh expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

A Discussion of Allāh's Favor upon His Messenger ﷺ

Concerning Allah's statement,

﴿زَوَّجْنَاكَ وَلَدًا مِّنْ ذُرِّيَّتِكَ﴾

﴿And removed from you your burden.﴾ This means

﴿لَعَلَّكَ تَكُونُ مِنَ الْفَائِزِينَ﴾

﴿That Allāh may forgive you your sins of the past and the future.﴾ (48:2)

﴿الَّتِي أَثْقَلَتْ بَعْدَكَ﴾

﴿Which weighed down your back?﴾ *Al-Ingād* means the sound. And more than one of the Salaf has said concerning Allāh's saying,

﴿الَّتِي أَثْقَلَتْ بَعْدَكَ﴾

﴿Which weighed down your back?﴾ meaning, 'its burden weighed heavy upon you.'

The Meaning of raising the Fame of the Prophet ﷺ

Allāh then said,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

﴿And have We not raised high your fame?﴾ Mujāhid said, "I (Allāh) am not remembered except that you are remembered with Me. I bear witness that there is no God worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh."¹

Qatādah said, "Allāh raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (*Shahādah*), or prays a prayer (*Ṣalāh*) except that he proclaims it: 'I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is

^[1] At-Ṭabarī 24:494

the Messenger of Allāh.^[1]

Ease after Difficulty

Concerning Allāh's saying,

﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

«Verily along with every hardship is relief Verily along with every hardship is relief.»

Allāh informs that with difficulty there is ease, and then he reaffirms this information (by repeating it).

The Command to remember Allāh during Spare Time

Allāh says,

﴿إِذَا قُضِيَتِ الصَّلَاةُ فَانْهَبْ إِنَّكَ وَرَدَكَ قَارِعًا﴾

«So when you have finished, devote yourself to Allāh's worship
And to your Lord turn intentions and hopes.»

meaning, 'when you have completed your worldly affairs and its tasks, and you have broken away from its routine, then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your Lord.' Similar to this is the Prophet's statement in a *Ḥadīth* that is agreed-upon to be authentic,

«لَا صَلَاةَ بِخَصْرَةٍ عَلَامٍ، وَلَا مَوْبِدَائِهِ الْأَخْنَانِ»

«There is no prayer when the food is served, nor when the two foul things (excrement and urine) are pressing a person.»^[2]

The Prophet ﷺ also said,

«إِذَا أَتَيْتَ الصَّلَاةَ وَخَصَرَ النَّشَاءَ فَأَتُوا بِالْعَشَاءِ»

«When the prayer has started and the dinner has been served, then begin with dinner.»^[3]

Mujāhid said concerning this *Āyah*, "When you are free from the worldly affairs, and you have stood to pray, then stand up

[1] Aṣ-Ṭabarī 24:494.

[2] Muslim 1:393.

[3] Fath Al-Bārī 9:498.

for your Lord.^[1]

This is the end of the *Tafsir* of *Surah Alam Nashrah* and all praise and blessings are due to Allah

[1] At-Tabari 24:497.

The Tafsir of Sūrah Wat-Tīn waz-Zaytūn (Chapter - 95)

Which was revealed in Makkah

The Recitation of Sūrat At-Tīn in the Prayer while traveling

Mahk and Shu'bah narrated from 'Ādi bin Thābit, who narrated that Al-Barā' bin 'Āz.b said, "The Prophet ﷺ used to recite in one of his Rak'ahs while traveling 'At Tīn waz Zaytūn' (Sūrat At Tīn), and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this *Hadith* in their books.^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿بِذَٰلِكَ وَالزَّيْتُونِ﴾ ١. ﴿نُفُورٍ بِمَدِينَةٍ﴾ ٢. ﴿وَمَا أَلْقَى الْأَيْمَانَ﴾ ٣. ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ ٤. ﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾ ٥. ﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ ٦. ﴿وَمَا تَكَلَّمَ سَاءً بِالْإِنشِيءِ﴾ ٧. ﴿لَقَدْ يَنْشُرُ اللَّهُ يَشْكُرُ لَكُمْ يَكْفِيهِمْ﴾ ٨. ﴿﴾

﴿1. By At-Tīn and Az-Zaytūn.﴾

﴿2. By Tūr Sinīn.﴾

﴿3. By this city of security.﴾

﴿4. Verily, We created man in the best form.﴾

﴿5. Then We reduced him to the lowest of the low.﴾

﴿6. Save those who believe and do righteous deeds. Then they shall have a reward without end.﴾

^[1] Fath Al-Bārī 8:583, Mus.īm 1:339, Abu Dāwūd 2:19, Tuhfat Al-Ahwadhī 2:226, An-Nasā'ī in Al-Kubrā 6:518, and Ibn Mājah 1:273

﴿7. Then what causes you to deny after this the Recompense?﴾

﴿8. Is not Allāh the best of judges?﴾

The Explanation of *Al-Tīn* and what comes after it

Al-'Awfi reported from Ibn 'Abbās that what is meant by *Al-Tīn* is the *Masjid* of Nuḥ that was built upon Mount Al-Judī. Mujaḥid said, "It is this fig that you have."^[1]

﴿تِينٍ﴾

﴿By *Az-Zaytūn*.﴾ Ka'b Al-Aḥbār, Qatādan, Ibn Zayd and others have said, "It is the *Masjid* of Jerusalem (Bayt Al-Maqdis)." Mujaḥid and Ikrimah said, "It is this olive which you press (to extract the oil)."^[2]

﴿زَيْتُونٍ﴾

﴿By *Tūr Sīnīn*.﴾ Ka'b Al-Aḥbār and several others have said, "It is the mountain upon which Allāh spoke to Mūsā."^[3]

﴿رَفَا اللَّهُ الْأَيْمِينَ﴾

﴿By this city of security.﴾ meaning Makkah. This was said by Ibn 'Abbās, Mujaḥid, Ikrimah, Al Ḥasan, Ibrāhīm An-Nakha'ī, Ibn Zayd and Ka'b Al-Aḥbār.^[4] There is no difference of opinion about this. Some of the Imāms have said that these are three different places, and that Allāh sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

The first place is that of the fig and the olive, which was Jerusalem, where Allāh sent 'Isā bin Maryam. The second place is Mount Sinīn, which is Mount Sinai where Allāh spoke to Mūsā bin Imrān. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muḥammad ﷺ was sent.

They have said that these three places are mentioned at the end of the *Tawrah*. The verse says, "Allāh has come from

[1] Aṭ-Ṭabarī 24:502.

[2] Aṭ-Ṭabarī 24:501

[3] Aṭ-Ṭabarī 24:503

[4] Aṭ-Ṭabarī 24:505, 506.

Mount Sinai - meaning the one upon which Allāh spoke to Mūsā bin 'Imrān, and shined from Sā'ir - meaning the mountain of Jerusalem from which Allāh sent 'Isa; and appeared from the mountains of Fārān - meaning the mountains of Makkah from which Allāh sent Muḥammad ﷺ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

Man becoming Lowly even though He was created in the Best Form and the Result of that

Allāh says,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

﴿Verily, We created man in the best form﴾ This is the subject being sworn about, and it is that Allāh created man in the best image and form, standing upright with straight limbs that He beautified.

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

﴿Then We reduced him to the lowest of the low.﴾

meaning, to the Hellfire. This was said by Mujāhid, Abu Al-'Āliyah, Al-Ḥasan, Ibn Zayd and others.^[1] Then after this attractiveness and beauty, their destination will be to the Hellfire if they disobey Allāh and belie the Messengers. This is why Allāh says,

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Save those who believe and do righteous deeds.﴾

Some have said,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

﴿Then We reduced him to the lowest of the low.﴾

"This means decrepit old age." This has been reported from Ibn 'Abbas and Ṭarīmāh. Ṭarīmāh even said, "Whoever gathers the Qur'ān [i.e., he memorizes it all], then he will not be

[1] At-Tabari 24:110, 509.

returned to decrepit old age.^[1] Ibn Jarīr preferred this explanation^[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allāh's saying,

﴿وَالْمَقْمَرُ ۚ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا خَسِيرٌ ۚ إِنَّا آتَيْنَاهُ أَمْشَرًا وَعَمِلُوا الشَّيْخَنَةَ ۚ﴾

﴿By Al-'Aşr. Verily man is in loss, except those who believe and perform righteous deeds ۚ (103:1-3)﴾

Concerning Allāh's statement,

﴿فَلَهُمْ أَجْرٌ لَّا يَمُوتُ ۚ﴾

﴿Then they shall have a reward without end.﴾ meaning, that will not end, as we have mentioned previously.
Then Allāh says,

﴿تَا بَنِي آدَمَ ۚ﴾

﴿Then what causes you to deny﴾ meaning, 'O Son of Ādam!'

﴿سَدُّوا بَيْنَهُمْ ۚ﴾

﴿after this the Recompense?﴾ meaning, 'in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this?' Then Allāh says,

﴿أَلَيْسَ اللَّهُ بِأَكْرَمَ لِلْكَافِمِينَ ۚ﴾

﴿Is not the Allāh the best of judges?﴾ meaning, 'is He not the best of judges, Who does not oppress or do any injustice to anyone?' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the *Tafsir* of Sūrat wat-Tīn waz-Zaytūn and all praise and thanks are due to Allāh.

[1] At-Ṭabari 24:508.

[2] At-Ṭabari 24:511.

The Tafsīr of Sūrah Iqra' (Sūrat Al-'Alaq) (Chapter - 96)

Which was revealed in Makkah

This was the First of the Qur'ān revealed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَرَأَيْتَ إِنَّمَا أَنشَأَ الْإِنسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۚ﴾ هَـٰذَا هُوَ
الْقُرْآنُ ۚ عَلَّمَ الْقُرْآنَ مَا تَرَىٰ ۚ ﴿١﴾

- ﴿1. Read! In the Name of your Lord Who created.﴾
- ﴿2. He has created man from a clot.﴾
- ﴿3. Read! And your Lord is the Most Generous.﴾
- ﴿4. Who has taught by the pen.﴾
- ﴿5. He has taught man that which he knew not.﴾

The Beginning of the Prophethood of Muḥammad ﷺ and the First of the Qur'ān revealed

Imām Aḥmad recorded that 'Ā'ishah said: The first thing that began happening with the Messenger of Allāh ﷺ from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Hirā' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadijah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Hirā'.

he told Khadijah everything that had happened (and said),

«قَدْ خِشْتُ عَلَى نَفْسِي»

«I fear that something may happen to me.»

Khadijah replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people." Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul-Uzza bin Quṣay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injil in Hebrew as much as Allāh willed for him to write. He was an old man and had lost his eyesight. Khadijah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen?" Allāh's Messenger ﷺ described what he saw. Waraqah said, "This is *An-Namus*^[1] whom Allāh had sent to Mūsā. I wish I was young and could live until the time when your people would drive you out." Allāh's Messenger ﷺ asked,

«أَوْ مُخْرَجِي هُمْ؟»

«Will they drive me out?»

Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility and enmity, and if I should remain alive till that day then I would firmly support you."

But Waraqah did not remain. He died and the revelation paused^[2] until Allāh's Messenger ﷺ became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However every time he would reach the peak of a mountain to throw himself from it, Jibrīl would appear to him and say, "O Muhammad! You are truly the Messenger of Allāh!" Therefore, his worry would be eased, his soul would be

^[1] The keeper of the secrets, meaning Jibrīl.

^[2] From this part to the end of the narration is from Az Zuhri as narrated by Ma'mar, as explained at length by Ibn Hajar in *Fath Al-Bārī* no. 6982

settled and he would return (down from the mountain) Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibrīl appeared to him again and said to him the same as he had said before ^[1]

This *Hadīth* has been recorded in the Two *Ṣaḥīḥs* by way of Az-Zuhri ^[2] We have already discussed this *Hadīth*'s chain of narration, its text and its meanings at length in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhārī*. Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allāh.

So the first thing that was revealed of the Qur'ān were these noble and blessed *Āyat*. They are the first mercy that Allāh bestowed upon His servants and the first bounty that Allāh favored them with

The Honor and Nobility of Man is in His Knowledge

These *Āyat* inform of the beginning of man's creation from a jangling clot, and that out of Allāh's generosity He taught man that which he did not know. Thus, Allāh exalted him and honored him by giving him knowledge and it is the dignity that the Father of Humanity, Adam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allāh says,

﴿قَرَأَ بِرُفْقِ الْأَكْرَمِ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

﴿Read! And your Lord is the Most Generous Who has taught by the pen. He has taught man that which he knew not﴾

There is a narration that states, "Record knowledge by writing" ^[3] There is also a saying which states, "Whoever acts

^[1] Ahmad 6:232.

^[2] *Faṭḥ Al-Bārī* 12:368, and Muslim 1:139

^[3] This "narration" is an unauthentic *Hadīth*. See *Al-Hākim* 1:106. It is also attributed to a saying of 'Umar with a weak chain of narration with Ibn Abi Shaybah (26418) and others.

«Surely, unto your Lord is the return.» meaning, 'unto Allāh is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

Scolding of Abu Jahl and the Threat of seizing Him

Then Allāh says,

﴿أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا أَن يَسْجُدَ ۝﴾

«Have you seen him who prevents. A servant when he prays?»

This was revealed about Abu Jahl, may Allāh curse him. He threatened the Prophet ﷺ for performing Ṣalāh at the Ka'bah. Thus, Allāh firstly admonished him with that which was better by saying,

﴿أَرَأَيْتَ إِنْ كُنَّا عَلَىٰ الْهُدَىٰ ۝﴾

«Have you seen if he is on the guidance.» meaning, 'do you think this man whom you are preventing is upon the straight path in his action, or

﴿أَوْ أُمِرَ بِالشُّرُوكِ ۝﴾

«Or enjoins Taqwā?» in his statements? Yet, you rebuke him and threaten him due to his prayer.' Thus, Allāh says,

﴿أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ۝﴾

«Knows he not that Allāh sees?»

meaning, doesn't this person who is preventing this man who is following correct guidance know that Allāh sees him and hears his words, and He will compensate him in full for what he has done? Then Allāh says by way of warning and threatening,

﴿فَلَا يَلِيَّ لَوْلَا ۝﴾

«Nay! If he ceases not,»

meaning, if he does not recant from his discord and obstinacy,

﴿نَسْفَعُ بِالنَّارِ ۝﴾

«We will scorch his forehead.» meaning, 'indeed We will make it extremely black on the Day of Judgement.' Then He says,

﴿يَجِبْ كَيْدًا كَانُوا﴾

«A lying, sinful forehead!» meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

﴿فَلْيَدْعُ نَادِيَهُ﴾

«Then let him call upon his council.» meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

﴿سَنَدْعُ زَفِيرَهُ﴾

«We will call out the guards of Hell!» 'And they are the angels of torment. This is so that he may know who will win – Our group or his group?'

Al-Bukhārī recorded that Ibn 'Abbās said, "Abu Jahl said, 'If I see Muḥammad praying at the Ka'bah, I will stomp on his neck.' So this reached the Prophet ﷺ, who said,

لَنْ نَعْلَ لَأَخَذَهُ الْمَلَائِكَةُ

'If he does, he will be seized by the angels.'^[1]

This Ḥadīth was also recorded by At-Tirmidhī and An-Nasā'ī in their Books of *Tafsir*.^[2] Likewise, it has been recorded by Ibn Jarīr^[3] Ahmad, At-Tirmidhī, An-Nasā'ī and Ibn Jarīr, all recorded it from Ibn 'Abbās with the following wording "The Messenger of Allāh ﷺ was praying at the *Maqām* (prayer station of Ibrahim) when Abu Jahl bin Hisham passed by him and said, 'O Muḥammad! Haven't I prevented you from this?' He threatened the Prophet ﷺ and thus, the Messenger of Allāh ﷺ became angry with him and reprimanded him. Then he said, 'O Muḥammad! What can you threaten me with? By Allāh, I have the most kinsmen of this valley with me in the large.' Then Allāh revealed,

﴿فَلْيَدْعُ نَادِيَهُ سَنَدْعُ زَفِيرَهُ﴾

«Then let him call upon his council. We will call out the guards of Hell!»

^[1] *Fath Al-Bārī* 8:595.

^[2] *Tuhfat Al-Ahwadhi* 9:277, and An-Nasā'ī in *Al-Kubrā* 6:518.

^[3] *At-Tabarī* 12:649.

Ibn 'Abbās then said, "If he had called his people, the angels of torment would have seized him at that very instant." At Tirmidhi said, "*Ḥasan Sahīh*."^[1]

Ibn Jarir recorded from Abu Hurayrah that Abu Jahl said, "Does Muḥammad cover his face with dust (i.e., from prostration) while he is among you all?" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al 'Uzzā, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allāh ﷺ came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you?" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allāh ﷺ said,

لَوْ دَنَا مِنِّي لَأَخْطَطَنَّهُ الْمَلَائِكَةُ عُصْرًا عُصْرًا

‘If he had come near me, the angels would have snatched him limb by limb.’

The narrator added; "Allāh revealed an Āyah, but I do not know whether it is concerning the Ḥadīth of Abu Hurayrah or not:

﴿لَا يَأْتِي الْإِنْسَ لِيُتَّقِيَ﴾

‘Nay! Verily, man does transgress.’

to the end of the Sūrah."^[2]

Imām Ahmad bin Hanbal, Muslim, An-Nasa'i and Ibn Abi Hātim all recorded this Ḥadīth.^[3]

Amusement for the Prophet ﷺ

Then Allāh says,

﴿لَا تَسْمَعْ﴾

‘Nay! Do not obey him.’ meaning, 'O Muḥammad! Do not obey

^[1] Ahmad 1:329, At-Tirmidhi 3349, An-Nasa'i in *Al-Kubrā* 11684, and At-Ṭabari 12:648.

^[2] At Ṭabari 12:649.

^[3] Ahmad 2:370, Muḥm. 2797, and An-Nasa'i in *Al-Kubrā* 11683.

him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allāh will protect you and help you, and He will defend you against the people.¹

﴿وَأَسْبَغَ رُقُوبَهُ﴾

﴿Fall prostrate and draw near (to Allāh)!﴾ This is just like what has been confirmed in the Ṣaḥīḥ of Muslim on the authority of Abu Sālih who reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا لَدْعَاءَ

«The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating).»¹¹

It has also been mentioned previously that the Messenger of Allāh ﷺ used to prostrate when he recited

﴿إِنَّا نَشْفَعُكَ لِنَفْسِكَ﴾

﴿When the heaven is split asunder.﴾ (84:1) and

﴿قَرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

﴿Read! In the Name of your Lord Who has created.﴾¹² (96:1)

This is the end of the Tafsir of Surah Iqra' (Sūrat Al-'Alaq) Unto Allāh is due all praise and thanks, and He is the Giver of success and protection against error.

¹¹ Muslim 1/350

¹² Muslim 1/406.

The Tafsīr of Sūrat Al-Qadr (Chapter - 97)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّا أُنزِلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ وَمَا نَزَّلْنَاهُ إِلَّا فِي لَيْلَةِ الْقَدْرِ ﴿يُنَزِّلُ الْقَدْرَ حَبْرٌ مِنْ أَلْب
شَبْرٍ ﴿نَزَلَ الْكَوْكَبُ وَأُزْجِرُ فِيهَا يَأْتِي رَحْمَ مِنْ كُلِّ أَمْرٍ ﴿سَلَامٌ هِيَ حَتَّى مَطْلَعِ
الْفَجْرِ﴾

- ﴿1. Verily, We have sent it down in the Night of Al-Qadr.﴾
- ﴿2. And what will make you know what the Night of Al Qadr is?﴾
- ﴿3. The Night of Al-Qadr is better than a thousand months ﴾
- ﴿4. Therein descend the angels and the Rāḥ by their Lord's permission with every matter.﴾
- ﴿5. There is peace until the appearance of dawn.﴾

The Virtues of the Night of Al-Qadr (the Decree)

Allāh informs that He sent the Qur'ān down during the Night of Al-Qadr, and it is a blessed night about which Allāh says,

﴿إِنَّا أُنزِلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ﴾

﴿We sent it down on a blessed night.﴾ (44:3) This is the Night of Al-Qadr and it occurs during the month of Ramaḍān. This is as Allāh says,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

﴿The month of Ramaḍān in which was revealed the Qur'ān.﴾
(2.185)

Ibn 'Abbās and others have said, "Allāh sent the Qur'ān down all at one time from the Preserved Tablet (Al-Lawh Al-Mahfūz)

to the House of Might (*Baytul-'Izzah*), which is in the heaven of this world. Then it came down in parts to the Messenger of Allāh ﷺ based upon the incidents that occurred over a period of twenty-three years."

Then Allāh magnified the status of the Night of *Al-Qadr*, which He chose for the revelation of the Mighty Qur'an, by His saying,

﴿وَمَا تَذَكَّرُ مَا لَيْلَةُ الْقَدْرِ ﴿١﴾ لَيْلَةُ الْقَدْرِ سَعْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٢﴾﴾

«And what will make you know what the Night of *Al Qadr* is?
The Night of *Al-Qadr* is better than a thousand months.»^[1]

Imām Aḥmad recorded that Abu Hurayrah said, "When Ramaḍān would come, the Messenger of Allāh ﷺ would say,

«إِنَّ جَاءَكُمْ شَهْرُ رَمَضَانَ، شَهْرُ مَبَرَكٍ، اقْرَءُوا اللَّهَ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ
الْجَنَّةِ، تَقْلَقُ فِيهِ أَنْوَابُ النَّجِيمِ، وَتُعَلُّ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ
شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ»

«Verily, the month of Ramaḍān has come to you all. It is a blessed month, which Allāh has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.»^[2]

An-Nasā'ī recorded this same *Hadith*.^[3] Aside from the fact that worship during the Night of *Al-Qadr* is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two *Ṣaḥīḥs* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَخِيَارًا عُوْذِيَ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«Whoever stands (in prayer) during the Night of *Al-Qadr* with faith and expecting reward (from Allah), he will be forgiven for his previous sins.»^[4]

[1] Aḥ-Ṭabān 24:531, 532, and Al-Qurṭubī: 20:130.

[2] Aḥmad 2:230. There is a witness for this narration from the *Hadīth* of Anas bin Mālik in the books of the *Sunan*.

[3] An-Nasā'ī 4:129.

[4] *Fath Al-Bāri* 4:294, and Muslim 1:523.

The Descent of the Angels and the Decree for Every Good during the Night of Al-Qadr

Allah says,

﴿نَزَّلَ الْمَلَائِكَةُ وَرُوحَ رَبِّهَا بِإِذْنِ رَبِّهِمْ فِي كُلِّ لَيْلٍ ۚ﴾

«*Therein descend the angels and the Rūh by their Lord's permission with every matter.*»

meaning, the angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'ān is recited, they surround the circles of *Dhikr* (remembrance of Allah) and they lower their wings with true respect for the student of knowledge.

In reference to *Ar-Rūh*, it is said that here it means the angel Jibril. Therefore, the wording of the *Āyah* is a method of adding the name of the distinct object (in this case Jibril) separate from the general group (in this case the angels).

Concerning Allāh's statement,

﴿فِي كُلِّ شَيْءٍ﴾

«*with every matter.*» Mujāhid said, "Peace concerning every matter." Sa'id bin Manṣūr said, 'Isā bin Yūnus told us that Al A'mash narrated to them that Mujāhid said concerning Allāh's statement,

﴿سَلَامٌ﴾

«*There is peace*» "It is security in which *Shayṭan* cannot do any evil or any harm." Qatādah and others have said, "The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it." Allāh says,

﴿فِيهَا يُفْرَزُ كُلُّ أَمْرٍ حَكِيمٍ ۚ﴾

«*Therein is decreed every matter of decree*» (44:4)

Then Allāh says,

﴿سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۚ﴾

«*There is peace until the appearance of dawn.*»

Sa'id b.n Mansūr said, 'Hushaym narrated to us on the authority of Abu Ishaq, who narrated that Ash-Sha'bi said

concerning Allāh's statement,

﴿بَيْنَ كُلِّ شَيْءٍ أَمْنٌ حَتَّى تَطْلُعَ الْفَجْرُ﴾

«With every matter, there is a peace until the appearance of dawn.»

The angels giving the greetings of peace during the Night of Al Qadr to the people in the *Masjids* until the coming of *Fajr* (dawn).¹⁰⁷

Qatadah and Ibn Zayd both said concerning Allāh's statement,

﴿بَيْنَ كُلِّ شَيْءٍ﴾

«There is peace» "This means all of it is good and there is no evil in it until the coming of *Fajr* (dawn)."

Specifying the Night of Decree and its Signs

This is supported by what Imām Aḥmad recorded from 'Uḇādah bin Aṣ-Samīt that the Messenger of Allāh ﷺ said,

«لَيْلَةُ الْقَدْرِ فِي لَيْسَةِ الْبَرَاقِي، مَنْ قَامَ هُنَا لَيْلَةً حَسِبْتُ أَنَّ اللَّهَ يَنْفَرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَهِيَ لَيْلَةُ ثَلَاثٍ أَوْ سَبْعٍ أَوْ خَامِسَةٍ أَوْ ثَابِتَةٍ أَوْ آخِرِ لَيْلَةٍ»

«The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allāh will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramaḍān)»

The Messenger of Allāh ﷺ also said,

«إِنْ أَمَارَةَ لَيْلَةِ الْقَدْرِ أَنَّهَا ضَايَةٌ بَلَجَةٌ، كَأَنَّ فِيهَا فِجْرًا سَاجِقًا، سَاجِقَةٌ سَاجِقَةٌ، لَا يَرَدُّ فِيهَا وَلَا حَرٌّ، وَلَا بَرْدٌ يَكْزِبُ دَمْعُهَا فِيهَا حَتَّى يَضِيحَ، وَإِنْ أَمَارَتُهَا أَنَّ الشَّمْسَ ضَبَحَهَا تَخْرُجُ مُسْنَوِيَةً لَمْ يَلِدْ شُعَاعٌ، بَقِيَ الْقَدَرُ لَيْلَةً لَيْسَتْ، وَلَا يَحِلُّ لِلشُّبْطَانِ أَنْ يَخْرُجَ مِنْهَا يَوْمَئِذٍ»

«Verily, the sign of the Night of Al Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shayṭān is not allowed to come out

with it (the sun) on that day.^[1]

This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable.

Abu Dāwud mentioned a section in his *Sunan* that he titled, "Chapter: Clarification that the Night of Al-Qadr occurs during every Ramadān." Then he recorded that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ was asked about the Night of Al-Qadr while I was listening and he said,

«مِي فِي ثَلَاثٍ وَمِائَةٍ»

«It occurs during every Ramadān.»^[2]

The men of this chain of narration are all reliable, but Abu Dāwud said that Shu'bah and Sufyān both narrated it from Ishaq and they both considered it to be a statement of the Companion (Ibn 'Umar, and thus not the statement of the Prophet ﷺ).

It has been reported that Abu Sa'īd Al-Khudrī said, "The Messenger of Allāh ﷺ performed *I'tikāf* during the first ten nights of Ramadān and we performed *I'tikāf* with him. Then Jibrīl came to him and said, 'That which you are seeking is in front of you.' So the Prophet ﷺ performed *I'tikāf* during the middle ten days of Ramadān and we also performed *I'tikāf* with him. Then Jibrīl came to him and said; 'That which you are seeking is ahead of you.' So the Prophet ﷺ stood up and gave a sermon on the morning of the twentieth of Ramadān and he said,

«مَنْ دَانَ غَتَكَفَ مَعِيَ فَلْيَرْجِعْ بَيْنِي رَأَيْتُ نَيْتَةَ الْقَدْرِ، وَإِنِّي أَنْبَيْتُهَا، وَإِنِّي مِي
الْعَشْرِ الْأَوَّلِ فِي بَيْتِي، وَإِنِّي رَأَيْتُ كَأَنِّي أُسْبِغُ فِي طِينٍ وَمَاءٍ.»

«Whoever performed *I'tikāf* with me, let him come back (for *I'tikāf* again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.»

The roof of the Masjid was made of dried palm-tree leaves and

[1] Ahmad 5:324. It is a *Mursal* narration.

[2] Abu Dāwud 2:111. This narration is considered *Mawquf*.

we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet ﷺ lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allāh ﷺ, which confirmed his dream."

In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhārī and Muslim) recorded it in the Two *Ṣaḥīḥs*.^[1]

Ash-Shāfi'ī said, "This *Ḥadīth* is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a *Ḥadīth* narrated from 'Abdullāh bin Unays in *Ṣaḥīḥ Muslim*.^[2]

It has also been said that it is on the twenty-fifth night due to what Al-Bukhārī recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«الْتَمِسُوا فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ فِي ثَامِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى»

«Seek it in the last ten (nights) of Ramaḍān. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.»^[3]

Many have explained this *Ḥadīth* to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his *Ṣaḥīḥ* from Ubay bin Ka'b that the Messenger of Allāh ﷺ mentioned that it was on the twenty-seventh night.^[4]

Imām Aḥmad recorded from Zirr that he asked Ubayy bin Ka'b, "O Abu Al-Mundhir! Verily, your brother Ibn Mas'ūd says whoever stands for prayer (at night) the entire year, will catch the Night of Al-Qadr." He (Ubayy) said, "May Allāh have mercy upon him. Indeed he knows that it is during the month of Ramaḍān and that it is the twenty-seventh night." Then he swore by Allāh. Zirr then said, "How do you know that?"

[1] *Faṭḥ Al-Bārī* 4:329, 318, and Muslim 2:824.

[2] Muslim 2:827.

[3] *Faṭḥ Al-Bārī* 4:306.

[4] Muslim 2:828.

Ubayy replied, "By a sign or an indication that he (the Prophet ﷺ) informed us of. It rises that next day having no rays on it meaning the sun."^[1] Muslim has also recorded it.^[2]

It has been said that it is the night of the twenty-ninth Imām Ahmad bin Hanbal recorded from Ubadah bin As-Ṣamit that he asked the Messenger of Allāh ﷺ about the Night of Decree and he replied,

«فِي رَمَضَانَ ذَاتُ بَيِّنَاتٍ فِي الْعَشْرِ الْآخِرِ، فَإِنَّهُ فِي وَتَرٍ خَدَى وَعَشْرِينَ، أَوْ ثَلَاثَ وَعَشْرِينَ، أَوْ حَنْفَى وَعَشْرِينَ، أَوْ سَبْعَ وَعَشْرِينَ، أَوْ تِسْعَ وَعَشْرِينَ، أَوْ فِي آخِرِ لَيْلَةٍ»

«Seek it in Ramaḍān in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth or the twenty-seventh, or the twenty-ninth, or during the last night.»^[3]

Imām Ahmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said about the Night of Al-Qadr,

«فِيهَا لَيْلَةٌ سَائِغَةٌ أَوْ نَاعِمَةٌ وَعَشْرِينَ، وَرَأَى الْمَلَائِكَةَ بِلَتْ الْبَيْتَةِ فِي الْأَرْضِ أَكْثَرَ مِنْ عَدَدِ الْحَصَى»

«Verily, it is during the twenty-seventh or the twenty-ninth night And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.»^[4]

Ahmad was alone in recording this *Hadīth* and there is nothing wrong with its chain of narration.

At-Tirmidhi recorded from Abu Qilābah that he said, "The Night of Al-Qadr moves around (i.e., from year to year) throughout the last ten nights." This view that At-Tirmidhi mentions from Abu Qilābah has also been recorded by Malik, Atn-Thawri, Ahmad bin Hanbal, Ishāq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shāfiʿi, and Al-Qādi reported it

[1] Ahmad 5 130

[2] Muslim 2:828.

[3] Ahmad 5:318. There is a deficiency in its chain of narration but the meanings are found with others.

[4] Ahmad 2 519

from him, and this is most likely. And Allāh knows best.

Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramaḍān, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

“O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me.”

This is due to what Imām Aḥmad recorded from ‘Ā’ishah, that she said, “O Messenger of Allāh! If I find the Night of *Al-Qadr* what should I say?” He replied,

«قُولِي: اَللّٰهُمَّ اِنَّكَ عَفُوٌّ رَّحِيْمٌ فَاعْفُ عَنِّي»

«Say: “O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me.”»^[1]

At-Tirmidhi, An-Nasā’ī and Ibn Mājah have all recorded this *Ḥadīth*. At-Tirmidhi said, “This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.”^[2] Al-Ḥākim recorded it in his *Mustadrak* (with a different chain of narration) and he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhārī and Muslim).^[3] An-Nasā’ī also recorded it.^[4]

This is the end of the *Tafsir* of *Sūrah Laylat Al-Qadr*, and all praise and blessings are due to Allāh.

^[1] Aḥmad 6:182.

^[2] *Tuḥfat Al-Aḥwadhī* 9:495, An-Nasā’ī in *Al-Kubrā* 6:218, and Ibn Mājah 2:1265.

^[3] Al-Ḥākim 1:530.

^[4] An-Nasā’ī in *Al-Kubrā* 6:219.

The Tafsīr of Sūrat Lam Yakun (Al-Bayyinah)^[1] (Chapter - 98)

Which was revealed in Al-Madīnah

The Messenger of Allāh ﷺ recited this Sūrah to Ubayy Imām Aḥmad recorded from Anas bin Mālīk that the Messenger of Allāh ﷺ said to Ubayy bin Ka'b,

«إِنِّي أَمَرْتُ أَنْ أَقْرَأَ غَيْبَكَ ﴿ثُمَّ يَكْفِي الْوَيْلَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾»

«Verily, Allāh has commanded me to recite to you ﴿Those who disbelieve from among the People of the Scripture﴾.»

Ubayy said, "He (Allāh) mentioned me by name to you?" The Prophet ﷺ replied,

«نعم»

«Yes.» So he (Ubayy) cried.^[2] Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī all recorded this Ḥadīth from Shu'bah^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿ثُمَّ يَكْفِي الْوَيْلَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلِلشَّرِكِ مُنْفَكٍ عَنْ قُلُوبِهِمُ الْقَبْطُ﴾ رَسُولٌ مِنْ
اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَاتٍ ﴿يُنَاثِرُ مِنْهُ قَبْطُورٌ وَمَا تَعْرَفُ الْقَبْرُ أَوْفُوا الْكِتَابَ إِلَّا مَنْ سَبَّحَ
حَمْدَهُمُ الْيَسْتَرْزِقُ وَمَا أُرِيدُ إِلَّا لِيُتْلَوْا اللَّهُ عَزِيزٌ ذُو الْوَيْلِ حَمْدَهُ وَيَقْبِئُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَكَرَهُ يَوْمَ الْقَبْطِ﴾

«1. Those who disbelieve from among the People of the Scripture and the idolaters, were not going to leave until there came to them the Bayyinah»

[1] This Sūrah is also known as Al-Bayyinah.

[2] Aḥmad 3:130.

[3] Fath Al-Bār 8:597, Muslim 1:550, Tuhfat Al-Aḥwadhī 10:294, and An-Nasā'ī in Al-Kubrā 6:520.

- ﴿2. A Messenger from Allah, reciting purified pages.﴾
 ﴿3. Wherein are upright Books.﴾
 ﴿4. And the People of the Scripture differed not until after there came to them the Bayyinah.﴾
 ﴿5. And they were commanded not, but that they should worship Allah, making religion purely for Him alone, Ḥunafā', and that they perform Ṣalāh and give Zakāh, and that is the right religion.﴾

Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujāhid said, they are not going

﴿سَيَذَرُ﴾

﴿to leave﴾ "Meaning, they will not be finished until the truth becomes clear to them."^[1] Qatādah also said the same thing.^[2]

﴿عَنْ نَائِمٍ لَيْسَ﴾

﴿until there came to them the Bayyinah﴾ meaning, this Qur'an. This is why Allāh says,

﴿لَا يَذَرُكَ الْغَايِبُ أَهْلُ الْكِتَابِ وَالْمُشْرِكِينَ مُعِجِينَ حَتَّى نَأْتِيَهُمُ الْآيَةُ﴾

﴿Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.﴾

Then He explains what the Bayyinah is by His saying,

﴿زُرُّوا مِنْ أَلَىٰ بَنِي إِسْرَٰءِيلَ﴾

﴿A Messenger from Allah, reciting purified pages.﴾

meaning, Muḥammad ﷺ and the Magnificent Qur'an he recites, which is written down among the most high gathering in purified pages. This is similar to Allāh's statement,

^[1] Al-Ṭabari 24:539.

^[2] Al-Ṭabari 24:539.

﴿وَصُحُفٍ مُّكَرَّمَةٍ ۖ رُّفُوعَةٍ مُّطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ كَرِيمٍ مُّدْرِكَةٍ ۖ﴾

﴿In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient.﴾ (80:13-16)

Then Allāh says,

﴿بِهَا كُتِبَ قِسْمَةُ ۖ﴾

﴿Wherein are upright Books.﴾ Ibn Jarir said, "Meaning in the purified pages are Books from Allāh that are upright, just and straight. They have no mistakes in them because they are from Allāh, the Mighty and Majestic."^[1]

The Differing only occurred after the Knowledge came

Allāh says,

﴿وَمَا تَذَكَّرَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ أَنْبَاءُ ۖ﴾

﴿And the People of the Scripture differed not until after there came to them the Bayyinah.﴾

This is similar to Allāh's statement,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وُتَخَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۖ﴾

﴿And be not as those who divided and differed among themselves after the Bayyināt came to them. It is they for whom there is an awful torment.﴾ (3:105)

This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allāh established the proofs and evidences against them, they divided and differed concerning that which Allāh had intended in their Scriptures, and they had many differences. This is like what has been reported in a *Ḥadīth* that has many routes of transmission,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى يَحْيَى وَسَبْعِينَ مِثْقَلًا، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى إِسْمَاعِيلَ وَسَبْعِينَ مِثْقَلًا، وَسَفَرُونَ فِيهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَسَبْعِينَ مِثْقَلًا، كُلُّهَا فِي الْآثَرِ إِلَّا وَجْهًا»

«Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-

[1] At-Ṭabarī 24:540.

two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one.¹

They said, "Who are they, O Messenger of Allah?" He ﷺ replied,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«(Those who are upon) what I and my Companions are upon.»^[1]

The Command of Allah was merely that They make their Religion solely for Him

Allāh says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

«And they were commanded not, but that they should worship Allah, making religion purely for Him alone,»

This is similar to Allah's statement,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْنَا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونَا﴾

«And We did not send any Messenger before you but We revealed to him. Lā ilāha illā Anā.» (21:25)

Thus, Allāh says,

﴿حَنِيفٌ﴾

﴿Ḥunafā﴾

meaning, avoiding *Shirk* and being truly devout to *Tawhīd*. This is like Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ رَحْمَةً لِلْعَالَمِينَ﴾

«And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid the *Tāghūt* (false deities).» (16:36)

A discussion of the word *Ḥanīf* has already been mentioned previously and in *Sūrat Al-An'ām*, so there is no need to repeat it here.^[2]

^[1] Al-Qurtubi 4:159, 160. Similar with At-Tirmidhi.

^[2] See volume three, the *Tafsir* of *Sūrat Al-An'ām* (6:79), and volume four, the *Tafsir* of *Sūrat Al-A'rāf* (7:30).

سُورَةُ الْبَيِّنَاتِ

٥٩٨

الْبَيِّنَاتِ

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَوْتَيْنَاكَ إِلَّا الْقَدْرَ ﴿٢﴾
لَيْلَةَ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ سَنَةٍ ﴿٣﴾ نَزَّلْنَا السَّكِينَةَ وَالرُّوحَ
فِيهَا يُأْوَدُونَ مِنْ كُلِّ أَمَسٍ ﴿٤﴾ سَلَّمْنَاهُ فِي حَقِّ مَطْعَمِ الْقَدْرِ ﴿٥﴾

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَتَرْبِيَنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالتَّائِبِينَ مُنْعَكِبِينَ
حَقَّ تَائِبِيهِمْ لَيْلَةَ ﴿١﴾ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾
فِيهَا كُتِبَ قِصَّةٌ ﴿٣﴾ وَمَا لَكُمُ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ ﴿٤﴾ وَمَا أَمْرُ إِلَّا أَنْ يَعْبُدُوا اللَّهَ عَظِيمِينَ
لَهُ الَّذِينَ خُفِّعُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَرَأَوْا الْيَوْمَ
أَنفُسَهُمْ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي مَا رَجَعْنَاهُمْ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَهُمْ أَجْرٌ لَئِيْنُ الْبَرِيَّةِ ﴿٧﴾

﴿وَيُؤْتُوا الزَّكَاةَ﴾

﴿and perform Salah﴾
And this is the best of
the physical forms of
worship.

﴿وَيُؤْتُوا الزَّكَاةَ﴾

﴿and give Zakah﴾ This
is doing good to the
poor and the needy

﴿وَالَّذِينَ آمَنُوا﴾

﴿and that is the right
religion﴾ meaning, the
upright and just reli-
gion, or the nation
that is straight and
balanced.

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ﴾
خَالِدِينَ فِيهَا أُولَئِكَ هُمْ
شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ
الَّذِينَ آمَنُوا وَعَمِلُوا

وَعَمِلُوا الصَّالِحَاتِ أَجْرٌ لَئِيْنُ الْبَرِيَّةِ ﴿٧﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَهُمْ أَجْرٌ لَئِيْنُ الْبَرِيَّةِ ﴿٧﴾

46 Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures ﴿﴾

47 Verily, those who believe and do righteous good deeds, they are the best of creatures. ﴿﴾

48. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord ﴿﴾

Mentioning the Worse and Best of Creation and Their Recompense

Allāh informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allāh's divinely revealed Books and the Prophets whom He sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

﴿أُولَٰئِكَ هُمُ الْوَرْدَةُ﴾

«They are the worst of creatures» meaning, they are the worst creation that Allāh has fashioned and created.

Then Allāh informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this *Āyah* as a proof that the believers have a status among the creatures that is better than the angels. This is because Allāh says,

﴿أُولَٰئِكَ هُمُ الْبَرَّةُ﴾

«They are the best of creatures.»

Then Allāh says,

﴿جَزَاءُكُمْ عِندَ رَبِّكُمْ﴾

«Their reward with their Lord» meaning, on the Day of Judgement.

﴿جَنَّاتٍ عِندَ نَافِثَةٍ مِّن تَحْتِهَا أَنْهَارٌ خَالِدِينَ فِيهَا أَبَدًا﴾

«is Eternal Gardens underneath which rivers flow. They will abide therein forever,»

meaning, having no end, no break and no conclusion.

﴿وَرَضِيَ اللَّهُ عَنْهُمْ وَهُمْ رَاضُونَ عَنْهُ﴾

«Allāh will be pleased with them, and they well-pleased with Him»

The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given.

﴿وَرَضُوا عَنْهُ﴾

«and they well-pleased with Him.» Due to the comprehensive favors He has given them.

Then Allāh says,

﴿لَكَ إِمْزَانٌ شَرِيحٌ﴾

«That is for him who fears his Lord.» meaning, this is the reward that will be attained by those who revere Allāh and fear Him as He deserves to be feared. This is the person who worships Allāh as if he sees Him, and he knows that even though he does not see Him, indeed Allāh sees him.

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِخَيْرِ سِرَّةٍ؟»

‘Shall I not inform you of the best of creation?’

They said, “Of course, O Messenger of Allāh!” He said,

«رَجُلٌ أَحَذَّ بِمَنْدَرِ قَوْمٍ فِي سَبِيلِ اللَّهِ، فَمَتَى دُنْتُ خَفَعَهُ اسْرَى عَنْهُ أَلَا أُخْبِرُكُمْ بِخَيْرِ سِرَّةٍ؟»

‘A man who takes the reins of his horse in the way of Allāh, and whenever there is a fearful cry from the enemy, he clumbs upon it. Shall I not inform you of the best of creation?’

They said, “Of course, O Messenger of Allāh!” He said,

«فَرَجُلٌ فِي ثَوْبٍ مِنْ عَتَمٍ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي زَكَاةَ أَلَا أُخْبِرُكُمْ بِشَرِّ سِرَّةٍ؟»

‘A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation?’

They said, “Of course.” He said,

«يُنَادِي يُنَادُ بِمَعَاذٍ وَلَا يُعْطَى بِهِ»

‘The person who is asked by Allāh and he does not give by Him»^[1]

This is the end of the Tafsir of Sūrat Lam Yakun (Al-Bayyinah), and all praise and thanks are due to Allāh

[1] Aḥmad 2-396.

The Tafsīr of Sūrah Idhā Zulzilat (Az-Zalzalah) (Chapter - 99)

Which was revealed in Makkah

The Virtues of Sūrat Az-Zalzalah

Imam Aḥmad recorded from 'Abdullāh bin 'Amr that he said, "A man came to the Messenger of Allāh ﷺ and said, 'Teach me what to recite, O Messenger of Allāh!' The Prophet ﷺ said,

«قُرْأَ ثَلَاثًا مِنْ ذَوَاتِ الْأَلِفِ»

«Recite three from those [which begin] with the letters Alif, Lām, Rā'»

The man then said to him, 'I have become old in age, my heart has hardened and my tongue has become harsh.' The Prophet ﷺ said,

«قُرْأَ ثَلَاثًا مِنْ ذَوَاتِ حَمٍ»

«Then recite from those [which begin] with the letters Hā-Mīm.»

The man said the same thing as he had said before, so the Prophet ﷺ said,

«قُرْأَ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»

«Recite three from the Mūsabbḥāt.»

The man again said the same thing as he had said before. Then the man said, 'Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allāh.' So the Prophet ﷺ told him to recite

﴿يَا ذَرِكْ الْأَرْضُ زِلْزَالُكَ﴾

«When the earth quakes with its Zilzal.»

Then when he (the Prophet ﷺ) finished reciting the Sūrah to



41. When the earth quakes with its Zilzāl ﴿
42. And when the earth throws out its burdens.﴾
43. And man will say "What is the matter with it?"﴾
44. That Day it will declare its information.﴾
45. Because your Lord will inspire it ﴿
46. That Day mankind will proceed in scattered groups that they may be shown their deeds ﴿
47. So, whosoever does good equal to the weight of a speck of dust shall see it.﴾
48. And whosoever does evil equal to the weight of a speck of dust shall see it ﴿

The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People

Ibn 'Abbas said,

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾

﴿When the earth quakes with its Zilzāl ﴿ "This means that it will move from beneath it."^[1]

﴿وَالْجِبَبِ الْأَرْضِ أَفْقَالَهَا﴾

﴿And when the earth throws out its burdens ﴿ meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allāh's statement,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

﴿O mankind! Have Taqwa of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.﴾ (22:1)

This is also similar to His saying,

﴿وَالْأَرْضُ مَدَدًا رَافَعًا﴾

﴿And when the earth is stretched forth, and has cast out all

[1] Ad-Durr Al-Manthūr 8.592.

that was in it and became empty.﴾ (84:3-4)

Muslim recorded in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

دُثِمِي الْأَرْضُ أَقْلَادَ عُيْدِمَا أَثْنَالِ الْأَشْطَرَانِ مِنَ الدَّغَبِ وَالْهَيْصَةِ، فَتَجِيءُ الْقَذِيرُ
فَيَقُولُ فِي هَذَا قَتَلْتُ، وَتَجِيءُ نَافِطِحٌ يَقُولُ فِي هَذَا قَطَعْتُ رَجْجِي، وَتَجِيءُ
السَّارِقُ يَقُولُ فِي هَذَا قُطِيتَ يَدِي، ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ بِهِ شَيْئًا

«The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, 'I killed for this?' The one who broke the ties of kinship will say, 'For this I severed the ties of kinship?' The thief will say, 'For this I got my hands amputated.' Then they will leave it there and no one will take anything from it.»^[1]

Then Allāh says,

﴿وَكَايَ الْإِنْسَانِ مَا كَانُ﴾

﴿And man will say: "What is the matter with it?"﴾ meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface.

This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allāh prepared for it. Then it will throw out its dead people – from the first to the last generations. At that time the people will be baffled by the events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allāh, the One, the Irresistible.

Concerning Allāh's statement,

﴿يَوْمَ تَكُونُ الْحُكُوتُ أَهَارَهَا﴾

﴿That Day it will declare its information.﴾ meaning, it will speak of what the people did upon its surface. Imām Aḥmad, At-Tirmidhi and Abu 'Abdur-Raḥmān An-Nasā'ī all recorded a *Ḥadīth* from Abu Hurayrah - and in the wording of An-Nasā'ī's version it states – that he said, "The Messenger of Allāh ﷺ recited this *Āyah*,

[1] Muslim no 1013

﴿يَوْمَ تَحْدُثُ أَحْبَارُهَا﴾

«That Day it will declare its information» Then he said,

«أَتَدْرُونَ مَا أَحْبَارُهَا؟»

«Do you know what is its information?»

They said, 'Allāh and His Messenger know best.' He said,

«إِنَّ أَحْبَارَهَا لَا تَشْهَدُ عَلَى نَفْسٍ عِنْدَ رَبِّهَا غَيْبٌ عَلَى طَهْرَةٍ أَنْ تَقُولَ: غَيْبٌ
كَذَا وَكَذَا نَزَمَ كَذَا وَكَذَا، فَهَذِهِ أَحْبَارُهَا»

«Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.»

Then At-Tirmidhi said, "This *Ḥadīth* is *Ṣaḥīḥ Gharīb*."¹¹ Concerning Allāh's statement,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ﴾

«Because your Lord will inspire it.» It is apparent that the implied meaning here is that He will permit it (the earth). Shabīb bin Bishr narrated from Ikrimah that Ibn 'Abbās said,

﴿يَوْمَ تَحْدُثُ أَحْبَارُهَا﴾

«That Day it will declare its information.» "Its Lord will say to it, 'Speak.' So it will speak."¹² Mujālid commented (on "inspire it"), "He commands it (i.e., to speak)."¹³ Al-Qurazī said, "He will command it to separate from them."

Then Allāh says,

﴿يَوْمَ يَفْعَلُ الْمَلَائِكَةُ مَا يَشَاءُونَ﴾

«That Day mankind will proceed in scattered groups (Ashtāt),»

meaning, they will return from the station of the Judgement in

¹¹ Ahmad 2:374, *Tuhfat Al-Ahwadhi* 9:285, and *An-Nasā'i in Al-Kubrā* no. 11693. This *Ḥadīth* rests upon a narrator whom many of the scholars consider unreliable. Al-Bukhārī said, "Munkar." Ibn Hajar said that he is "Feeble."

¹² *Ad-Durr Al-Manthur* 8:592

¹³ At-Tabarī 24:548

separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "Ashiat means sects."¹¹ Allāh said,

﴿يَوْمَ يُنْفَخُ الْأَشْيَاتُ﴾

﴿that they may be shown their deeds.﴾ meaning, so that they may act and be rewarded for what they did in this life of good and evil.

The Recompense for Every Minute Deed

Therefore, Allāh goes on to say,

﴿مَنْ يَعْمَلْ يَنْفَكْ دَرَّةً حَبًّا مِثْرَةً ۚ وَمَنْ يَسْعَلْ يَنْفَكْ دَرَّةً شَرًّا مِثْرَةً ۚ﴾

﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.﴾

Al-Bukhāri recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

الْخَيْلُ ثَلَاثَةٌ، لِرَجُلٍ آخَرٍ، وَلِرَجُلٍ بَيْتَرٍ، وَعَلَى رَجُلٍ وَدُرٌّ قَالِمًا أَلَيْ يَلَهُ أَجْرٌ
فَرَجُلٌ رَيْطُهَا فِي سَبِيلِ اللَّهِ فَأَعَالَ طَيْلَهَا فِي مَرْجٍ أَوْ رَوْحَةٍ، فَمَا أَصَابَتْ فِي طَيْلِهَا
ذَلِكَ فِي الْمَرْجِ وَالرَّوْحَةِ كَانَ لَهُ حَسَابٌ، وَلَوْ أَنَّهَا قَطَعَتْ طَيْلَهَا فَاسْتَبْرَأَتْ لَمْ يَكُنْ
لَهَا أَجْرٌ وَأَزْوَاجُهَا حَسَابٌ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِبَيْتَرٍ فَفَرَسَتْ مِنْهُ - وَلَمْ
تُرِدْ أَنْ تَسْقِي بِهِ - كَانَ ذَلِكَ حَسَابًا لَهُ، وَهِيَ لَدَيْكَ لِرَجُلٍ آخَرٍ. وَرَجُلٌ رَيْطُهَا
تَحْتَهُ وَتَتَمَتَّعُ وَلَمْ يَنْسُ خَيْلُ اللَّهِ فِي رَيْبِهَا وَلَا ظُهُورِهَا نَهَى لَهَا بَيْتَرٍ. وَرَجُلٌ رَيْطُهَا
فَحَرًّا وَرَيْبًا، وَنِزَاءٌ نَهَى عَلَى ذَلِكَ وَدُرٌّ.

«The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allāh. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for Jilād). So whatever afflicts them during that lengthy period in the pasture or garden, it

^[11] Ad-Durr Al-Manthar 8:593.

will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him. When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds. Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allāh upon their necks and their backs (i.e., their Zakāh), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day).¹

So the Messenger of Allāh ﷺ was then asked about the donkeys and he said,

«مَا أَتَرَنَ اللَّهَ فِيهَا شَيْئًا إِلَّا قَبِلَهُ الْآيَةُ الْغَادَةُ الْخَدِيمَةُ» (قَسَمَ بِمَسَلٍ يَشْكَلُ دَرَّةً حَبْرَ
يَمْرُؤٍ) وَمَنْ يَمَسَّ يَشْكَلُ دَرَّةً حَبْرَ يَمْرُؤٍ. ﴿١﴾

«Allāh has not revealed anything concerning them except this single, comprehensive Āyah. ﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.﴾⁽¹⁾

Muslim also recorded this Hadīth.²¹

In Ṣaḥīḥ Al-Bukhārī, it is recorded from 'Adī that the Prophet ﷺ said,

«تَقَرُّوا النَّارَ وَبُرْ بِبُرٍّ تَقَرُّوا، وَلَوْ بِكَلْبَةٍ صَبِيءٍ»

«Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.»²¹

In the Ṣaḥīḥ as well, he ('Adī) narrated (from the Prophet ﷺ):

«لَا تُخْفِرُنَّ مِنَ الْمُتَغَرَّبِينَ شَيْئًا وَلَوْ أَنَّ تَقَرُّغَ مِنْ ذَلُوتٍ فِي إِثْنِ الْمُتَشَتُّعِي، وَلَوْ أَنَّ
تَلْقَى أَحَاكَ وَرَجْهَكَ يَتَّبِعُ مُنْبِطًا»

«Do not under rate any good act, even if it is offering drinking

^[1] Fath Al-Bārī 8:598.

^[21] Muslim 2:680

^[3] Fath Al-Bārī 3:332

water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.^[1]

It is also recorded in the Saḥīḥ that the Prophet ﷺ said,

«يَا مَعْشَرَ نِسَاءِ الْمُؤْمِنَاتِ، لَا تَحْبِرْنَ جَارَةً بِجَارِهَا وَتُلْزِمْنَ فَرْسَانَ»

‘O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep.’^[2]

The word *Firsan* in this *Hadith* means its hoof.

In another *Hadith* he said,

«رُذِّرَا الشَّابِلَ وَتُلْزِمَ بَطْلَبَ مُخْرَجٍ»

‘Give something to the beggar, even if it is a burnt hoof’^[3]

It has been reported from ‘Ā’ishah that she gave a single grape in charity and then she said, “To how much dust is it equivalent?”^[4]

Imām Aḥmad recorded from ‘Awf bin Al-Ḥārith bin At-Ṭufayl that ‘Ā’ishah told him that the Prophet ﷺ used to say,

«تَاغَابَسْتُ، يَاكَ وَمُخْرَجَاتِ الدُّنُوبِ، فَإِنَّ لَهَا مِنْ اللَّهِ طَلِيًّا»

‘O ‘Ā’ishah! Beware of the sins that are belittled, for indeed they will be taken account of by Allāh.’

This *Hadith* was recorded by An-Nasā’i and Ibn Majah^[5]

Imām Aḥmad recorded from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said,

«إِنَّكُمْ وَمُخْرَجَاتِ الدُّنُوبِ، فَإِنَّهُنَّ يَخْتَلِمْنَ عَلَى الرَّجُلِ حَتَّى يَهْلِكَنَّهُ»

‘Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him.’

And indeed the Messenger of Allāh ﷺ made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and orders the men to go out one at a time and each bring back a

[1] Muslim 4:2026.

[2] *Fath Al-Bari* 10:459

[3] Aḥmad 5:381.

[4] *Al-Muwatta’a* 2:997.

[5] Aḥmad 6:151, and Ibn Majah no. 4243

stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it.^[1]

This is the end of the *Tafsir* of *Surat Idha Zulkilat* (*Az-Zalzalah*) and all praise and thanks are due to Allah.

^[1] Ahmad 1:402.

﴿9. Knows he not that when the contents of the graves are poured forth?﴾

﴿10. And that which is in the breasts shall be made known?﴾

﴿11. Verily, that Day their Lord will be Well-Acquainted with them ﴾

Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allāh swears by the horses when they are made to gallop into battle in His path (i.e., *Jihād*),¹¹ and thus they run and pant, which is the sound that is heard from the horse when it runs.

﴿تَأْتِيهِمْ نَفْعًا مِّنْ حَمَلٍ﴾

﴿Striking sparks of fire.﴾ meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

﴿فَالْمُحِيرِينَ مِنَّا﴾

﴿And scouring to the raid at dawn.﴾ meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allāh ﷺ used to perform raids in the early morning. He would wait to see if he heard the *Adhān* (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allāh says,

﴿فَالْمُحِيرِينَ مِنَّا﴾

﴿And raise the dust in clouds the while.﴾ meaning, dust at the place of the battle with the horses.

﴿فَوَسَّكُنْ بِهِمْ﴾

﴿And penetrating forthwith as one into the midst.﴾ means, then are all in the middle of that spot, together. Allāh's saying;

﴿فَالْمُحِيرِينَ مِنَّا﴾

﴿And scouring to the raid at dawn.﴾

Ibn 'Abbās, Mujaḥid and Qatāḍah, all said, "This means the

¹¹ Aṭ-Ṭabarī 24:862.

invasion of the horses in the morning in the way of Allāh.^[1]

And His statement,

﴿فَأَرْفَأْ دُفُوفَهُ﴾

﴿And raise the dust in clouds the while﴾

This is the place in which the attack takes place. The dust is stirred up by it.

And His statement,

﴿وَمَسَّ بِمِصْرَارِهِ﴾

﴿And penetrating forthwith as one into the midst.﴾

Al 'Awfi narrated from Ibn 'Abbās, 'Aṭā, 'Ikrimah, Qatādah and Ad-Dahhāk that they all said, "This means into the midst of the disbelieving enemy."^[2] Concerning Allāh's statement,

﴿إِنَّ الْكَافِرَ لَكُفُورٌ﴾

﴿Verily, man is ungrateful (Kafūḍ) to his Lord.﴾

This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them

Ibn 'Abbās, Mujāhid, Ibrāhīm An Nakha'ī, Abu Al Jawzā', Abu Al-'Āliyah, Abu Ad-Duḥā, Sa'īd bin Jubayr, Muḥammad bin Qays, Ad-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabi' bin Anas and Ibn Zayd all said, "Al-Kanūḍ means ungrateful."^[3] Al-Ḥasan said, "Al-Kanūḍ is the one who counts the calamities [that befall him] and he forgets Allāh's favors."^[4]

Concerning Allāh's statement,

﴿وَلَهُ عَلَىٰ ذَٰلِكَ شَهِيدٌ﴾

﴿And to that He bears witness.﴾ Qatādah and Sufyān Ath-Thawri both said, "And indeed Allāh is a witness to that."^[5] It is also possible that the pronoun (He) could be referring to man. This was said by Muḥammad bin Ka'b Al-Qurazi. Thus, its meaning

[1] Aṭ-Ṭabari 24:562.

[2] Aṭ Ṭabari 24:564, 565.

[3] Aṭ-Ṭabari 24:566.

[4] Aṭ-Ṭabari 24:566

[5] At-Tabari 24:576.

would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allāh says,

﴿كَذَٰلِكَ يُشْرِكُونَ لِيُشْرِكُوا مَعَ اللَّهِ شُرَكَاءَ عَلَيْهِمْ عِلْمُ اللَّهِ عَلَيْهِمْ يَتْلُونَ﴾

﴿It is not for the idolators, to maintain the Masājid of Allāh, while they witness disbelief against themselves.﴾ (9:17)

Allāh said;

﴿وَهُوَ لَحَبٌ تَحَرُّمٍ لِّشَيْءٍ﴾

﴿And verily, he is violent in the love of wealth.﴾ meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

The Threat about the Hereafter

Then Allāh encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

﴿أَفَلَا يَتَذَكَّرُ إِذَا تُفْرِغَ فِيهِ السُّورُ﴾

﴿Knows he not that when the contents of the graves are poured forth?﴾

meaning, the dead that are in it will be brought out.

﴿وَيُخَوَّلُ مَا فِي الصُّدُورِ﴾

﴿And that which is in the breasts shall be made known?﴾

Ibn 'Abbās and others have said, "This means what was in their souls would be exposed and made apparent."¹¹

﴿إِنَّ رَبَّهُمْ بِهِمْ بَعِيرٌ﴾

﴿Verily, that Day their Lord will be Well Acquainted with them.﴾

meaning, He knows all of that they used to do, and He will

¹¹ At-Ṭabari 24 :569.

compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice.

This is the end of the *Tafsir* of *Sūrat Al-'Ādiyāt*, and all praise and thanks are due to Allāh.

Then He explains this by saying,

﴿يَوْمَ يَكُونُ النَّاسُ خَالِقِينَ خَالِقِينَ﴾

«It is a Day whereon mankind will be like moths scattered about.»

meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allāh's statement,

﴿كَأَنَّمْ حَرَّةٌ تُثْبِرُ﴾

«As if they were locusts spread abroad » (54:7)

Allāh said,

﴿وَيَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ﴾

«And the mountains will be like wool, carded.»

meaning, they will become like carded wool that has begun to wear out (fade away) and be torn apart. Mujāhid, Tkrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, 'Atā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk and As-Suddi have all said,

﴿كَالْعِهْنِ﴾

«like wool ('lhn)»¹¹ "Woolen." Then Allāh informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

﴿وَمَنَّا مَنْ قُلَّتْ مَوَازِينُهُ﴾

«Then as for him whose Balance will be heavy.» meaning, his good deeds are more than his bad deeds.

﴿يَعْلَمُ ذُو الْعَرْشِ مَا يَصِفُ﴾

«He will live a pleasant life » meaning, in Paradise.

﴿وَمَنَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

«But as for him whose Balance will be light » meaning, his bad deeds are more than his good deeds. Then Allāh says,

¹¹ At-Tabari 24:574.

﴿مَأْتُمٌ مَّكَوَّةٌ﴾

﴿His mother will be Hāwiyah﴾ It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression 'his mother' has been used to refer to his brain (as it is the mother of his head).

A statement similar to this has been reported from Ibn 'Abbas, Tirmah, Abu Sālih and Qatādah.^[1] Qatādah said, "He will fall into the Hellfire on his head."^[2] Abu Sālih made a similar statement when he said, "They will fall into the Fire on their heads."^[3]

It has also been said that it means his mother that he will return to and end up with in the Hereafter will be *Hawiyah* which is one of the names of the Hellfire. Ibn Jarir said, "*Al-Hāwiyah* is only called his mother because he will have no other abode except for it."^[4] Ibn Zayd said, "*Al-Hāwiyah* is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the *Āyah*,

﴿وَمَا لَهُمْ آلِهَةٌ﴾

﴿Their abode will be the Fire.﴾ (3:151)^[5]

Ibn Abi Hātim said that it has been narrated from Qatadah that he said, "It is the Fire, and it is their abode."^[6] Thus, Allāh says in explaining the meaning of *Al-Hāwiyah*,

﴿وَمَا أَدْرَاكَ مَا هِيَ﴾

﴿And what will make you know what it is?﴾.

Allāh's statement

﴿نَارٌ حَامِيَةٌ﴾

﴿A fire Hāmiyah!﴾

^[1] At-Tabari 24:575, 576, and Al-Qurtubi 20:167

^[2] At-Tabari 24:576.

^[3] At-Tabari 24:575.

^[4] At-Tabari 24:575.

^[5] At-Tabari 24:576.

^[6] At-Tabari 24:575.

meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقَدُونَ، جُزْءٌ مِنْ سَبْعِينَ حُرْمَةً مِنْ نَارِ حَهَنَمَ»

«The fire of the Children of Ādam that you all kindle is one part of the seventy parts of the fire of Hell.»

They (the Companions) said, "O Messenger of Allāh! Isn't it sufficient?" He replied,

«إِنَّمَا قُضِلَتْ عَنْهَا بِسِتِّينَ وَبِئْسَ حُرْمَةً»

«It is more than it by sixty-nine times.»

This has been recorded by Al-Bukhārī and Muslim.^[1] In some of the wordings he stated,

«إِنَّمَا قُضِلَتْ عَنْهَا بِسِتِّينَ وَبِئْسَ حُرْمَةً، كُلُّهُمْ مِثْلُ حَرَمِ»

«It is more than it by sixty-nine times, each of them is like the heat of it.»

It has been narrated in a *Hadīth* that Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ أَهْلَ النَّارِ عَذَابًا مِثْلَ نَعْلَيْنِ، يَغْلِي بَيْنَهُمَا دِمَاعُهُ»

«Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.»^[2]

It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«فَتَنَكَّبَ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكُلْ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِتَسْتَنِينَ: نَفْسِي فِي الشَّتَاءِ، وَنَفْسِي فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الشَّتَاءِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيْفِ مِنْ حَرِّهَا»

«The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allāh) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience

[1] *Faḥ al-Bār* 6:380, and Muslim 4:2184.

[2] *Aḥmad* 2:432 and 3:13.

in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat.»^[1]

In the Two Ṣaḥīḥs it is recorded that he said,

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ صَلَاتِكُمْ، فَإِنَّ بُدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»

«When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.»^[2]

This is the end of the Tafsīr of Surat Al-Qāri‘ah, and all praise and thanks are due to Allāh.

[1] *Fath Al-Bārī* 6: 380, and *Muslim* 1: 431.

[2] *Fath Al-Bārī* 2: 20, and *Muslim* 1: 430.

The Tafsīr of Sūrat At-Takāthur
(Chapter - 102)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَى النَّبِيَّ الْكَافِرَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾
﴿لَا تَرْجِعْ إِلَى الَّذِينَ لَمْ يُؤْمِنُوا بِآيَاتِنَا﴾
﴿وَلَا يَرْجِعْ إِلَى الَّذِينَ لَمْ يُؤْمِنُوا بِآيَاتِنَا﴾
﴿وَلَا يَرْجِعْ إِلَى الَّذِينَ لَمْ يُؤْمِنُوا بِآيَاتِنَا﴾

41. *The mutual increase diverts you,♪*
 42. *Until you visit the graves.♪*
 43. *Nay! You shall come to know!♪*
 44. *Again nay! You shall come to know!♪*
 45. *Nay! If you knew with a sure knowledge.♪*
 46. *Verily, you shall see the blazing Fire!♪*
 47. *And again, you shall see it with certainty of sight!♪*
 48. *Then on that Day you shall be asked about the delights!♪*

The Result of Loving the World and Heedlessness of the Hereafter

Allah says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants.

In *Sahih Al-Bukhari*, it is recorded in the Book of *Ar-Riqāq* [Narrations that soften the Heart] from Anas bin Mālīk, who reported that Ubayy bin Ka'b said, "We used to think that this was a part of the Qur'an until the *Āyah* was revealed which says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَحُصِّلَ مَا فِي الصُّدُورِ ۝ وَإِنْ رِزْقَهُمْ يَوْمَ يَوْمٍ لَّخَيْرٍ ۝

سُورَةُ الْفَقَارَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْفَقَارَةُ ۝ مَا الْفَقَارَةُ ۝ وَمَا أَدْرَاكَ مَا الْفَقَارَةُ ۝

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝

وَيَكُونُ الْبِجَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝ فَأَمَّا

مَنْ ثَقُلَتْ مَوَازِينُهُ ۝ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝ فَأُمُّهُ سَاوِيَةٌ ۝

وَمَا أَدْرَاكَ مَا هِيَ ۝ نَارُ حَامِيَةٍ ۝

سُورَةُ التَّكْوِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَيْكُمُ التَّكْوِينُ ۝ حَتَّى زِدْتُمُ الْفَقَارَ ۝ كَلَّا سَوْفَ

تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ

عِلْمَ الْيَقِينِ ۝ لَتَرَوْكَ الْجَبِينِ ۝ ثُمَّ لَتَرَوْهَا

عَيْنَ الْيَقِينِ ۝ ثُمَّ لَتَسْتَأْذِنَ يَوْمَئِذٍ عَنِ النَّسِيمِ ۝

﴿الْهَيْكُمُ التَّكْوِينُ﴾

«The mutual increase diverts you.»

He was referring to the Hadith in which the Prophet ﷺ said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٌ مِنْ ذَهَبٍ»

«If the Son of Ādam had a valley of gold, he would desire another like it...»^[1]

Imām Aḥmad recorded from 'Abdullāh bin Ash-Shikhkhīr that he said, "I came to the Messenger of Allāh ﷺ while he was saying,

«الْهَيْكُمُ التَّكْوِينُ» يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَمَلَّ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ

فَأَنْتَ، أَوْ لَسْتَ فَأَنْتَ، أَوْ تَصَدَّقْتَ فَأَنْتَ؟»

«The mutual increase diverts you.» The Son of Ādam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it?»^[2]

Muslim, At-Tirmidhi and An-Nasā'ī also recorded this Hadith.^[3] Muslim recorded in his *Ṣaḥīḥ* from Abu Hurayrah

[1] *Fath Al-Bārī* 11:258.

[2] *Aḥmad* 4:24.

[3] Muslim 4:2273, *Tuḥfat Al-Aḥwadhī* 9:286, and An-Nasā'ī in *Al-Kubrā* 6:521.

that the Messenger of Allāh ﷺ said,

«يَقُولُ الْعَبْدُ تَالِي تَالِي، وَإِسْمَاعِيلُ بْنُ عَبْدِ ثَلَاثٍ. مَا أَكَلَ فَأَقَى، أَوْ لَسَ مَا لِي،
أَوْ صَدَقَ فَأَمْسَى، وَمَا بِيَ دَيْكَ فِدَايْتُ وَفَارَقْتُ لِدَارِي»

«The servant says "My wealth, my wealth " Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.»^[1]

Muslim was alone in recording this *Hadīth*.

Al-Bukhārī recorded from Anas bin Malik that the Messenger of Allāh ﷺ said,

«ثَلَاثٌ تُبَيِّتُ ثَلَاثًا، فَيَرْجِعُ الْإِنْسَانُ وَيَتْبَقُ مَعَهُ وَاجِدٌ يَتْبَعُهُ أَهْلُهُ وَدِينُهُ وَعَمَلُهُ، فَيَرْجِعُ
أَهْلُهُ وَمَالُهُ، وَيَتْبَقُ عَمَلُهُ»

«Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.»^[2]

This *Hadīth* has also been recorded by Muslim, At Tirmidhi and An-Nasā'ī^[3] Imām Ahmad recorded from Anas that the Prophet ﷺ said,

«يَهْرَمُ ابْنُ آدَمَ وَيَتَقَبَّرُ مَتْنَتَانِ الْجَرْمُ وَالْأَمَلُ»

«The Son of Adam becomes old with senility, but yet two things remain with him: greed and hope.»^[4]

Both of them (Al-Bukhārī and Muslim) recorded this *Hadīth* in the Two *Ṣaḥīḥs*.^[5]

[1] Muslim 4:2273

[2] *Fath Al-Bari* 11:369.

[3] Muslim 4:2273, *Tuḥfat Al-Aḥwādhi* 7:50, and An-Nasā'ī in *Al-Kubrā* 6:631.

[4] Ahmad 3:115

[5] Al-Bukhārī no. 6421, and Muslim no. 1047

The Threat of seeing Hell and being questioned about the Delights

﴿لَا سَوْفَ تَعْمَلُونَ ۚ ثُمَّ لَا سَوْفَ تَعْمَلُونَ فِيهَا﴾

«Nay! you shall come to know! Again nay! you shall come to know!»

Al-Ḥasan Al-Baṣrī said, "This is a threat after a threat."^[1] Ad-Daḥḥak said,

﴿لَا سَوْفَ تَعْمَلُونَ ۚ﴾

«Nay! you shall come to know!» "Meaning, 'O you disbelievers.'

﴿ثُمَّ لَا سَوْفَ تَعْمَلُونَ فِيهَا﴾

«Again nay! you shall come to know!» meaning, 'O you believers.'^[2] Then Allāh says,

﴿لَا تَرَوْهَا بِعِلْمِ الرَّسُولِ ۖ﴾

«Nay! If you knew with a sure knowledge.»

meaning, 'if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allāh says,

﴿تَرَوْنَهَا نَجِيمًا ۚ ثُمَّ تَرَوْنَهَا بِعَيْنٍ لَّيِّنٍ ۚ﴾

«Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!»

This is the explanation of the previous threat which was in Allāh's saying,

﴿لَا سَوْفَ تَعْمَلُونَ ۚ ثُمَّ لَا سَوْفَ تَعْمَلُونَ فِيهَا﴾

«Nay! you shall come to know! Again nay! you shall come to know!»

Thus, Allāh threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allāh) and every Prophet who was sent would all fall down on their knees due to fear awe and the sight of its horrors. This is based upon

[1] Al-Baḥḥawī 4:520

[2] Aṭ-Ṭabarī 24:581.

what has been reported in the narrations concerning it. Allāh then says,

﴿ثُمَّ لَنَسْأَلَنَّ عَنْ أَلِيمٍ﴾

«Then on that Day you shall be asked about the delights!»

meaning, 'on that Day you all will be questioned concerning your gratitude towards the favors that Allāh blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.'

Ibn Jarīr recorded that Al-Ḥusayn bin 'Alī As-Sudā'i narrated to him from Al-Walīd bin Al-Qāsim, who reported from Yazīd bin Kaysān, who reported from Abi Ḥāzīm, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and 'Umar were sitting, the Prophet ﷺ came to them and said,

«مَا أَتَيْتُكُمَا هَهُنَا؟»

«What has caused you two to sit here?»

They replied, 'By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet ﷺ said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

«By He Who has sent me with the truth, nothing has brought me out other than this.»

So they went until they came to the house of a man from the Anṣār, and the woman of the house received them. The Prophet ﷺ said to her,

«أَيْنَ مَرْنُ؟»

«Where is so-and-so?»

She replied, 'He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, 'Welcome. Nothing has visited the servants (of Allāh) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet ﷺ said,

«أَلَا كُنْتُ أَجْتَبُ؟»

«Why didn't you pick (some of them)?»

The man replied, 'I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet ﷺ said,

«يَاكَ وَالْعُلُوبَ»

«Do not slaughter one that gives milk.»

So he slaughtered a sheep for them that day and they all ate. Then the Prophet ﷺ said,

«تَسْأَلُونَ عَنِ مَذَا يَوْمَ الْيَوْمِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمْ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصْبَحْتُمْ مَدَا، فَهَذَا مِنَ النَّعِيمِ»

«You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.»^[1]

Muslim also recorded this *Hadith*.^[2]

It has been confirmed in *Ṣaḥīḥ Al-Bukhārī* and the *Sunans* of *At-Tirmidhī*, *An-Nasā'ī* and *Ibn Mājah* from *Ibn 'Abbās* that the Messenger of Allāh ﷺ said,

«بِمَنْتَانِ مَغْيُورٍ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصُّحَّةُ وَالْفَرَاغُ»

«Two favors are treated unjustly by most people: health and free time.»^[3]

This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust.

Imām Ahmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ - قَالَ عِفَانُ: يَوْمَ الْيَوْمِ -: يَا ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْحَبْلِ وَالْإِبِلِ، وَرَزَوْتُكَ النِّسَاءَ، وَجَعَلْتُكَ تَرْتِعُ وَتَرَأْسُ، فَأَيْنَ شُكْرُ ذَلِكَ؟»

^[1] *At-Ṭabarī* 24:583.

^[2] *Muslim* 3:1609.

^[3] *Fath Al-Bārī* 11:233, *Tuḥfat Al-Aḥwadhī* 6:589, *Tuḥfāt Al-Ashraf* 4:465, and *Ibn Mājah* 2:1396.

*“Allāh the Mighty and Majestic says on the Day of Judgement,
“O Son of Ādam! I made you ride upon the horses and camels,
I gave you women to marry, and I made you reside and rule (in
the earth) So where is the thanks for that?”^[1]*

Aḥmad was alone in recording this Ḥadīth in this manner.

This is the end of the *Tafsīr* of Sūrat At-Takathur, and all
praise and blessings are due to Allāh.

^[1] Aḥmad 2:492. See also Muṣṭafī no. 7438.

The Tafsir of Sūrat Al-'Asr

(Chapter - 103)

Which was revealed in Makkah

How 'Amr bin Al-'Ās was aware of the Qur'ān's Miracle due to this Sūrah

They have mentioned that 'Amr bin Al-'Ās went to visit Musaylimah Al-Kadhhab after the Messenger of Allāh ﷺ was commissioned (as a Prophet) and before 'Amr had accepted Islam. Upon his arrival, Musaylimah said to him, "What has been revealed to your friend (Muhammad ﷺ) during this time?" Amr said, "A short and concise Sūrah has been revealed to him." Musaylimah then said, "What is it?" Amr replied,

﴿وَصَفِرَ ۚ إِنَّ الْإِنْسَانَ لِرَبِّهِ ۙ إِلَّا لَئِيۡنَ ۚ سَوَآءٌ مَّا عَلَّمْتُمْ دُرُودًا ۚ وَآلَافِي ۚ
وَتَوَصَّوْا بِٱلْعَصْرِ ۚ﴾

﴿By Al-'Asr. Verily, man is in loss. Except those who believe and do righteous deeds and recommend one another to the truth, and recommend one another to patience.﴾

So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me." 'Amr asked him, "What is it?" He replied, "O Wabr (a small, furry mammal, hyrax) O Wabr! You are only two ears and a chest, and the rest of you is digging and burrowing." Then he said, "What do you think, O 'Amr?" So 'Amr said to him, "By Allāh! Verily, you know that I know you are lying".¹¹

I saw that Abu Bakr Al Kharrā'i mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book *Masā'ir' ul-Akhlāq*. The Wabr is a small animal that resembles a cat, and

¹¹ He also mentioned it in *Al-Bidāyah wan-Nihāyah* 6:320, and Al-Hāfiẓ mentioned similar to it in *Al-Isābah* 3:225

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ ۖ إِلَّا الْفَئِينَ مَاسُوا ﴿٢﴾ وَعَصُوا لَعْنُتَ الْكَافِرِ ۖ وَتَوَّصُوا بِالْعَصْرِ ﴿٣﴾

سُورَةُ الْهَيْزَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِئَلَّكَ هِزْزُ لُزْزَةٍ ۖ أَلَّى جَمْعَ مَا لَا وَعْدُهُ ﴿١﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدُهُ ﴿٢﴾ كَلَّا لَيَكُونَنَّ الْخَلْدُ ﴿٣﴾ وَمَا أَزْدَدَهُ مَا لَمْ يَكُنْ ۖ تَارَةً الْوَقْدُ ۖ أَلَّى تَطْلُعُ ۖ عَلَى الْأَقْدُ ۖ إِنَّمَا عَلَيْهِمْ نُزُودُ ۖ فِي عَدْرِ شُدُ ۖ

سُورَةُ الْفَيْزَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفَيْلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارٍ مَوْزَنٍ بَيْبِلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

the largest thing on it is its ears and its torso, while the rest of it is ugly. Musaylimah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'an. Yet, it was not even convincing to the idol worshipper of that time.

Aṭ-Ṭabarānī recorded from 'Abdullāh bin Ḥiṣn Abi Madīnah that he said, "Whenever two men from the Companions of the Messenger of Allāh ﷺ used to meet, they would not part until one of them had recited Sūrat Al-'Ās'r in its entirety to the other, and one of

them had given the greetings of peace to the other."^[1]

Ash-Shāfi'ī said, "If the people were to ponder on this Sūrah, it would be sufficient for them."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْعَصْرِ ۖ إِنَّ الْإِنْسَانَ لِرَبِّهِ ۖ إِلَّا الْفَئِينَ مَاسُوا ۖ وَعَصُوا لَعْنُتَ الْكَافِرِ ۖ وَتَوَّصُوا بِالْعَصْرِ ۖ﴾

﴿1. By Al-'Ās'r.﴾

﴿2. Verily, man is in loss.﴾

^[1] Al-Mu'jam Al-Awsaṭ no. 5097, Majma' Al-Baḥrayn.

﴿3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience﴾

Al-'Āsr is the time in which the movements of the Children of Ādam occur, whether good or evil. Mālik narrated from Zayd bin Aslam that he said, "It is the evening." However, the first view is the popular opinion. Thus, Allāh swears by this, that man is in *Khusr*, which means in loss and destruction

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who believe and do righteous good deeds,﴾

So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

﴿وَتَوَّسَّوْا بِالْحَقِّ﴾

﴿And recommend one another to the truth﴾ This is to perform acts of obedience and avoid the forbidden things

﴿وَتَوَّسَّوْا بِالْعَصْرِ﴾

﴿And recommend one another to patience.﴾ meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil

This is the end of the *Tafsir* of *Sūrat Al 'Asr*, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Humazah (Chapter - 104)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ أَنَّىٰ جَمَعَ مَالًا وَعَدَّدَهُ ۚ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۚ كَلَّا
لَيَكُونَنَّ فِي الْفُطُورِ ۚ وَمَا أَزِيدُهُ ۚ مَا لَغَطُهُ ۚ يَٰٓأَيُّهَا الَّذِي تُرِيدُ ۚ إِلَىٰ طُلُوعِ النَّارِ
الْأَخْدَرِ ۚ يَٰٓأَيُّهَا عَنَيْتُ مُؤَصَّدَهُ ۚ فِي عَمْرٍ مُّتَمَدِّدٍ ۚ﴾

- ﴿1. Woe to every Humazah Lumazah.﴾
- ﴿2. Who has gathered wealth and counted it.﴾
- ﴿3. He thinks that his wealth will make him last forever!﴾
- ﴿4. But no! Verily, he will be thrown into Al-Hutamah.﴾
- ﴿5. And what will make you know what Al-Hutamah is?﴾
- ﴿6. The fire of Allāh, Al-Muqadah.﴾
- ﴿7. Which leaps up over the hearts.﴾
- ﴿8. Verily, it shall Mu'sadah upon them.﴾
- ﴿9. In pillars stretched forth.﴾

Al-Hammāz refers to (slander) by speech, and *Al-Lammāz* refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allāh's statement,

﴿مَنْ لَّوْ شَاءَ يَسُوْرِفْ﴾

﴿*Ilammaz, going about with slander*﴾ {68:11,

Ibn 'Abbās said, "*Humazah Lumazah* means one who reviles and disgraces (others)."^[1] Mujāhid said, "*Al-Humazah* is with the hand and the eye, and *Al-Lumazah* is with the tongue."

^[1] At-Ṭabarī 24:596.

Then Allāh says,

﴿الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ﴾

﴿Who has gathered wealth and counted it.﴾

meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allāh's saying,

﴿وَجَمَعَ فَأَنْعَمَ﴾

﴿And collect (wealth) and hide it.﴾ (70:18) This was said by As-Suddi and Ibn Jarir.^[1] Muḥammad bin Ka'b said concerning Allāh's statement,

﴿جَمَعَ مَالًا وَعَدَّدَهُ﴾

﴿gathered wealth and counted it.﴾ "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse."

Then Allāh says,

﴿يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ﴾

﴿He thinks that his wealth will make him last forever!﴾

meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

﴿﴾

﴿But no!﴾ meaning, the matter is not as he claims, nor as he reckons. Then Allāh says,

﴿يَلْقَوْنَ فِيهَا الحُمُومَ﴾

﴿Verily, he will be thrown into Al-Ḥuṭamah﴾ meaning, the person who gathered wealth and counted it, will be thrown into Al-Ḥuṭamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allāh says,

﴿وَمَا أَكْثَرُ مَا يَخْلُطُونَ﴾ تِلْكَ نَارُ التَّوْبَةِ إِلَى اللَّهِ فَالْجُحُومُ عَلَى الْأَعْيُنِ

﴿And what will make you know what Al-Ḥuṭamah is? The fire of Allāh, Al-Muqadah, which leaps up over the hearts.﴾

Thābit Al-Bunāni said, "It will burn them all the way to their

^[1] At-Ṭabarāni 24:598, and Al-Qurtubī 20:138.

hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muhammad bin Ka'b said, "It (the Fire, will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."¹¹

Concerning Allāh's statement,

﴿يَوْمَ نَبْشِطُ فِيهِمْ مُمُصَّدًا ۝﴾

﴿Verily, it shall Mu'sadah upon them ۝ meaning, covering just as was mentioned in the Tafsir of Sūrat Al-Balad (see 90:20). Then Allāh says,

﴿يَوْمَ نَخْتُمُ عَنْهُمْ سُدًّا ۝﴾

﴿In pillars stretched forth ۝﴾

"Āṭiyah Al-'Awfi said, "Pillars of Iron." As Sudd. said, "Made of fire." Al-'Awfi reported from Ibn 'Abbas, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them."¹²

This is the end of the Tafsir of Sūrat Al-Humazah, and all praise and thanks are due to Allāh.

¹¹ Al-Qurtubi 20:185.

¹² At-Tabari 24:600

A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuwas, the last king of Ḥimyar, a polytheist – was the one who ordered killing the People of the Ditch. They were Christians and their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha'labān escaped. He fled to Ash Shām where he sought protection from Caesar, the emperor of Ash-Shām, who was also a Christian. Caesar wrote to An-Najāshi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najāshi sent two governors with him: Aryāt and Abrahah bin As-Sabāḥ. Abu Yaksūm, along with a great army.

The army entered Yemen and began searching the houses and looting in search of the king of Ḥimyar (Dhu Nuwās). Dhu Nuwās was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryāt and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, "There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen." So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryāt gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But 'Atawdah, Abrahah's guard, attacked Aryāt and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najāshi wrote to him, blaming him for what had happened (between him and Aryāt) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najāshi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, "Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to

you." When An-Najāshi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najāshi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in San'a, tall and beautifully crafted and decorated on all sides.

The Arabs called it *Al-Qullays* because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashrami decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the *Ka'bah* in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of 'Adnan and Qahtān. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying, "One of the Quraysh has done this in anger over their House in whose place you have appointed this church." Upon hearing this, Abrahah swore to march to the House of Makkah (the *Ka'bah*) and destroy it stone by stone.

Muqātil bin Sulaymān mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Maḥmūd and it was sent to Abrahah from An-Najāshi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Maḥmūd – and Allāh knows best. Their intention was to use this big elephant to demolish the *Ka'bah*. They planned to do this by fastening chains to the pillars of the *Ka'bah* and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the *Ka'bah* all at one time. When the Arabs

heard of Abrahah's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it.

Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abrahah). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah and fight in defense of the Sacred House. He called the people to stop Abrahah's plan to demolish and tear down the *Ka'bah*. So the people responded to him and they entered into battle with Abrahah, but he defeated them. This was due to Allāh's will and His intent to honor and venerate the *Ka'bah*. Dhu Nafr was captured and taken along with the army of Abrahah.

The army continued on its way until it came to the land of Khath'am where it was confronted by Nufayl bin Ḥabīb Al-Kath'ami along with his people, the Shahrān and Nāḥs tribes. They fought Abrahah but he defeated them and captured Nufayl bin Ḥabīb. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Ḥijāz.

When they approached the area of At-Ta'if, its people - the people of Thaqif - went out to Abrahah. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lat. Abrahah was kind to them and they sent a man named Abu Righāl with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to 'Abdul-Muṭṭalib. The leader of this particular expedition was a man named Al-Aswad bin Maṣṣūd. According to what Ibn Ishāq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical incident).

Then Abrahah sent an emissary named Hanātah Al-Ḥimyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to

prevent him from the destruction of the *Ka'bah*. Ḥanāṭah went to the city and he was directed to 'Abdul Muṭṭalib bin Hāshim, to whom he relayed Abrahah's message.

'Abdul Muṭṭalib replied, "By Allāh! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allāh, and the house of His *Khālīl*, Ibrāhīm, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allāh, We have no means to defend it from him." So Ḥanāṭah told him, "Come with me to him (Abrahah)." And so 'Abdul-Muṭṭalib went with him.

When Abrahah saw him, he was impressed by him, because 'Abdul-Muṭṭalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need?" 'Abdul-Muṭṭalib replied to the translator, "I want the king to return my camels which he has taken from me which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken from you and you leave the matter of a house which is (the foundation of) your religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it?"

'Abdul-Muṭṭalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." 'Abdul-Muṭṭalib answered, "Then do so."

It is said that a number of the chiefs of the Arabs accompanied 'Abdul-Muṭṭalib and offered Abrahah a third of the wealth of the tribe of Tihāmah if he would withdraw from the House, but he refused and returned 'Abdul-Muṭṭalib's camels to him. 'Abdul-Muṭṭalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the *Ka'bah*, and along with a number of Quraysh, he called upon Allāh to give them victory over Abrahah and his army. 'Abdul-Muṭṭalib said, while hanging on

to the ring of the *Ka'bah's* door, "There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes."

According to Ibn Ishâq, then 'Abdul-Muṭṭalib let go of the mela. ring of the door of the *Ka'bah*, and they left Makkah and ascended to the mountains tops. Muqâtil bin Sulaymân mentioned that they left one hundred animals (camels) tied near the *Ka'bah* hoping that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allâh upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Maḥmūd. He mobilized his army, and they turned the elephant towards the *Ka'bah*. At that moment Nufayl bin Habib approached it and stood next to it, and taking it by its ear, he said, "Kneel, Maḥmūd! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allâh." Then he released the elephant's ear and it knelt, after which Nufayl bin Habib left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Sham and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again.

Then Allâh sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Ḥijâz observing the wrath which Allâh had caused to descend on the people of the elephant. Nufayl then began to say, "Where will they flee when the One True God is the Pursuer? For Al-

Ashram is defeated and not the victor."

Ibn Ishāq reported that Nufayl said these lines of poetry at that time,

"Didn't you live with continued support? We favored you all with a revolving eye in the morning (i.e., a guide along the way).

If you saw, but you did not see it at the side of the rock covered mountain that which we saw.

Then you will excuse me and praise my affair, and do not grieve over what is lost between us.

I praised Allah when I saw the birds, and I feared that the stones might be thrown down upon us.

So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians."

'Aṭā' bin Yasār and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath'am.

Ibn Ishāq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in Ṣan'ā'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim.

Ibn Ishāq said that when Allāh sent Muḥammad ﷺ with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allāh had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْبَيْتِ ۚ أَزْ يَمْكُرُ بِكَ فِي تَقْوِيلِهِمْ ۚ وَأَرْسَلَ عَلَيْهِمْ طَائِفًا أُمِّيَّةً ۖ يَذَّكَّرُ بِهِمْ بِآيَاتِهِ ۚ يَجْعَلُكَ كَقَسْبٍ نَاقُورٍ ۚ﴾

﴿Have you not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And He

sent against them birds, in flocks (Abābūl). Striking them with stones of Sijjīl. And He made them like 'Asf, Ma'kūl. ﴿

﴿لِيَأْكُلُوا مِنْ ثَمَرِهِمْ يَوْمَ رَبِّهِمْ يَوْمَ أَلْتَمَسَهُمْ رَبُّ جُوعٍ وَيُغْنِي عَنْهُمْ رَبُّ عَوْبٍ﴾ ﴿

﴿For the llāf of the Quraysh, their llāf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.﴾ (106:1-4)

meaning, that Allāh would not alter their situation because Allāh wanted good for them if they accepted Him

Ibn Hishām said, "Al-Abābūl are the groups, as the Arabs do not speak of just one (bird)." He also said, "As for As-Sijjīl, Yūnus An-Nahwi and Abu 'Ubaydah have informed me that according to the Arabs, it means something hard and solid." He then said, "Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are *Sanj* and *Jil*, *Sanj* meaning stones, and *Jil* meaning clay. The rocks are of these two types: stone and clay." He continued saying, "Al-'Asf are the leaves of the crops that are not gathered. One of them is called 'Asfah."^[1] This is the end of what he mentioned.

Ḥammād bin Salamah narrated from 'Āsim, who related from Zurr, who related from 'Abdullah and Abu Salamah bin 'Abdur-Rahmān that they said,

﴿مَجْرَأَ أَبَابِيلَ﴾

﴿birds Abābūl.﴾ "In groups." Ibn 'Abbas and Aḍ-Ḍaḥḥāk both said, "Abābūl means some of them following after others." Al-Hasan Al-Baṣrī and Qatādah both said, "Abābūl means many." Mujāhid said, "Abābūl means in various, successive groups." Ibn Zayd said, "Abābūl means different, coming from here and there. They came upon them from everywhere."^[2]

Al-Kasā'ī said, "I heard some of the grammarians saying, 'The singular of Abābūl is *ibīl*.'"

Ibn Jarīr recorded from Ishaq bin 'Abdullah bin Al-Ḥārith

^[1] Ibn Hishām 1:51-56.

^[2] Aṭ-Ṭabari 24:605, 606.

bin Nawfal that he said concerning Allāh's statement,

﴿وَأَرْسَلَ عَلَيْهِمُ أَبَابِيلَ﴾

«And He sent against them birds, Abābil.» This means in divisions just as camels march in divisions (in their herds).^[1] It is reported that Ibn 'Abbās said,

﴿وَأَرْسَلَ عَلَيْهِمُ أَبَابِيلَ﴾

«And He sent against them birds, Abābil.» "They had snouts like the beaks of birds and paws like the paws of dogs."^[2] It has been reported that 'Ikrimah said commenting on Allāh's statement,

﴿لَهُنَّ أَبْيَالٌ﴾

«birds, Abābil.» "They were green birds that came out of the sea and they had heads like the heads of predatory animals."^[3] It has been reported from 'Ubayd bin 'Umayr that he commented:

﴿لَهُنَّ أَبْيَالٌ﴾

«birds, Abābil.» "They were black birds of the sea that had stones in their beaks and claws."^[4] And the chains of narration (for these statements) are all authentic.

It is reported from 'Ubayd bin 'Umayr that he said, "When Allāh wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones - two stones with its feet and one stone in its beak. They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allāh sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed."

Concerning Allāh's statement,

[1] At-Tabari 24:606.

[2] At-Tabari 24:607.

[3] At-Tabari 24:607.

[4] At-Tabari 24:607.

﴿يَجْعَلُهُمْ كَسَبِ تَأْكُلُ﴾

﴿And He made them like 'Asf, Ma'kul.﴾ Sa'īd bin Jubayr said, "This means straw, which the common people call *Habbār*." In a report from Sa'īd he said, "The leaves of wheat."^[1] He also said, "Al-'Asf is straw, and Al-Ma'kul refers to the fodder that is cut for animals." Al-Ḥasan Al-Baṣrī said the same thing. Ibn 'Abbās said, "Al-'Asf is the shell of the grain, just like the covering of wheat."^[2] Ibn Zayd said, "Al-'Asf are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung."^[3]

The meaning of this is that Allāh destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of Ṣan'a'. He informed the people of what happened to them and then he died. His son Yaka'um became the king after him, and then Yaka'um's brother, Masrūq bin Abrahah succeeded him. Then Sayf bin Dhī Yazan Al-Ḥimyarī went to Kistrā (the king of Persia) and sought his help against the Abyssinians. Therefore, Kistrā dispatched some of his army with Sayf Al-Ḥimyarī to fight with him against the Abyssinians. Thus, Allāh returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Ḥimyarī) to congratulate him for their victory.^[4]

We have mentioned previously in the *Tafsīr* of *Sūrat Al-Fath* that when the Messenger of Allāh ﷺ approached the mountain pass that would lead him to the Quraysh on the Day of Al-Ḥudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, "Al-Qaṣwā' has become stubborn." The Prophet ﷺ

[1] *Ad-Durr Al-Manthūr* 8:633.

[2] *Al-Baghawī* 4:529.

[3] *Al-Ṭabarī* 24:699.

[4] See *Sīrah Ibn Hishām* 1:96-103.

replied,

«مَا خَلَابَ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلِّيٍّ، وَلَكِنْ خَبَسَهَا حَاسِرُ الْفِيلِ»

«Al-Qaṣwā' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).»

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْبِزْمَ حَقًّا يُعْطَوْنَ فِيهَا خُرُنَابَ اللَّهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

«I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allāh are honored except that I will agree with them on it.»

Then he beckoned the she-camel to rise and she stood up.^[1] This Ḥadīth is of those that Al-Bukhārī was alone in recording.

It has been recorded in the Two Ṣaḥīḥs that on the Day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَنَسَطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ قَدْ عَادَتْ حُرْمَتُهَا الْبِزْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيَنْبَغِ الشَّاهِدُ الْغَائِبَ»

«Verily, Allāh restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.»^[2]

This is the end of the Tafsīr of Sūrat Al-Fīl, and all praise and thanks are due to Allāh.

^[1] Faṭḥ Al-Bārī 5:388.

^[2] Faṭḥ Al-Bārī 1:248, and Muslim 2:988.

The Tafsīr of Sūrah Quraysh (Chapter - 106)

Which was revealed in **Makkah**

سُورَةُ الْقُرَيْشِ ٦٠٢

سُبْحَانَكَ اللَّهُمَّ رَبَّ الْعَالَمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا أَنْتَ ۚ فَعَلَيْكَ الْحَمْدُ ۚ إِنَّكَ أَلَمْتَ الْغُيُوبَ ۝١

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٢

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٣

سُورَةُ الْمَاعُونِ ٦٠٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝١

فَعَلَيْكَ الْحَمْدُ ۚ إِنَّكَ أَلَمْتَ الْغُيُوبَ ۝٢

فَوَيْلٌ لِلْمُصَلِّينَ ۝٣

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝٤

الَّذِينَ هُمْ يُرْأَوْنَ ۝٥

وَيَسْمَعُونَ أَلْمَاعُونَ ۝٦

سُورَةُ الْبَكْرَةِ ٦٠٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْطَقْنَاهُ الْكُوفَةَ ۝١

فَصَلِّ لِرَبِّكَ وَاعْبُدْ ۝٢

إِنَّكَ شَائِنٌ ۝٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿لَا إِلَهَ إِلَّا أَنْتَ ۚ فَعَلَيْكَ الْحَمْدُ ۚ إِنَّكَ أَلَمْتَ الْغُيُوبَ ۝١﴾
﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٢﴾
﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٣﴾

﴿1. For the Ilāf of the Quraysh ۝﴾

﴿2. Their Ilāf caravans, in winter and in summer. ۝﴾

﴿3. So, let them worship the Lord of this House. ۝﴾

﴿4. Who has fed them against hunger, and has made them safe from fear. ۝﴾

This Sūrah has been separated from the

one that preceded it in the primary *Mushaf* (the original copy of 'Uthmān). They (the Companions) wrote "In the Name of Allāh, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two Sūrahs. They did this even though this Sūrah is directly related to the one which precedes it, as Muhammad bin Ishāq and 'Abdur-Rahmān bin Zayd bin

Aslam have both clarified.

This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (ilāf) the Quraysh, which means to unite them and bring them together safely in their city."

It has also been said that the meaning of this (ilāf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Shām through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allāh's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allāh said,

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا وَسَخَطْنَا قُلُوبَ بَنِي حَرْثٍ﴾

«Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them?»
(29:67)

Thus, Allāh says,

﴿لِلْأَيْلَافِ فَتْرَيْنِ ۖ وَالْأَيْلَافُ﴾

«For the ilāf of the Quraysh. Their ilāf»

This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allāh says,

﴿لِلْأَيْلَافِ رِجْلَتَيْنِ ۚ وَالْأَيْلَافُ﴾

«Their ilāf caravans, in winter and in summer.» Ibn Jarīr said, "The correct opinion is that the letter Lām is a prefix that shows amazement. It is as though He (Allāh) is saying, 'You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.' " He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent Sūrahs."

Then Allāh directs them to be grateful for this magnificent favor in His saying,

﴿فَاعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ﴾

«So, let them worship the Lord of this House.» meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allah says,

﴿لَا يَرْثُهَا آدَمُ وَكَانَ حَكِيمًا﴾ أَوَّلُ حَرْفِهَا نونٌ وَتَرْثُ أَفْكَرُ مِنْ

﴿I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.﴾ (27:91)

Then Allah says,

﴿الْوَيْلُ لِلْمَصْرِفِينَ﴾

«Who has fed them against hunger,» meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

﴿وَمَلَّكْنَاهُمْ فِي الْأَرْضِ﴾

﴿And has made them safe from fear.﴾ meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allāh will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allāh says,

[illegible]

¶And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allāh. So, Allāh made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers. (16:112-113)

This is the end of the *Tafsir* of *Sūrah Quraish*, and all praise and thanks are due to Allah.

The Tafsīr of Sūrat Al-Mā'ūn (Chapter - 107)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِعَقِبٍ ﴿١﴾ فَمَذَّابَةٌ أَكْبَرُ ﴿٢﴾ وَلَا يَعْلَمُ عَلَىٰ طَعَامِ الْيَتِيمِ ﴿٣﴾ قَوْلًا لِّمَعْلُونٍ ﴿٤﴾ أَلَيْسَ هُمُ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاكُونَ ﴿٦﴾ وَيَسْتَكْبِرُونَ لِلْمَأْمُونَةِ ﴿٧﴾﴾

- ﴿1. Have you seen him who denies Ad-Dīn?﴾
- ﴿2. That is he who repulses the orphan,﴾
- ﴿3. And urges not the feeding of Al-Miskīn.﴾
- ﴿4. So, woe unto those performers of Ṣalāh,﴾
- ﴿5. Those who with their Ṣalāh are Sāhūn.﴾
- ﴿6. Those who do good deeds only to be seen,﴾
- ﴿7. And withhold Al-Mā'ūn.﴾

Allāh says, "O Muḥammad! Have you seen the one who denies the Dīn?" Here the word Dīn means the Hereafter, the Recompense and the Final Reward

﴿فَمَذَّابَةٌ أَكْبَرُ ﴿٢﴾﴾

﴿That is he who repulses the orphan,﴾ meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

﴿وَلَا يَسَّرُ عَلَىٰ طَعَامِ الْيَتِيمِ ﴿٣﴾﴾

﴿And urges not the feeding of Al-Miskīn.﴾ This is as Allāh says,

﴿لَا يَنْ لَّا فَتَرْمُونَا الْيَتِيمَ ﴿٤﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْيَتِيمِ ﴿٥﴾﴾

﴿Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-

Miskīn? ﴿89:17-18﴾

meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allāh says,

﴿وَمَنْ يَتْلُكُمُ اللَّعِينُونَ ۖ أُولَٰئِكَ هُمْ شَرُّ مَلَائِكَةٍ سَافُونَ﴾

﴿So, woe unto those performers of Ṣalāh, those who with their Ṣalāh are Sāhūn.﴾

Ibn 'Abbās and others have said, "This means the hypocrites who pray in public but do not pray in private."^[1]

Thus, Allāh says,

﴿يَتْلُونَ﴾

﴿unto those performers of Ṣalāh.﴾ They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn 'Abbās said, or it may be referring to performing it in its stipulated time that has been legislated Islāmically. This means that the person prays it completely outside of its time. This was said by Masruq and Abu Ad-Duḥa.^[2]

'Aṭa' bin Dīnār said, "All praise is due to Allāh, the One Who said,

﴿عَنْ مَلَائِكَةٍ سَافُونَ﴾

﴿with their Ṣalāh are Sāhūn.﴾ and He did not say, 'those who are absent minded in their prayer.'^[3]

It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Āyah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Āyah applies to him. And whoever has all of these characteristics, then he has completed his share of this Āyah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two

^[1] Aṭ-Ṭabari 24:632

^[2] Aṭ-Ṭabari 24:631.

^[3] Al-Qurtubī 20:212.

Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«مِنْ صَلَاةِ الْمُنَافِقِ، بَلَكَ صَلَاةَ الْمُنَافِقِ، بَلَكَ صَلَاةَ الْمُنَافِقِ، يَخْلِسُ بِرَقَبِ الشَّمْسِ، حَتَّى إِذَا كُنْتَ تَيْنَ فَرْجَيِ الشَّيْطَانِ قَامَ مَقَرَّ أَرْعَا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

«This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shayṭān. Then he stands and pecks four (Rak'as) and he does not remember Allāh (in them) except very little.»^[1]

This Ḥadīth is describing the end of the time for the 'Aṣr prayer, which is the middle prayer as is confirmed by a text (Ḥadīth). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet ﷺ said,

«لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

«He does not remember Allāh (in them) except very little.»

He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allāh. This is just as if he did not pray at all. Allāh says,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ ذَٰلِكَ قَامُوا إِلَىٰ الْآخِرَةِ قَامُوا كَسَالًا يُرَادُّونَ
الْأَنفُسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allāh but little.» (4:142)

and Allāh says here,

﴿الَّذِينَ فَعَلُوا الصَّالِحَاتِ فَعَلُواهَا لِيُرَىٰ﴾

«Those who do good deeds only to be seen,»

Imām Ahmad recorded from 'Amr bin Murrah that he said, "We were sitting with Abu 'Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I

[1] Fath Al-Bārī 6:386, and Muslim 1:434

heard 'Abdullāh bin 'Amr saying that the Messenger of Allāh ﷺ said,

«مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ، سَمِعَ اللَّهُ بِدَسْمَعِ خَلْقِهِ، وَحَقَّرَهُ وَضَعَّرَهُ»

«Whoever tries to make the people hear of his deed, Allāh, the One Who hears His creation, will hear it and make him despised and degraded.»^[1]

from what is related to his statement,

«الَّذِينَ هُمْ يُرِيدُونَ»

«Those who do good deeds only to be seen.»

is that whoever does a deed solely for Allāh, but the people come to know about it, and he is pleased with that, then this is not considered showing off.

Allāh said:

«وَيُمْسِرُونَ الْعُدُوتَ»

«And withhold Al-Mā'un.» This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakāh and different types of charity that bring one closer to Allāh.

Al-Mas'ūdi narrated from Salamah bin Kuhayl who reported from Abu Al-'Ubaydīn that he asked Ibn Mas'ūd about Al-Mā'un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items."^[2]

This is the end of the Tafsīr of Sūrat Al Mā'un, and all praise and thanks are due to Allāh.

^[1] Aḥmad 2-212.

^[2] Aṭ-Ṭabarī 24-639

The Tafsīr of Sūrat Al-Kawthar (Chapter - 108)

Which was revealed in Al-Madīnah and They also say in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

• In the Name of Allāh, the Most Gracious, the Most Merciful

﴿إِنَّا أَنْعَمْتَ عَلَىٰكَ ۚ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ إِنَّكَ شَكَتَ هُوَ الْآثِرُ ۚ﴾

41. Verily, We have granted you Al-Kawthar.

42. Therefore turn in prayer to your Lord and sacrifice

43. For he who hates you, he will be cut off

Muslim, Abu Dāwūd and An-Nasā'ī, all recorded from Anas¹ that he said, "While we were with the Messenger of Allah ﷺ in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger of Allah! What has caused you to laugh?' He said,

«فُتِّحَ لِيَ سُورَةٌ»

«Verily, a Sūrah was just revealed to me.»

Then he recited,

﴿إِنَّا أَنْعَمْتَ عَلَىٰكَ ۚ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ إِنَّكَ شَكَتَ هُوَ الْآثِرُ ۚ﴾

«Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you he will be cut off.»

Then he said,

«أَلَمْ تَدْرُوا مَا الْكَوْثَرُ؟»

«Do you all know what is Al-Kawthar?»

¹ Muslim 1/300, Abu Dāwūd 5/110, and An-Nasā'ī in *Al-Kubra* 6/533.

We said, 'Allāh and His Messenger know best.' He said,

«بَلِّغْهُ نَهْرٌ وَعَيْنِيهِ رَمِي غُرٌّ وَجَلٌّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ
الْقِيَامَةِ، لَيْتَ عِنْدَ الْجُحُومِ فِي السَّمَاءِ، تَفْتَحُ الْعَبْدُ بَيْنَهُمْ فَأَقُولُ: رَبِّ إِنَّهُ مِنْ
أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتُ بِغَدَاةٍ»

«Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allāh from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allāh) will say: "Verily, you do not know what he introduced (or innovated) after you."»^[1]

This is the wording of Muslim.

Aḥmad recorded this *Hadīth* from Muḥammad bin Fuḍayl, who reported from Al-Mukhtār bin Fulful, who reported it from Anas bin Mālik.^[2]

Imām Aḥmad also recorded from Anas that the Messenger of Allāh ﷺ said,

«دَخَلْتُ الْجَنَّةَ فَإِنَّا أَنَا بِنَهْرٍ حَافَتَاهُ جَبَابُ اللَّوْزِ، فَضَرَبْتُ يَدِي إِلَى مَا يَجْرِي فِيهِ
النَّاءُ، فَإِنَّا بَسَنَتْ أَذْفَرُ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ
اللَّهُ غُرًّا وَجَلًّا»

«I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibrīl! What is this?" He replied, "This is Al-Kawthar which Allāh, the Mighty and Majestic has given you."»^[3]

Al-Bukhārī recorded this in his *Ṣaḥīḥ*, and so did Muslim, on the authority of Anas bin Mālik. In their version Anas said, "When the Prophet ﷺ was taken up to the heaven, he said,

«بَلِّغْ عَلَى نَهْرٍ حَافَتَاهُ جَبَابُ اللَّوْزِ الْجَوْزُ قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا

[1] Muslim 1:300.

[2] Aḥmad 3:102.

[3] Aḥmad 3:103.

الْكَوْثَرُ.

'I came to a river whose banks had domes of hollowed pearl. I said: "O Jibril! What is this?" He replied: "This is Al-Kawthar."'⁽¹⁾ This is the wording of Al-Bukhari.

Ahmad recorded from Anas that a man said, "O Messenger of Allāh! What is Al-Kawthar?" He replied,

«مَوْ نَهْرٌ فِي الْجَنَّةِ أَغْطِيهِ رَبِّي، لَهُوْ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَخْلَى مِنَ النَّسْلِ، فِيهِ طُيُورٌ أَغْنَاهَا تَأْغَانِي الْجُرُءُ»

'It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.'

Umar said, "O Messenger of Allāh! Verily, they (the birds) will be beautiful." The Prophet ﷺ replied,

«أَكْبَلَهَا أَتْنَمُ مِنْهَا يَا عُمَرُ»

'The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O 'Umar.'⁽²⁾

Al-Bukhārī recorded from Sa'īd bin Jubayr that Ibn 'Abbās said about Al-Kawthar, "It is the good which Allāh gave to him (the Prophet)." Abu Bishr said, "I said to Sa'īd bin Jubayr, 'Verily, people are claiming that it is a river in Paradise.'" Sa'īd replied, 'The river which is in Paradise is part of the goodness which Allāh gave him.'⁽³⁾

Al-Bukhārī also recorded from Sa'īd bin Jubayr that Ibn 'Abbās said, "Al-Kawthar is the abundant goodness."⁽⁴⁾ This explanation includes the river and other things as well. Because the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise).

Imām Ahmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ said,

⁽¹⁾ Al-Bukhārī no. 4946.

⁽²⁾ Ahmad 3:220.

⁽³⁾ Fath Al-Bāri 3:603.

⁽⁴⁾ Al-Tabari 24:647.

«الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ، وَأَمَّا يَنْجَرِي عَلَى اللُّؤْلُؤِ. وَمَاؤُهُ أَسْفَدٌ
يَافِئُ مِنَ اللَّبَنِ، وَأَخْلَى مِنَ النَّعْلِ»

‘Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.’^[1]

This *Hadīth* was recorded in this manner by At-Tirmidhi, Ibn Mājah, Ibn Abi Ḥatīm and Ibn Jarīr. At-Tirmidhi said, ‘*Hasan Sahīh*.’^[2]

Then Allāh says,

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾

‘Therefore turn in prayer to your Lord and sacrifice.’

meaning, just as We have given you the abundant goodness in this life and the Hereafter – and from that is the river that has been described previously – then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Worship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.’ This is as Allāh says,

﴿قَدْ أَفْلَحَ مَنَ صَلَّاهُ وَنَحَرَ وَحَمَلَ وَنَمَلَ وَهُوَ رَبُّ الْكَافِرِينَ﴾ لَا شَرِيكَ لَهُ رَبُّكَ أَعْلَمُ
وَلِلَّهِ الْمُلْكُ يَوْمَئِذٍ الْحَقُّ

‘Say: “Verily, my *Ṣalāh*, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.”’ (6:162-163)

Ibn ‘Abbās, ‘Aṭā’ Mujāhid, Tirmidhi and Al-Ḥasan all said, ‘This means with this the *Budn* should be sacrificed.’^[3] Qatādah, Muḥammad bin Ka’b Al-Qurāzi, Ad-Dahhāk, Ar-Rabi’, ‘Aṭā’ Al-Khurāsāni, Al-Ḥakam, Ismā’īl bin Abi Khālid and others from the *Salaf* have all said the same.^[4] This is the

[1] Ahmad 2:67. See Al-Bukhārī 4965.

[2] *Tuḥfat Al-Aḥwadhī* 9:294, Ibn Mājah 2:1450, and Aṭ-Ṭabari 24:650.

[3] Aṭ-Ṭabari 24:653.

[4] Aṭ-Ṭabari 24:654.

opposite of the way of the idolators, prostrating to other than Allāh and sacrificing in other than His Name. Allāh says,

﴿وَلَا تَأْكُلُوا مِمَّا رَزَقَ اللَّهُ مِنْ غَيْرِ حَتَّىٰ تَأْكُلَ مِنْهُ لَيْسَ بِكُمْ حَتْمٌ﴾

«And do not eat from what Allāh's Name has not been pronounced over, indeed that is Fisq.» (6:121)

The Enemy of the Prophet ﷺ is Cut Off

Allāh says,

﴿إِنَّكَ شَرِيبٌ مِمَّنْ الْأَعْرَابُ﴾

«For he who hates you, he will be cut off» meaning, 'indeed he who hates you, O Muḥammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowest person who will not be remembered.'

Ibn 'Abbās, Mujahid, Sa'īd bin Jubayr and Qatādah all said, 'This Āyah was revealed about Al-'Ās bin Wā'il.^[1] Whenever the Messenger of Allāh ﷺ would be mentioned (in his presence) he would say, 'Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allāh revealed this Sūrah.^[2] Shamir bin 'Atiyah said, 'This Sūrah was revealed concerning 'Uqbah bin Abi Mu'ayt.^[3]

Ibn 'Abbās and Ikrimah have both said, 'This Sūrah was revealed about Ka'b bin Al-Ashraf and a group of the disbelievers of the Quraysh.'^[4]

Al-Bazzār recorded that Ibn 'Abbās said, 'Ka'b bin Al-Ashraf came to Makkah and the Quraysh said to him, 'You are the leader of them (the people). What do you think about this worthless man who is cut off from his people? He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka'bah), and the people who supply water to the pilgrims.' He replied, 'You

[1] Aṭ-Ṭabarī 24:656, and 657.

[2] Ibn Hisham 2:7.

[3] Aṭ-Ṭabarī 24:657.

[4] Aṭ-Ṭabarī 24:657.

all are better than him.' So Allāh revealed,

﴿إِن كَانَ كَرِهْتَكَ مُرَ الْآلِ الْكَثَرِ﴾

﴿For he who hates you, he will be cut off.﴾"

This is how Al-Bazzār recorded this incident and its chain of narration is authentic.^[1]

It has been reported that 'Atā' said, "This Sūrah was revealed about Abu Lahab when a son of the Messenger of Allāh ﷺ died. Abu Lahab went to the idolators and said, 'Muhammad has been cut off (i.e., from progeny) tonight.' So concerning this Allāh revealed,

﴿إِن كَانَ كَرِهْتَكَ مُرَ الْآلِ الْكَثَرِ﴾

﴿For he who hates you, he will be cut off.﴾" As-Suddi said, "When the male sons of a man died the people used to say, 'He has been cut off.' So, when the sons of the Messenger of Allāh ﷺ died they said, 'Muhammad has been cut off.' Thus, Allāh revealed,

﴿إِن كَانَ كَرِهْتَكَ مُرَ الْآلِ الْكَثَرِ﴾

﴿For he who hates you, he will be cut off.﴾"

So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allāh forbid! To the contrary, Allāh preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allāh and His peace be upon him forever until the Day of Assembling.

This is the end of the Tafsīr of Sūrat Al-Kawthar, and all praise and blessings are due to Allāh.

[1] Kashf Al-Astār 3:83.

The Tafsir of Sūrah Qul yā Ayyuhal-Kāfirūn (Chapter - 109)

Which was revealed in Makkah

The Recitation of these Sūrahs in the Optional Prayers

It has been confirmed in *Ṣaḥīḥ Muslim* from Jābir that the Messenger of Allāh ﷺ recited this Sūrah (Al-Kāfirūn) and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allah One"﴾ (112:1) in the two *Rak'ahs* of *Tawāf*.^[1] It is also recorded in *Ṣaḥīḥ Muslim* in a *Ḥadīth* of Abu Hurayrah that the Messenger of Allāh ﷺ recited these two Sūrahs in the two *Rak'ahs* (optional prayer) of the Morning prayer.^[2]

Imam Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ recited in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer on approximately ten or twenty different occasions,

﴿قُلْ نَسِيتُكَ يَا مُعْجِزِينَ﴾

﴿Say: "O Al Kāfirūn!"﴾ and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allah One."﴾ (112:1)^[3]

Anmaad also recorded that Ibn 'Umar said, "I watched the Prophet ﷺ twenty four or twenty five times reciting in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer,

[1] Muslim 2:888 in a lengthy *Ḥadīth*.

[2] Muslim 1:502.

[3] Aḥmad 2:24 and 58

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٠٩

سُورَةُ الْكَافِرُونَ

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ❶ لَا أَعْبُدُ مَا تَعْبُدُونَ ❷
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ❸ وَلَا أَتَاغَى بِمَا عِبَادُكُمْ ❹
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ❺ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ❻

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا كَانَهُ نَصْرُ اللَّهِ وَالْفَتْحُ ❶ وَرَأَيْتَ النَّاسَ
يُتَخَلَّوْنَ فِي دِينِهِمْ أَقْوَامًا ❷ فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَأَسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ❸

سُورَةُ الْمَيْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يُدَا أُولَى لَهُمْ وَقَبٌ ❶ مَا أَغْنَى عَنْهُ مَا لَهُمْ وَمَا
كَسَبَ ❷ سَكَنَ مَا رَأَى ذَاتَ هَبٍ ❸ وَأَمْرَأَتُهُ
حَمَلَتْهُ أَلْحَطَبُ ❹ فِي جِيدِهَا حَبْلٌ مِّنْ مَّسِيٍّ ❺

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

﴿Say: "O Al Kāfirūn!"﴾
and

﴿قُلْ مَرَّةً اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh One."﴾ (112:1)^[1]

Aḥmad recorded that Ibn 'Umar said, "I watched the Prophet ﷺ for a month and he would recite in the two Rak'ahs before the Morning prayer,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

﴿Say: "O Al Kāfirūn."﴾ and

﴿قُلْ مَرَّةً اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh One."﴾ (112:1)^[2]

This was also recorded by At-Tirmidhi, Ibn Mājah and An-

Nasā'i. At-Tirmidhi said, "Ḥasan."^[3] It has already been mentioned previously in a Ḥadīth that it (Sūrat Al-Kāfirūn) is equivalent to a fourth of the Qur'an and Az-Zalzalah is equivalent to a fourth of the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ❶
وَلَا أَتَاغَى بِمَا عِبَادُكُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ❷ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ❸

[1] Aḥmad 2:99.

[2] Aḥmad 2:94.

[3] Tuhfat Al-Aḥwadhī 2:470, Ibn Mājah 1:363, and An-Nasā'i 2:170.

- ﴿1. Say: "O disbelievers!"﴾
- ﴿2. "I worship not that which you worship."﴾
- ﴿3. "Nor will you worship whom I worship."﴾
- ﴿4. "And I shall not worship that which you are worshipping."﴾
- ﴿5. "Nor will you worship that which I worship."﴾
- ﴿6. "To you be your religion, and to me my religion."﴾

The Declaration of Innocence from *Shirk*

This Sūrah is the Sūrah of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allāh's statement,

﴿قُلْ بَلَّغْنَا لَكُمُ الْبَيِّنَاتِ﴾

﴿Say: "O disbelievers!"﴾ includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allāh ﷺ to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allāh revealed this Sūrah and in it He commanded His Messenger ﷺ to disavow himself from their religion completely. Allāh said,

﴿لَا أُشْرِكُ مَا تَشْبُدُونَ﴾

﴿I worship not that which you worship.﴾ meaning, statues and rival gods

﴿وَلَا أَنُودِيَ مَا تُعْبُدُونَ﴾

﴿Nor will you worship whom I worship.﴾ and He is Allāh Alone, Who has no partner. So the word *Ma* (what) here means *Man* (who). Then Allāh says,

﴿وَلَا أُلَاقِيَهُمْ فِي عِيشَتِهِمْ وَلَا أَنُودِيهِمْ مَا أُفِيدُونَ﴾

﴿And I shall not worship that which you are worshipping. Nor will you worship whom I worship.﴾

meaning, 'I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allāh in the manner in which He loves and is pleased with.' Thus, Allāh says,

﴿لَا أَسْتَعِينُ مَا أَعْبُدُ﴾

﴿Nor will you worship whom I worship﴾ meaning, 'you do not follow the commands of Allāh and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allāh says,

﴿يُتَّبِعُونَ إِلَّا طَمَنًا وَمَا تَهْتَدُونَ الْأَمْسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ تَلَكُّتٌ﴾

﴿They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!﴾ (53:23)

Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger ﷺ and his followers worship Allāh according to what He has legislated. This is why the statement of Is'au is "There is no God worthy of being worshipped except Allāh, and Muḥammad is the Messenger of Allāh." This means that there is no (true) object of worship except Allāh and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allāh, with acts of worship that Allāh has not allowed. This is why the Messenger ﷺ said to them,

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

﴿To you be your religion, and to me my religion.﴾

This is similar to Allāh's statement,

﴿وَلَا تَقُولُ مَن لَّنْ عَمَلٍ وَلَكُمْ مَن لَّكُمْ أَنَا أَعْمَلُ وَلَكُمْ دِينٌ وَمَا أَعْمَلُ لَكُمْ دِينٌ وَمَا تَقُولُونَ﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ (10:41)

and He said,

﴿لَنَا أَعْمَلُ وَلَكُمْ أَعْمَلُ﴾

﴿To us our deeds, and to you your deeds.﴾ (28:55)

Al-Bukhārī said, "It has been said,

﴿لَكُمْ دِينُكُمْ﴾

«To you be your religion.» means disbelief.

﴿وَلِيَّيْهِ﴾

«and to me my religion.» means, Islām^[1]

This is the end of the Tafsīr of Sūrat Qul yā Ayyuhā-Kāfirīn.

^[1] Fath Al-Bār 8:604.

The Tafsīr of Sūrat An-Nasr (Chapter - 110)

Which was revealed in Al-Madīnah

The Virtues of Sūrat An-Nasr

It has been mentioned previously that it (Sūrat An-Nasr) is equivalent to one-fourth of the Qur'ān and that Surah Az-Zalzalah is equivalent to one-fourth of the Qur'ān.

An-Nasā'ī recorded from Ubaydullāh bin 'Abdullah bin 'Utbah that Ibn 'Abbās said to him, "O Ibn 'Utbah! Do you know the last Sūrah of the Qur'ān that was revealed?" He answered, "Yes, it was

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest.﴾
(110 1)"

He (Ibn 'Abbas) said, "You have spoken truthfully."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ
بِحَمْدِ رَبِّكَ وَاسْمِعْ لَهُمْ كَلَامَ رَبِّكَ

41. When there comes the help of Allāh and the Conquest.﴾

42. And you see that the people enter Allah's religion in crowds.﴾

43. So, glorify the praises of your Lord, and ask His forgiveness Verily, He is the One Who accepts the repentance and Who forgives.﴾

^[1] An-Nasā'ī in Al-Kubrā 6:525

This Sūrah informs of the Completion of the Life of Allāh's Messenger ﷺ

Al-Bukhari recorded from Ibn 'Abbās that he said, "Umar used to bring me into the gatherings with the old men of the battle of Badr. However, it was as if one of them felt something in himself (against my attending) So he said, 'Why do you (Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)?' So Umar replied, 'Verily, he is among those whom you know.'

Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, 'What do you say about Allāh's statement,

﴿إِذَا حَكَهٗ نَصْرُ ٱللّٰهِ وَٱلْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest.﴾

Some of them said, 'We were commanded to praise Allāh and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he (Umar) said to me, 'Is this what you say, O Ibn 'Abbās?' I said, 'No.' He then said, 'What do you say?' I said, 'It was the end of the life of Allāh's Messenger ﷺ that Allāh was informing him of. Allāh said,

﴿إِذَا حَكَهٗ نَصْرُ ٱللّٰهِ وَٱلْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest.﴾

which means, that is a sign of the end of your life.

﴿تَسْبِحُ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرُ ٱللّٰهَ ۚ إِنَّكَ كَانَ مَرْجُوعًا ۖ﴾

﴿So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives﴾

So, Umar bin Al-Khattab said, 'I do not know anything about it other than what you have said.'^[1] Al-Bukhārī was alone in recording this *Hadith*.

Imām Ahmad recorded from Ibn 'Abbās that he said, "When

[1] *Fath Al-Ban* 8:606

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

«When there comes the help of Allāh and the Conquest.»

was revealed, the Messenger of Allāh ﷺ said,

«نُؤَيِّتُ إِلَى نَفْسِي»

«My death has been announced to me.»

And indeed he died during that year.^[1] Aḥmad was alone in recording this Ḥadīth.

Al-Bukhārī recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَنِّكَ اللَّهُمَّ اغْفِرْ لِي»

«Glory to You, O Allāh, our Lord, and praise be to You. O Allāh, forgive me.»^[2]

He did this as his interpretation of the Qur'ān (i.e., showing its implementation).^[3] The rest of the group has also recorded this Ḥadīth except for At-Tirmidhī.^[3]

Imām Aḥmad recorded from Maarūq that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to often say towards the end of his life,

«سُبْحَانَ اللَّهِ وَبِحَنِّهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

«Glory to Allāh, and praise be unto Him. I seek Allāh's forgiveness and I repent to Him.»

And he ﷺ said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي أَنْفِي، وَأَمَرَنِي إِذَا رَأَيْتَهَا أَنْ أَسْبُحَ بِحَنِّهِ وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ نَوَابًا، فَقَدْ رَأَيْتَهَا: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ وَرَأَيْتُ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبَّحَ بِحَسْبِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّكَ حَكِيمٌ وَبَارِعٌ»

[1] Aḥmad 1:217. This narration has a deficiency but its general meaning is supported what is before it.

[2] Faḥ Al-Bārī 8:605.

[3] Muslim 1:350, Abū Dāwūd 1:546, An-Naṣā'ī in Al-Kubrā 6:525, and Ibn Mājah 1:287.

‘Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). When there comes the help of Allāh and the Conquest (Al-Fath). And you see that the people enter Allāh’s religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.’^[1] Muslim also recorded this Hadith.^[2]

The meaning of *Al-Fath* here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islām. They said, “If he (Muhammad ﷺ) is victorious over his people, then he is a (true) Prophet.” So when Allāh gave him victory over Makkah, they entered into the religion of Allāh (Islām) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islām. And all praise and blessings are due to Allāh.

Al-Bukhārī recorded in his *Ṣaḥīḥ* that ‘Amr bin Salamah said, “When Makkah was conquered, all of the people rushed to the Messenger of Allāh ﷺ to profess their Islām. The various regions were delaying their acceptance of Islām until Makkah was conquered. The people used to say, ‘Leave him and his people alone. If he is victorious over them he is a (true) Prophet.’”^[3]

We have researched the war expedition for conquest of Makkah in our book *As-Sirah*. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allāh.

Imām Aḥmad recorded from Abu ‘Ammār that a neighbor of Jābir bin ‘Abdullāh told him, “I returned from a journey and Jābir bin ‘Abdullāh came and greeted me. So I began to talk

[1] Aḥmad 6:35.

[2] Muslim 1:351.

[3] *Fath Al-Bāri* 7:616.

with him about the divisions among the people and what they had started doing. Thus, Jābir began to cry and he said, 'I heard the Messenger of Allāh ﷺ saying,

إِنَّ نَاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا

*'Verily, the people have entered into the religion of Allāh in crowds and they will also leave it in crowds.'*¹⁾

This is the end of the *Tafsīr* of Sūrat An-Nasr, and all praise and blessings are due to Allāh.

¹⁾ Ahmad 3:343.

The Tafsir of Sūrah Tabbat^[1]

(Chapter - 111)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

كُنْتَ بَدَأَ الْإِنْسَانَ وَنَسِيتَ
فِرْيَانَهُ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

- ﴿1. Perish the two hands of Abū Lahab and perish he!﴾
- ﴿2. His wealth and his children will not benefit him!﴾
- ﴿3. He will enter a Fire full of flames!﴾
- ﴿4. And his wife too, who carries wood.﴾
- ﴿5. In her neck is a twisted rope of Masad.﴾

The Reason for the Revelation of this Sūrah and the Arrogance of Abu Lahab toward the Messenger of Allāh

ﷺ

Al-Bukhari recorded from Ibn 'Abbās that the Prophet ﷺ went out to the valley of Al Batha and he ascended the mountain. Then he cried out,

يَا ضَاهَاة

«O people, come at once!»

So the Quraysh gathered around him. Then he said,

أَرَأَيْتُمْ إِنِ حَدَّثْتُكُمْ أَنَّ الْقَدْرَ مُضِيعُكُمْ، أَوْ مُنْجِيكُمْ تَصْدُقُونِي؟

«If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me?»

They replied, "Yes." Then he said,

^[1] This is known also as Sūrat Al Masad.

فَإِنِّي نَذِيرٌ لَّكُمْ مِمَّنْ يَبْذُلُونَ

‘Verily, I am a warner (sent) to you all before the coming of a severe torment.’

Then Abu Lahab said, “Have you gathered us for this? May you perish!” Thus, Allāh revealed,

نَبَتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

«Perish the two hands of Abu Lahab and perish he!»

to the end of the Sūrah.^[1]

In another narration it states that he stood up dusting of his hands and said, “Perish you for the rest of this day! Have you gathered us for this?” Then Allāh revealed,

نَبَتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

«Perish the two hands of Abu Lahab and perish he!»

The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allāh ﷺ. His name was ‘Abdul-‘Uzzā bin Abdul-Muṭṭalib. His surname was Abu ‘Uṭaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allāh ﷺ. He hated and scorned him and his religion.

Imām Ahmad recorded from Abu Az-Zinād that a man called Rabī‘ah bin ‘Abbād from the tribe of Bari Ad-Dil, who was a man of pre-Islāmic ignorance who accepted Islām, said to him, “I saw the Prophet ﷺ in the time of pre-Islāmic ignorance in the market of Dhul-Majāz and he was saying,

يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ تَلْبِسُوا

‘O people! Say there is no god worthy of worship except Allāh and you will be successful.’

The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, “Verily, he is an apostate (from our religion) and a liar!” This man was following him (the Prophet ﷺ) around wherever he went. So, I asked who was he and

[1] Faṭḥ Al-Bārī 8:609

they (the people) said, "This is his uncle, Abu Lahab."^[1]

Ahmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinad, who reported it from his father (Abu Zinad) who mentioned this same narration. However in this report, Abu Zinad said, "I said to Rabi'ah, 'Were you a child at that time?' He replied, 'No. By Allah, that day I was most intelligent, and I was the strongest blower of the flute (for music)'"^[2] Ahmad was alone in recording this Hadith.

Concerning Allah's statement,

﴿مَا أَتَىٰ مَالُهُ وَبَنَاتُهُ فَكَفَّ﴾

«His wealth and his children (Kasab) will not benefit him!»

Ibn 'Abbas and others have said,

﴿وَمَا كَسَبَ﴾

«and his children (Kasab) will not benefit him!»

"Kasab means his children."^[3] A similar statement has been reported from 'A'ishah, Mujahid, 'A'at', Al-Hasan and Ibn Sirin.^[4]

It has been mentioned from Ibn Mas'ud that when the Messenger of Allah ﷺ called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children." Thus, Allah revealed,

﴿مَا أَتَىٰ مَالُهُ وَبَنَاتُهُ فَكَفَّ﴾

«His wealth and his children will not benefit him!»

Then Allah says,

﴿سَيَجْزِيكَ اللَّهُ ذَاتَ الْفُجْرِ﴾

«He will enter a Fire full of flames!» meaning, it has flames, evil and severe burning.

[1] Ahmad 4:341

[2] Ahmad 4:341

[3] At-Tabari 24:677.

[4] At-Tabari 24:677.

The Destiny of Umm Jamīl, the Wife of Abu Lahab

﴿وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾

«And his wife too, who carries wood.» His wife was among the leading women of the Quraysh and she was known as Umm Jamīl. Her name was 'Arwah bint Ḥarb bin Umayyah and she was the sister of Abu Sufyān. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allāh says,

﴿حَمَّالَةَ الْحَطَبِ فِي بَيْتِهَا حَبْلٌ مِّن مَّسَدٍ﴾

«Who carries wood. In her neck is a twisted rope of Masad.»

meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

﴿فِي بَيْتِهَا حَبْلٌ مِّن مَّسَدٍ﴾

«In her neck is a twisted rope of Masad.»

Mujāhid and 'Urwah both said, "From the palm fiber of the Fire."^[1]

Al-'Awfi narrated from Ibn 'Abbās, 'Āṭiyah Al-Jadali, Aḍ-Ḍaḥḥāk and Ibn Zayd that she used to place thorns in the path of the Messenger of Allāh ﷺ. Al-Jawhari said, "Al-Masad refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) *Masadtul-Ḥabla* and *Amsaduhu Masadan*, when you tightly fasten its twine."

Mujāhid said,

﴿فِي بَيْتِهَا حَبْلٌ مِّن مَّسَدٍ﴾

«In her neck is a twisted rope of Masad.» "This means a collar of iron."^[2] Don't you see that the Arabs call a pulley cable a *Masad*?

[1] *Ad-Durr Al-Manthur* 8:667.

[2] *Aṭ-Ṭabari* 24:681.

A Story of Abu Lahab's Wife harming the Messenger of Allāh ﷺ

Ibn Abi Hātim said that his father and Abu Zur'ah both said that 'Abdullah bin Az-Zubayr Al-Humaydi told them that Sufyān informed them that Al-Walid bin Kathir related from Ibn Tadrus who reported that Asma' bint Abi Bakr said, "When

﴿نَسْتَبِيْذَ اَيُّ لَهَبٍ﴾

﴿Perish the two hands of Abu Lahab and perish he!﴾

was revealed, the one-eyed Umm Jamil bint Harb came out wailing, and she had a stone in her hand. She was saying, 'He criticizes our father, and his religion is our scorn, and his command is to disobey us.' The Messenger of Allāh ﷺ was sitting in the Masjid (of the Ka'bah) and Abu Bakr was with him. When Abu Bakr saw her he said, 'O Messenger of Allāh! She is coming and I fear that she will see you.' The Messenger of Allāh ﷺ replied,

﴿يَنْهَا لَنْ تَرَانِيْ﴾

﴿Verily, she will not see me.﴾

Then he recited some of the Qur'an as a protection for himself. This is as Allāh says,

﴿وَلَقَدْ قَرَأْتَ الْقُرْآنَ جَهْلًا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ جِهْلًا تَسْتَوِيْ﴾

﴿And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.﴾
(17:45)

So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allāh ﷺ. She then said, 'O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, 'Nay! By the Lord of this House (the Ka'bah) he is not defaming you.' So she turned away saying, 'Indeed the Quraysh know that I am the daughter of their leader.' "

Al-Walid or another person said in a different version of this Hadith, "So Umm Jamil stumbled over her waist gown while she was making circuits (Tawaf) around the House (the Ka'bah) and she said, 'Cursed be the reviler.' Then Umm

Hakīm hint 'Abdul-Muttalib said, "I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best."^[1]

This is the end of the *Tafsīr* of this *Sûrah*, and all praise and blessings are due to Allāh

[1] *Fath Al-Bān* 8.610

The Tafsīr of Sūrat Al-Ikhlāṣ (Chapter - 112)

Which was revealed in Makkah

The Reason for the Revelation of this Sūrah and its Virtues

Imam Ahmad recorded from Ubayy bin Ka'b that the idolators said to the Prophet ﷺ, "O Muhammad! Tell us the lineage of your Lord." So Allāh revealed

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ صَمَدٌ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَهُوَ بَرُّهُ ۝
كُفُّوا حُكْدُ ۝﴾

﴿Say: "He is Allāh, One Allāh He begets not, nor was He begotten. And there is none comparable to Him"﴾^[1]

Similar was recorded by At-Tirmidhi and Ibn Jarīr and they added in their narration that he said,

﴿أَسَمَدٌ﴾

"*As-Ṣamad*﴾ is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allāh does not die and He does not leave behind any inheritance

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

﴿And there is none comparable to Him.﴾

This means that there is none similar to Him, none equal to Him and there is nothing at all like Him ^[2]

Ibn Abī Hāsim also recorded it and At-Tirmidhi mentioned it as a *Mursal* narration. Then At-Tirmidhi said, "And this is the

^[1] Ahmad 5:133.

^[2] *Tuhfat Al-Ahli*, adhī 9:299, and At-Tabarī 24:691.

most correct.^[1]

A *Hadīth* on its Virtues

Al-Bukhārī reported from 'Amrah bint 'Abdur-Rahmān, who used to stay in the apartment of 'Ā'ishah, the wife of the Prophet ﷺ, that 'Ā'ishah said, "The Prophet ﷺ sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'ān). And he would complete his recitation with the recitation of 'Say: He is Allāh, One.' So when they returned they mentioned that to the Prophet ﷺ and he said,

«سَلُّوهُ لِأَيِّ شَيْءٍ يَفْعَلُ ذَلِكَ؟»

«Ask him why does he do that.»

So they asked him and he said, 'Because it is the description of Ar-Rahmān and I love to recite it.' So the Prophet ﷺ said,

«أَعْبُرُوا أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ»

«Inform him that Allāh the Most High loves him.»

This is how Al-Bukhārī recorded this *Hadīth* in his Book of *Tawhīd* [2] Muslim and An-Nasā'ī also recorded it.^[3]

In his Book of *Ṣalāh*, Al-Bukhārī recorded that Anas said, "A man from the Anṣār used to lead the people in prayer in the *Masjid* of Qubā'. Whenever he began a *Sūrah* in the recitation of the prayer that he was leading them, he would start by reciting 'Say: He is Allāh, One' until he completed the entire *Sūrah*.

Then he would recite another *Sūrah* along with it (after it). And used to do this in every *Rak'ah*. So his companions spoke to him about this saying: 'Verily, you begin the prayer with this *Sūrah*. Then you think that it is not sufficient for you unless you recite another *Sūrah* as well. So you should either recite it or leave it and recite another *Sūrah* instead.'

The man replied, 'I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).'

[1] That is, the narration that is *Mursal*. *Tuhfat Al-Aḥwādī* 9:301.

[2] *Fath Al-Bārī* 13:360.

[3] Muslim 1:557, and An-Nasā'ī in *Al-Kuḥrā* 6:177

They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet ﷺ came they informed him of this information and he said,

«يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ، وَمَا حَمَيْتَ عَلَى نَفْسِكَ
الْمُؤَرَّةَ فِي كُلِّ رَكْعَةٍ؟»

‘O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Sūrah in every Rak‘ah?’

The man said, ‘Verily, I love it.’ The Prophet ﷺ replied,

«حُبُّهَا مَا أَدْخَلَكَ الْجَنَّةَ»

‘Your love of it will cause you to enter Paradise.’

This was recorded by Al-Bukhārī, with a disconnected chain, but in a manner indicating his approval.^[1]

A Hadith that mentions this Sūrah is equivalent to a Third of the Qur’ān

Al-Bukhārī recorded from Abu Sa‘īd that a man heard another man reciting

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

«Say: “He is Allāh, One.”» and he was repeating over and over. So when morning came, the man went to the Prophet ﷺ and mentioned that to him, and it was as though he was belittling it. The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتُغْدِلُ ثَلَاثُ أَنْفَرَاتٍ»

‘By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur’ān.’^[2] Abu Dāwūd and An-Nasā’ī also recorded it.^[3]

Another Hadith

Al-Bukhārī recorded from Abu Sa‘īd, may Allāh be pleased

^[1] *Fath Al-Bān* 2:298.

^[2] *Fath Al-Bān* 8:676

^[3] Abu Dāwūd 2:152, and An-Nasā’ī in *Al-Kubrā* 5:16.

with him, that the Messenger of Allāh ﷺ said to his Companions,

«أَتَنْجِرُوا خَدَمَكُمْ أَنْ يَقْرَأُوا ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ»

‘Is one of you not able to recite a third of the Qur’ān in a single night?’

This was something that was difficult for them and they said, “Which of us is able to do that, O Messenger of Allāh?” So he ﷺ replied,

«اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

‘“Allāh is the One, Aṣ-Ṣamad” is a third of the Qur’ān.’^[1]

Al-Bukhārī was alone in recording this *Ḥadīth*.

Another *Ḥadīth* that its Recitation necessitates Admission into Paradise

Imām Malik bin Anas recorded from ‘Ubayd bin Hunayn that he heard Abu Hurayrah saying, “I went out with the Prophet ﷺ and he heard a man reciting ‘Say: He is Allāh, the One.’ So the Messenger of Allāh ﷺ said,

«رَحِبَتْ»

‘It is obligatory.’ I asked, “What is obligatory?” He replied,

«الْحَنَّةُ»

‘Paradise.’^[2]

At-Tirmidhī and An-Nasā’ī also recorded it by way of Mālik, and At-Tirmidhī said, “*Ḥasan Ṣaḥīḥ Gharīb* We do not know of it except as a narration of Malik.”^[3]

The *Ḥadīth* in which the Prophet ﷺ said,

«حُبُّكَ بِئَاتٍ أَدْخَلَكَ الْحَنَّةَ»

‘Your love of it will cause you to enter Paradise.’

has already been mentioned.^[4]

[1] *Fath Al-Bari* 8: 676

[2] *Muwatta’* 1: 208

[3] *Tuḥfat Al-Aḥwadhī* 8: 209, and An-Nasā’ī in *Al-Kubra* 6: 177.

[4] *Fath Al-Bari* 2: 298.

A Ḥadīth about repeating this Sūrah

'Abdullah bin Imām Aḥmad recorded from Mu'adh bin 'Abdullah bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allāh ﷺ to lead us in prayer. Then, when he came out he took me by my hand and said,

«نزل»

«Say.» Then he was silent. Then he said again,

«نزل»

«Say.» So I said, "What should I say?" He said,

«قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمَعْرُوفَيْنِ جِبْرِ تَنْبِي وَجِبْرِ تَضِيْعُ ثَلَاثًا، تَكْفِيكَ كُلَّ يَوْمٍ مَرَّتَيْنِ»

«Say: "He is Allāh, One," and the two Sūrahs of Refuge (Al-Falaq and An-Nās) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.»^[1]

This Ḥadīth was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ Gharīb."^[2] An-Nasā'ī also recorded through another chain of narrators with the wording,

«يَكْفِيكَ كُلَّ شَيْءٍ»

«They will suffice you against everything.»^[3]

Another Ḥadīth about supplicating with it by Allāh's Name

In his Book of Tafsir, An-Nasā'ī recorded from 'Abdullah bin Buraydah, who reported from his father that he entered the Masjid with the Messenger of Allāh ﷺ, and there was a man praying and supplicating saying, "O Allāh! Verily, I ask you by

[1] Aḥmad 5:312.

[2] Abu Dāwud 5:320, Tuhfat Al-Aḥwadhī 10:28, and An-Nasā'ī 8:250.

[3] An-Nasā'ī 8:251.

my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him." The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلْتُ بِاسْمِهِ أَنْعَمَ، أَسْأَلُ إِذَا سُئِلْتُ بِهِ أَنْعَمَ، وَإِذَا دُعِيَ بِهِ أُجِبْتُ»

«By He in Whose Hand is my soul, verily he has asked Him by His Greatest Name. It is His Name that if He is asked by it He will give, and if He is called upon by it He will answer»^[1]

The other *Sunan* compilers have also recorded this *Hadīth*.^[2] At-Tirmidhī said, "Hasan Gharīb."

A *Hadīth* about seeking a Cure by these Sūrahs

Al-Bukhārī recorded from 'Ā'ishah that whenever the Prophet ﷺ would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), 'Say: He is Allāh, One', 'Say: I seek refuge with the Lord of *Al-Falaq*', and 'Say: I seek refuge with the Lord of mankind.' Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times.^[3] The *Sunan* compilers also recorded this same *Hadīth*.^[4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ صَمَدٌ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَكَفَى لَكَ

﴿عَمَّا أَحْكَمُ﴾﴾

﴿1. Say: "He is Allāh, One."﴾

﴿2. "Allāh Aṣ-Ṣamad."﴾

^[1] An-Nasā'ī in *Al-Kubrā*, *Tuhfat Al-Ashraf* 2:90.

^[2] Abu Dawūd no. 1493, At-Tirmidhī no. 3475, and Ibn Mājah no. 3857.

^[3] *Fath Al-Bārī* 8:679.

^[4] Abu Dawūd 5:303, *Tuhfat Al-Aḥwadhī* 9:347, An-Nasā'ī in *Al-Kubrā* 6:197, and Ibn Mājah 2:1275.

﴿3. "He begets not, nor was He begotten."﴾

﴿4. "And there is none comparable to Him."﴾

The reason for the revelation of this Sūrah has already been mentioned. Tkrimah said, "When the Jews said, 'We worship 'Uzayr, the son of Allah,' and the Christians said, 'We worship the Messiah (ʿĪsā), the son of Allah,' and the Zoroastrians said, 'We worship the sun and the moon,' and the idolators said, 'We worship idols,' Allah revealed to His Messenger ﷺ,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh, One."﴾^[1]

meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (*Al Aḥad*) cannot be used for anyone in affirmation except Allāh the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

﴿إِنَّهُ الْغَسَّادُ﴾

﴿Allāh Aṣ-Ṣamad.﴾ Tkrimah reported that Ibn 'Abbās said, "This means the One Who all of the creation depends upon for their needs and their requests." 'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allāh, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allāh, the One, the Irresistible."^[2] Al-A'mash reported from Shaqiq, who said that Abu Wail said,

﴿الْغَسَّادُ﴾

﴿Aṣ-Ṣamad.﴾ is the Master Whose control is complete."^[3]

[1] If this is an actual quote, we are not aware of where it came from.

[2] Aṣ-Ṭabarī 24:692.

[3] Aṣ-Ṭabarī 24:692

Allāh is Above having Children and procreating .

Then Allāh says,

﴿لَمْ يَكُنْ لَكَ بَعْدَ وَهْمٍ رَبٌّ يَقْتَضِي﴾

﴿He begets not, nor was He begotten. And there is none comparable to Him.﴾

meaning, He does not have any child, parent or spouse. Mujāhid said,

﴿لَمْ يَكُنْ لَكَ بَعْدَ وَهْمٍ رَبٌّ يَقْتَضِي﴾

﴿And there is none comparable to Him.﴾ "This means He does not have a spouse." This is as Allāh says,

﴿يَوْمَ الْاَشْوَاقِ اَلَّذِي يَتُوبُ لَمْ يَلِدْ وَلَمْ يَكُنْ لَهٗ سُوْجُةٌ رَّحْمٰنٌ عَلٰمٌ﴾

﴿He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things.﴾
(6:101)

meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him? Glorified, Exalted and far removed is Allāh from such a thing

Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا لَّعَلَّ جَنَّمَ شَيْفًا اِنْ اَنْتُمْ تَعْلَمُونَ وَهُوَ الَّذِي يُغَيِّرُ نِقَالَ مَنْ اَرَادَ اَنْ يَّهْدِيَ اَوْ يُضِلِّ وَيَا يَهُدٰى بَرِّحْنِي اِنْ يَّبْعِدُ عَلٰى كُلِّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّا مَكِيْنَ الرَّحْمٰنُ عَذَابًا لِّذٰلِكَ الَّذِي كَفَرَ وَعَدَ اَللّٰهُ لَاصْلٰمًا وَلَهُمْ فِي يَوْمٍ اَتَتْخَبُوْا مَكَانًا﴾

﴿And they say: Ar-Rahmān has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Rahmān. But it is not suitable for Ar-Rahmān that He should beget a son. There is none in the heavens and the earth but comes unto Ar Rahmān as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.﴾ (19:88-95)

And Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عَسَىٰ تَكْفُرُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ الْقَوْلُ وَهُوَ
بِأَمْرِهِ يَقْدِرُ﴾

«And they say: "Ar-Rahmān has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command." (21:26-27)

Allāh also says,

﴿وَسَمِعُوا يَوْمَ رَبِّهِمْ لِلَّهِ نَسْأُ وَلَقَدْ بَشَّرَ الْمَلَأَ أَنَّهُمْ لَتَحْضُرُنَّ ﴿٢٧﴾ سُبْحَنَ اللَّهِ عَمَّا
يُبْسَلُونَ﴾

«And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allāh! (He is free) from what they attribute unto Him!» (37:158-159)

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded (that the Prophet ﷺ said),

«لَا أَخَذَ أَصْبَرَ عَلَىٰ أَدَىٰ سُبْحَةٍ مِنَ اللَّهِ، يَخْتَلُونَ لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«There is no one more patient with something harmful that he hears than Allāh. They attribute a son to Him, while it is He Who gives them sustenance and cures them.»⁽¹⁾

Al-Bukhārī also recorded from Abu Hurayrah that the Prophet ﷺ said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ بَشَّرَ ابْنُ آدَمَ وَلَمْ يَكْفُرْ لَهُ ذَلِكَ، وَشَتَنِي وَلَمْ يَكْفُرْ لَهُ ذَلِكَ، فَأَنَا تَكْذِيبُهُ إِنَّمَا قَوْلُهُ: قَدْ بَشَّرَنِي كُنَّا بَدَائِي، رَزَقْنِي أَرْوَاهُ الْخَلْقِ بِأَمْرٍ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَنَا شَتْنُهُ إِنَّمَا قَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَخَذُ الْعَصْدُ، لَمْ أَبْذُرْ وَلَمْ أُولَدْ، وَلَمْ يَكْفُرْ لِي كُفْرًا أَخَذَ»

«Allāh the Mighty and Majestic says, "The Son of Ādam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: 'He (Allāh) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: 'Allāh has taken a son.' But I am the One, the Self-Sufficient Master. I do

⁽¹⁾ *Faḥ al-Bārī* 13:372.

not give birth, nor was I born, and there is none comparable to Me."^[1]

This is the end of the *Tafsîr* of *Sûrat Al-Ikhlâs*, and all praise and blessings are due to Allâh.

^[1] *Fath Al-Bârî* 8:611, 612.

The Tafsīr of Al-Mu'awwidhatayn (Sūrahs Al-Falaq and An-Nās) (Chapters 113-114)

Which were revealed in Al-Madīnah

The Position of Ibn Mas'ūd concerning Al-Mu'awwidhatayn

Imām Ahmad recorded from Zirr bin Hubaysh that Ubayy bin Ka'b told him that Ibn Mas'ūd did not record the *Mu'awwidhatayn* in his *Mushaf* (copy of the Qur'ān). So Ubayy said, "I testify that the Messenger of Allāh ﷺ informed me that Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

«Say: "I seek refuge with the Lord of Al-Falaq."» (113:1)

So he said it. And Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ الْاِنْسِ﴾

«Say: "I seek refuge with the Lord of mankind."» (114:1)

So he said it. Therefore, we say what the Prophet ﷺ said.¹¹

The Virtues of Sūrahs Al-Falaq and An-Nās

In his *Ṣaḥīḥ*, Muslim recorded on the authority of 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said,

«لَمْ تَرَ آيَاتِ أَنْزَلْتُ مَعِيَ اللَّيْلَةَ لَمْ يَرِ مِثْلُهَا قَطْرًا:

«Do you not see that there have been Āyat revealed to me tonight the like of which has not been seen before?» They are

﴿قُلْ أَعُوذُ بِرَبِّ الْاِنْسِ﴾

«Say: "I seek refuge with, the Lord of Al-Falaq."» (113:1)

¹¹ Ahmad 5:129.

and;

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

«Say: "I seek refuge with the Lord of mankind."» (114:1)^[1]

This *Hadīth* was recorded by Ahmad, At-Tirmidhi and An-Nasā'i. At-Tirmidhi said, "*Hasan Ṣaḥīḥ*."^[2]

Another Narration

Imām Ahmad recorded from 'Uqbah bin 'Āmir that he said, "While I was leading the Messenger of Allāh ﷺ along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

«O 'Uqbah! Will you not ride?»

I was afraid that this might be considered an act of disobedience. So the Messenger of Allāh ﷺ got down and I rode for a while. Then he rode. Then he ﷺ said,

«يَا عُقْبَةُ، أَلَا أَقَلَّمْتُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بَيْنَهُمَا النَّاسُ؟»

«O 'Uqbah! Should I not teach you two Sūrahs that are of the best two Sūrahs that the people recite?»

I said, 'Of course, O Messenger of Allāh.' So he taught me to recite

﴿قُلْ أَعُوذُ بِرَبِّ الْكَافِرِينَ﴾

«Say: "I seek refuge with the Lord of Al-Falaq."» (113:1)

and

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

«Say: "I seek refuge with the Lord of mankind."» (114:1)

Then the call was given to begin the prayer and the Messenger of Allāh ﷺ went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«خَيْتَ رَأَيْتَ يَا عُقْبَةُ، اقْرَأْ بَيْنَهُمَا ثَلَاثًا نَسْتُ وَثَلَاثًا نَسْتُ»

«What do you think, O 'Uqayb?^[3] Recite these two Sūrahs

[1] Muslim 1:558.

[2] Ahmad 4:144, *Tuḥfat Al-Aḥwadhī* 9:303, and An-Nasā'i 8:254.

[3] 'Uqayb means, "little 'Uqbah."

whenever you go to sleep and whenever you get up.”^[1]

An-Nasā’i and Abu Dāwūd both recorded this *Hadīth*.^[2]

Another Narration

An-Nasā’i recorded from ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ said,

﴿إِنَّ النَّاسَ لَمْ يَتَعَوَّدُوا سَتْلِي هَذَيْنِ﴾

‘Verily, the people do not seek protection with anything like these two:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

‘Say: “I seek refuge with the Lord of Al-Falaq.”’ (113:1) and:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

‘Say: “I seek refuge with (Allāh) the Lord of mankind.”’ (114:1)^[3]

Another Narration

An-Nasā’i recorded that ‘Uqbah bin ‘Āmir said, “I was walking with the Messenger of Allāh ﷺ when he said,

﴿مَا عَفَا قَوْلُ﴾

‘O ‘Uqbah! Say!’ I replied, ‘What should I say?’ So he was silent and did not respond to me. Then he ﷺ said,

﴿قُلْ﴾

‘Say!’ I replied, ‘What should I say, O Messenger of Allāh?’ He said,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

‘Say: “I seek refuge with the Lord of Al-Falaq.”’

So, I recited it until I reached its end. Then he said,

﴿قُلْ﴾

[1] Ahmad 4:144

[2] Abu Dāwūd 2:152 and An-Nasā’i 8:252, 253

[3] Al-Kunz by Ad-Dolābi 1:106

‘Say!’ I replied, ‘What should I say O Messenger of Allah?’ He said,

﴿قُلْ أَعُوذُ بِرَبِّ الْاَلَمِينَ﴾

‘Say, “I seek refuge with the Lord of mankind.”’

So, I recited it until I reached its end. Then the Messenger of Allāh ﷺ said

«مَا تَأْتِي سَائِلٌ مِنْهَا، وَلَا اسْتَعَاذَ مُنْتَعِذٌ بِئِنَّهَا»

‘No person beseeches with anything like these, and no person seeks refuge with anything like these.’¹

Another Ḥadīth

An-Nasā’ī recorded that Ibn ‘Ābis Al-Juhani said that the Prophet ﷺ said to him,

«يَا ابْنَ مَرْثٍ أَلَا أُدْخِلُكَ - أَوْ أَلَا أُخْرِجُكَ - بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟»

‘O Ibn ‘Ābis! Shall I guide you to - or inform you - of the best thing that those who seek protection use for protection?’

He replied, “Of course, O Messenger of Allāh!” The Prophet ﷺ said,

﴿قُلْ أَعُوذُ بِرَبِّ الْاَلَمِينَ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ الْاَلَمِينَ﴾ هَاتَانِ اسْتَوْزَانِ

‘Say: “I seek refuge with the Lord of Al Falaq.”’ and ‘Say: “I seek refuge with the Lord of mankind.”’ These two Sūrahs (are the best protection)²

Imām Mālik recorded from ‘Ā’ishah that whenever the Messenger of Allāh ﷺ was suffering from an ailment, he would recite the *Mu’awwidhatayn* over himself and blow (over himself). Then if his pain became severe, ‘Ā’ishah said that she would recite the *Mu’awwidhatayn* over him and take his hand and wipe it over himself seeking the blessing of those Surahs.³ Al-Bukhārī, Abu Dāwūd, An-Nasā’ī and Ibn Majah

¹ An-Nasā’ī 8:253.

² An-Nasā’ī 8:251

³ *Muwatta’* 2:942

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٠٤

سُورَةُ الْاٰخِلَاقِ

سُورَةُ الْاٰخِلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الْغَنِيُّ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيِّ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْغَيْثِ وَالنَّاسِ ⑥

all recorded this *Hadith*.^[1]

It has been reported from Abu Sa'īd that the Messenger of Allāh ﷺ used to seek protection against the evil eyes of the Jinns and mankind. But when the *Mu'awwidhatayn* were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded this. At-Tirmidhi said, "This *Hadith* is *Hasan Sahih*."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤﴾

﴿1. Say: "I seek refuge with the Lord of Al-Falaq,"﴾

﴿2. "From the evil of what He has created,"﴾

﴿3. "And from the evil of the Ghāsiq when Waqab,"﴾

﴿4. "And from the evil of the blowers in knots,"﴾

[1] *Fath Al-Bari* 8:679, *Muslim* 4:1723, *Abu Dawūd* 4:220, *An-Nasā'i* in *Al-Kubrā* 4:867, 368, and *Ibn Mājah* 2:1166.

[2] *Tuhfat Al-Aḥwadhī* 6:218, *An-Nasā'i* 8:271, and *Ibn Mājah* 2:1161.

﴿5. "And from the evil of the envier when he envies."﴾

Ibn Abi Hātim recorded that Jābir said, "Al-Falaq is the morning."^[1] Al-'Awfī reported from Ibn 'Abbās, "Al-Falaq is the morning."^[2] The same has been reported from Mujāhid, Sa'īd bin Jubayr, 'Abdullāh bin Muḥammad bin 'Aqīl, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Quraṣī and Ibn Zayd. Mālik also reported a similar statement from Zayd bin Aslam.^[3] Al-Quraṣī, Ibn Zayd and Ibn Jarīr all said, "This is like Allāh's saying.

﴿وَإِذَا تَوَلَّى﴾

﴿He is the Cleaver of the daybreak.﴾." (6:96)^[4]

Allāh said,

﴿وَمِنْ شَرِّ مَا خَلَقَ﴾

﴿From the evil of what He has created,﴾ This means from the evil of all created things. Thābit Al-Bunānī and Al-Ḥasan Al-Baṣrī both said, "Hell, Iblīs and his progeny, from among that which He (Allāh) created."

﴿وَمِنْ شَرِّ عَاسِقٍ إِذَا وَقَبَ﴾

﴿And from the evil of the Ghāsiq when Waqab,﴾

Mujāhid said, "Ghāsiq is the night, and 'when it Waqab' refers to the setting of the sun." Al-Bukhārī mentioned this from him.^[5] Ibn Abi Najīh also reported a similar narration from him (Mujāhid).

The same was said by Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraṣī, Aḍ-Ḍaḥḥāk, Khushayf, Al-Ḥasan and Qatādah. They said, "Verily, it is the night when it advances with its darkness."^[6] Az-Zuhri said,

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

[1] Aṭ-Ṭabari 24:700.

[2] Aṭ-Ṭabari 24:701.

[3] Aṭ-Ṭabari 24:700, 701.

[4] Aṭ-Ṭabari 24:701.

[5] Faṭḥ Al-Bārī 8:613.

[6] Aṭ-Ṭabari 12:748, 749.

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

﴿زَيْنَ شَرِّ عَاصِي إِذَا وَقَبَ﴾

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the star."^[1] Ibn Zayd said, "The Arabs used to say, 'Al-Ghāsiq is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.'"^[2]

Ibn Jarir said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imām Aḥmad recorded from Al-Ḥārith bin Abī Salamah. He said that 'Ā'ishah said, "The Messenger of Allāh ﷺ took me by my hand and showed me the moon when it rose, and he said,

﴿تَعَرَّوْا يَا أَيُّهَا النَّاسُ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ﴾

"Seek refuge with Allāh from the evil of this Ghāsiq when it becomes dark."^[3]

At-Tirmidhi and An-Nasa'i both recorded this Ḥadīth in their Books of Tafsir in their Sunans.^[4]

Allāh said,

﴿زَيْنَ شَرِّ الْفَعَّانِ فِي الْعُقَدِ﴾

﴿And from the evil of the blowers in knots,﴾

Mujāhid, Tirmidhi, Al Ḥasan, Qatādah and Aḍ Ḍaḥḥāk all said, "Thus means the witches."^[5] Mujāhid said, "When they perform their spells and blow into the knots."

In another Ḥadīth it has been reported that Jibrīl came to the Prophet ﷺ and said, "Are you suffering from any ailment,

[1] Aḥ-Ṭabarī 12:149.

[2] Aḥ-Ṭabarī 12:149.

[3] Aḥmad 6:61.

[4] At-Tirmidhi no. 3366.

[5] Aḥ-Ṭabarī 12:750, 751.

O Muḥammad?" The Prophet ﷺ replied,

«نعم»

«Yes.» So Jibrīl said, "In the Name of Allāh, I recite prayer (*Ruqyah*) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allāh cure you."^[1]

Discussion of the Bewitchment of the Prophet ﷺ

In the Book of Medicine of his *Ṣaḥīḥ*, Al-Bukhārī recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyan said, "This is the worst form of magic when it reaches this stage." So the Prophet ﷺ said,

«يَا عَائِشَةُ، أَعْلِمْتُ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَطَبَّتْهُ يَدَايِ اثْنَانِ رَجُلَانِ فَتَعَذَّ أَحَدُهُمَا
جَنْدَ رَأْسِي وَالْآخَرُ حَنْدَ وَخْطِي، فَقَالَ الَّذِي جَنْدَ رَأْسِي لِلْآخَرِ: مَا بَأْسُ الرَّجُلِ؟
قَالَ: مَعْشُوبٌ، قَالَ: وَمَنْ مَبْنِي، قَالَ: لَيْدُ بْنُ أَعْصَمٍ: رَجُلٌ مِنْ بَنِي رُزَيْنٍ خَبِيثٌ
يَتَّبِعُونَ، كَانَ مَتَابَعًا، قَالَ: وَفِيمَ؟ قَالَ: فِي شُطْبٍ وَمَسَاطِقٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي
جُفِّ مَلَمَةٍ ذَكَرٍ، تَحْتَ رَاغُوفَةٍ فِي بَلْرِ قُزْرَانٍ»

«O 'Ā'ishah! Do you know that Allāh has answered me concerning that which I asked Him? Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, 'What is wrong with this man?' The other replied, 'He is bewitched.' The first one said, 'Who bewitched him?' The other replied, 'Labid bin A'sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, 'With what (did he bewitch him)?' The other replied, 'With a comb and hair from the comb.' The first one asked, 'Where (is the comb)?' The other answered, 'In the dried bark of a male date palm under a rock in a well called Dharwan.'»

'Ā'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

[1] Muslim no. 2185.

«مَبِئَةِ الْبُئْرِ الَّتِي أَرَيْتُنَا، وَكَأَنَّ مَاءَهَا بَقَاعَةٌ نَجَسًا، وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ»

«This is the well that I saw It was as if its water had henna soaked in it and its palm trees were like the heads of devils»

So he removed it (of the well) Then I (Ā'ishah) said, 'Will you not make this public?' He replied,

«أَمَّا اللَّهُ فَقَدْ شَفَعَنِي، وَأَخَذَهُ أَنْ أُبَيِّرَ عَلَى أَخِيهِ مِنَ النَّاسِ فَرًّا»

«Allāh has cured me and I hate to spread (the news of) wickedness to any of the people.»^[1]

^[1] Fatḥ Al-Bārī 10:243.

accepted Islām. Thus, he only commands me to do good.^[1]

It is also confirmed in the Two *Saḥīḥs* from Anas, who reported the story of Ṣaḥīyyah when she came to visit the Prophet ﷺ while he was performing *I'tikāf*, that he went out with her during the night to walk her back to her house. So, two men from the Anṣār met him (on the way). When they saw the Prophet ﷺ, they began walking swiftly. So, the Messenger of Allāh ﷺ said,

«عَمَى رِسِيكَ، إِنَّهُ صَوْنَةُ بَيْتِ خَتِي»

«Slow down! This is Ṣaḥīyyah bint Huyay!»

They said, "Glory be to Allāh, O Messenger of Allāh!" He said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ نَبِيِّ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يُلْقِيَنِي فِي قُلُوبِكُمَا شَيْءٌ، أَوْ قَالَ: شَرٌّ»

«Verily, Shayṭān runs in the Son of Ādam like the running of the blood. And verily, I feared that he might cast something into your hearts – or he said – evil.»^[2]

Ṣaʿīd bin Jubayr reported that Ibn ʿAbbās said concerning Allāh's statement,

﴿الْوَسْوَاسَ الْخَاسِرَ﴾

«The whisperer (Al-Waswās) who withdraws.» «The devil who is squatting (perched) upon the heart of the Son of Ādam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allāh he withdraws.»^[3] Mujāhid and Qatādah also said this.^[4]

Al-Mu'tamir bin Sulaymān reported that his father said, "It has been mentioned to me that Shayṭān is Al-Waswās. He blows into the heart of the Son of Ādam when he is sad and when he is happy. But when he (man) remembers Allāh, Shayṭān withdraws."^[5] Al-'Awfi reported from Ibn ʿAbbās;

[1] Muslim no. 2167.

[2] *Faṭḥ Al-Bārī* 4:326.

[3] *Aṭ-Ṭabari* 24:709.

[4] *Aṭ-Ṭabari* 24:710.

[5] *Aṭ-Ṭabari* 24:710.

﴿الْمُوسْوِسِ﴾

﴿The whisperer.﴾

"He is *Shaytan*. He whispers and then when he is obeyed, he withdraws."⁽¹⁾

As for Allāh's saying;

﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾

﴿Who whispers in the breasts of An-Nās.﴾ Is this specific for the Children of Ādam as is apparent, or is it general, including both mankind and *Jinns*?

There are two views concerning this. This is because they (the *Jinns*) are also included in the usage of the word *An-Nās* (the people) in most cases

Ibn Jarir said, "The phrase *Rijālun min Al-Jinn*⁽²⁾ (Men from the *Jinns*) has been used in reference to them, so it is not strange for the word *An-Nās* to be applied to them also."⁽³⁾ Then Allāh says,

﴿مِنْ الْجِنَّ وَالْإِنْسِ﴾

﴿Of Jinn and An-Nās﴾ Is this explanatory of Allāh's statement,

﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾

﴿Who whispers in the breasts of An-Nās﴾?

Then, Allāh explains this by saying,

﴿مِنْ الْجِنَّ وَالْإِنْسِ﴾

﴿Of Jinn and An-Nās.﴾ This is supportive of the second view. It has also been said that Allāh's saying,

﴿مِنْ الْجِنَّ وَالْإِنْسِ﴾

﴿Of Jinn and An-Nās﴾ is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and *Jinns*. This is similar to Allāh's saying,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَفْسٍ عَدُوًّا مُّخْتَلِفًا أَلْوَانًا وَيُخَوِّدُهُمْ فِي أَعْيُنِنَا وَإِنْ تَوَلَّوْا﴾

⁽¹⁾ At-Tabari 24:710.

⁽²⁾ He is referring to *Sūrat Al-Jinn* 72:6

⁽³⁾ At-Tabari 24:711.

عَزَّوَجَلَّ

«And so We have appointed for every Prophet enemies - Shayāṭīn among mankind and jinn, inspiring one another with adorned speech as a delusion » (6:112)

Imām Aḥmad recorded that Ibn 'Abbās said, "A man came to the Prophet ﷺ and said, 'O Messenger of Allāh! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly).' The Prophet ﷺ said,

«الله أكبر، الله أكبر، أَسْمَدُ بِوَالِدِي رَدَّ كَيْدَهُ إِلَى الْوُحُوشِ»

'Allāh is Most Great! Allāh is Most Great! All praise is due to Allāh Who sent his (Shayṭān's) plot back as only a whisper.'^[1] Abu Dawūd and An-Nasā'ī also recorded this Ḥadīth.^[2]

This is the end of the Tafsīr. All praise and thanks are due to Allāh, the Lord of all that exists.

Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.)

[1] Aḥmad 1:235.

[2] Abu Dawūd 5:336, and An-Nasā'ī in *Al-Kubrā* 6:1710

INDEX OF SELECTED TOPICS⁽¹⁾

VOLUMES 1-10

THE MEANING OR EXPLANATION OF

A Man is Killed for a Woman Whom He Kills	3:189
Abolition of Adoption	7:633
Acceptable Reasons for not joining <i>Jihād</i>	9:147
"Allāh"	1:65
Allāh does not order <i>Faḥshā'</i> , but orders Justice and Sincerity	2:58, 4:43
Allāh gives Victory to the Believing Group	9:626
Allāh is All-Knower of <i>Al-Ghayb</i> (Unseen)	5:242
Allāh sent down the <i>Sakīnah</i> into the Hearts of the Believers	9:128
Allāh's Most Beautiful Names	4:213, 9:580
Allowing What was Slaughtered in the Name of Allāh	3:449
Alternate Quranic recitations from the Companions may carry the Ruling of <i>Marfū'</i>	3:253
An Adopted Child should be named after His Real Father	7:635
<i>Anfāl</i>	4:251
Angels, Light and colors covered <i>Sidrat Al-Muntaḥā</i>	9:316
<i>Anṣāb</i> and <i>Azlam</i>	3:255
<i>Ad-Dīn</i>	1:77
<i>Al-Asmā' Al-Husnā</i>	4:213, 9:580
<i>Al-'Ālamīn</i>	1:73
<i>Al-Aykah</i>	4:526
<i>Al-Burūj</i>	10:424
<i>Al-Birr</i>	1:478, 1:524, 2:210
<i>Al Ghārimūn</i> (the Indebted)	4:457
<i>Al-Ghayb</i>	1:111
<i>Al Ḥamd</i>	1:69
<i>Al-Hūd</i>	1:524
<i>Al-Ijk</i> (the Slander)	7:33

⁽¹⁾ Entries are followed by the volume number, then the page number. Entries were selected based upon existing section headings, not the occurrence of the term or subject.

<i>Al-Istawâ', Rising above the Throne</i>	4:77-78
<i>Al-'Izzah belongs to Allah</i>	8:128
<i>Al-Jumu'ah (Friday), and the Orders and Etiquette for Friday</i>	9:638
<i>Al-Kutab wal-Hikmah</i>	1:401, 2:58, 8:320
<i>Al Lât and Al-'Uzzâ</i>	9:319
<i>Al-Li'ân</i>	7:25
<i>Al-Mash'ar Al-Harâm</i>	1:563
<i>Al-Miskin</i>	4:454
<i>Al-Mu'allafatuhu Qulûbuhum</i>	4:455
<i>Al Muttaqîn</i>	1:107
<i>Al-Muhâsar</i>	1:541
<i>Al-Muqtasimîn</i>	5:418
<i>Al-Qisâs</i>	1:484
<i>Al-Quru'</i>	1:631-2
<i>Ar-Rabb, the Lord</i>	1:73
<i>Ar-Rajim</i>	1:58
<i>Ar-Rahmân Ar-Rahîm</i>	1:66
<i>Aş-Salâh</i>	1:114, 1:115
<i>As-Sirât Al-Mustaqîm</i>	1:83
<i>Az-Zûhâr and the Atonement for It</i>	9:511
<i>Altering the Religion of 'Isâ</i>	2:170
<i>Amânah</i>	8:54, 8:56
<i>Amarnâ</i>	5:597
<i>Amâni</i>	1:272
<i>Âmin</i>	1:91
<i>Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs</i>	2:447
<i>'Arafât</i>	1:560 1:562, 1:564
<i>'Ashûrâ'</i>	1:227
<i>Attributes of the Believers</i>	1:116
<i>Awuah</i>	4:526
<i>Badi'</i>	1:354, 3:426
<i>Bahrah, Sâ'ibah, Wasîlah and Hâm</i>	3:283
<i>Barzakh and Punishment therein</i>	6:692
<i>Başâ'ir</i>	3:431
<i>Başshah</i>	8:678
<i>Believers</i>	1:248, 4:367, 6:629, 9:210
<i>Bestowing Raiment and Adornment on Munkar</i>	4:40
<i>Bismillâh</i>	1:59
<i>Budn (Sacrificial Camel)</i>	6:572

Carry out the Prescribed Punishment in Public	7:21
Cattle are Lawful	6:563
Censuring Stinginess	9:497
Children of Israel	9:26
Commands and Prohibitions	9:558
Commercial Transactions during Hajj	1:559
Compensation for the Work of Poor Caretakers	2:380
Consummation of the Marriage	7:716
Covenant	1:206, 1:251, 1:298, 2:192, 2:199, 3:128, 3:130, 4:200
Cursing the Disbelievers is allowed	1:455
Declaration of Tawhîd	6:106
Divorce before consummating the Marriage	1:664
Divorce is Thrice	1:635-643
Eating from One's Relatives' Houses	7:125
Encouraging Gratitude	2:139
Encouraging Jihâd to Defend the Oppressed	2:514-515
Encouraging Khushû and the Prohibition of imitating the People of the Scriptures	9:483
Encouragement to Seek Forgiveness, and Warning against False Accusation	2:576
Everything was created with Qadar	9:367
Expenditures of Zakâh (Alms)	4:453
Expiation for Breaching Oaths	3:251
Fahshâ'	2:58, 4:43, 10:35
Fasad or Mischief	1:131
Fighting in the Sacred Months	4:423
Fuâm	1:653-654
Fitrâh	7:543-545
Fitrâh	4:288
Ghassâq	8:345, 10:331
Ghanîmah and Fai', Ruling on the Spoils of War	4:318
Ghushâwah	1:123
Good News for the Righteous	8:372
Ḥanîf	7:543-545
Ḥamîm	6:543, 9:394, 10:331
Hady	3:77
"His Word and a spirit from Him"	3:57
Hudâ or Guidance	1:83, 1:106, 1:108
Human and Jinn Devils	1:135
Holding the Property of the Unwise in Escrow	2:377
Hunting Game is Permissible After Iḥrâm End's	3:80

Hypocrites are barred from participating in <i>Jihād</i>	4:489
Ibrāhīm, Allāh's <i>Khallīl</i>	2:593, 5:541
<i>ʿIbādah</i>	1:77
Iblīs was the First to use <i>Qiyās</i> (Analogical Comparison)	4:29
<i>Ibn As-Sabīl</i> (Wayfarer)	4:458
Identifying the <i>Awliyāʾ</i> of Allāh	4:627
Idolators are granted Safe Passage if They seek It	4:378
<i>Ihrām</i> for <i>Hajj</i>	1:551
<i>Imān</i>	1:110
In the Cause of Allāh	4:458
Inheritance	2:383, 2:389-397
Investigating the Reliability of the News conveyed by Wicked People	9:190
Interceding for a Good or Evil Cause	2:532
Inheritance is for Designated Degrees of Relatives	4:368
Islām Has Been Perfected For Muslims	3:92
<i>Istiʿadhah</i> (seeking Refuge)	1:50
<i>Istawaʿ</i>	4:77
<i>Jibt</i> and <i>Tāghūt</i>	2:484
<i>Jihād</i>	1:596
<i>Jihād</i> is <i>Fard</i> <i>Kifāyah</i>	2:555
<i>Jihād</i> is required in all Conditions	4:432
<i>Kalālah</i>	2:395, 3:65
<i>Khalīfah</i>	1:185
<i>Khamr</i>	1:604
<i>Khatama</i>	1:121
<i>Kibr</i>	1:246
Killing a Believer by Mistake	2:542
Legitimate Excuses for staying behind from <i>Jihād</i>	4:495
Maintaining the Orphan's Property	1:609
Making Peace between Disputing Muslims	9:194
"Making Peace is Better"	2:600
<i>Manāsik</i>	1:399
Manners of the <i>Najwā</i> , (Secret Counsel)	9:523
Manners for Assemblies	9:525
<i>Masjid Ad-Djār</i> and <i>Masjid At-Taquwā</i>	4:514
<i>Mubāhalah</i>	1:300, 2:176
<i>Nafaqah</i> (Spending or Charity)	1:595
<i>Najwā</i>	2:579
Narrations About the Cause of Revelation carry the Ruling of <i>Marfūʿ</i>	4:393

Narrations from the Companions about the Hereafter May carry the Ruling of <i>Marfū'</i>	10:520
<i>Nasārah</i>	1:249
<i>Naskh</i>	1:323
<i>Nifāq</i>	1:124
<i>Nutfah</i>	6:635-636
None can make Anything Lawful or Unlawful except Allāh	4:622
Mortgaging	2:93
Mutual Consent in Trading	2:432
Observing Fairness in the Will	2:385
Obedying the Messenger is Obedying Allāh	2:522
Passing the Fingers through the Beard While performing <i>Wuḍū'</i>	3:110
Paying <i>Jizyah</i> is a Sign of <i>Kufr</i> and Disgrace	4:405
Performing <i>Tayammum</i> with Clean earth When There is no Water and When One is Ill	3:116
Permission to fight; the first <i>Āyah</i> of <i>Jihād</i>	6:582
Permitting Dead Animals in Conditions of Necessity	3:95
Permitting the Slaughtered Animals of the People of the Book	3:102
Prohibited in Marriage	2:412-421, 9:600
Proof of the Torment of the Grave	8:482
<i>Qiblah</i>	1:347, 1:418, 1:430
Qualities of the Faithful Believers and Their Refinement	9:178
<i>Qummal</i>	4:147
<i>Rafath</i> During <i>Hajj</i>	1:554
Raising Mount <i>Ṭur</i> over the Jews, because of Their Rebellion	4:199
Relatives before Whom a Woman does not need to observe <i>Hijāb</i>	8:29
Retaliation for Wounds	3:190
Returning the <i>Salām</i> With a Better <i>Salām</i>	2:533
<i>Ribā</i>	2:59, 2:78, 9:2:267
<i>Rihāṭ</i>	2:360
<i>Riqāb</i>	4:456
<i>Rūḥ</i>	6:76-78
<i>Rūḥ Al-Qudus</i>	1:288
<i>Ṣab'ūn</i>	1:250
<i>Sa'ī</i>	1:450
<i>Ṣalāh</i> upon the Prophet ﷺ	7:710
<i>Ṣalāt Aḍ Ḍuḥā</i> or <i>Ṣalāt Al Ishrāq</i>	8:319
<i>Ṣalāt Al-Qaṣr</i> , Shortening the Prayer	2:563
<i>Salsabil</i>	10:296
Saying "If Allāh wills" when determining to do Some-	

thing in the Future	6:137
Seeking Permission and the Etiquette of entering Houses	7:58
Sending Down the Mā'idah	3:300
Sha'ir of Allāh	6:567
Shayṭān; Why the Devil is called Shayṭān	1:57
Shirk is New	4:579
Shirk is the Greatest Ḍulm (Wrong)	3:394
Sijid	5:94
Spending on the Unwise with Fairness	2:378
Splitting into Sects and the Saved Sect	7:546
Suckling	1:650-652, 2:416
Suḥūr	1:511
Tahll/Halālāh	1:642
Tamattu'	1:545, 1:550
Taqwā	1:109, 2:227
Tayammum	2:471
Tawḥīd	2:31, 2:131, 10:26
Testimony of Two Just Witnesses for the Will	3:290
Tilāwah	1:362
There is No Monasticism in Islām	3:249
Final Will and Testament	3:290
Ṭibā	5:276
Tuwḥīd	4:147
The Adulteress is Confined in her House; A Command Later Abrogated	2:400
The Āyah of the Sword	4:375
The Animals that are Unlawful to Eat	3:83
The Beast of the Earth	7:358
The Creation of Humans and Jinns	9:382
The Creation of Man	6:635
The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness	1:211
The Condemnation of strutting	5:623
The Days of Tashrīq	1:572-3
The Destruction of the Dwellers of Al-Aykah, the People of Shu'ayb	5:410
The Destruction of the Dwellers of Al-Hijr Who are the People called Thamūd	5:111
The Development of the Nutfah and Embryo in the Womb	6:525
The Difference between a Believer and a Muslim	9:210
The Duties of the Muslims when They attain Power	6:588
The Etiquette of entering the Houses of the Prophet ﷺ and	

the Command of <i>Hijāb</i>	8:23
The Evil Eye	10:125
The <i>Fai'</i> and how it is spent	9:554 560
The Fear Prayer	1:672, 2:567 570
The <i>Fidyah</i> for shaving the head during <i>Ḥram</i>	1:544
The <i>Fidyah</i> of the Fast	1:497
The First Revelation	10:532
The Forbidden Tree	4:36
The <i>Fuqarā'</i> (Poor)	4:454
The "Great <i>Baqshah</i> "	8:678
The Guardian Angels	5:248
The <i>Ḥā'</i> and its Rulings	1:628
The 'Iddah	1:630 2, 10:33
The 'Iddah for the <i>Khul'</i>	1:639
The 'Iddah of the Pregnant Woman	10:45
The 'Iddah of the Widow	1:656
The 'Iddah of those in menopause etc	10:43
The Inheritance of the Qur'ān	8:148
The Intention and Mentioning Allah's Name for <i>Wudu'</i>	3:109
The <i>Isra'</i> (Night Journey)	5:550
The Issue of renting Houses in Makkah	6:549
The Issue of Small Children who die and that it is <i>Makrūh</i> to discuss this Matter	5:593, 5:596
The Judge's Ruling does not allow the Prohibited or prohibit the Lawful	1:522
The <i>Ka'bah</i>	2:216
The <i>Laghw</i> (Unintentional) Vows	1:626
The Lawful and the Unlawful Beasts	3:73
The Letters at the Beginning of <i>Sūrahs</i>	1:102
The <i>Masākīn</i> (Needy)	4:454
The <i>Maqām</i> of Ibrahim	1:373, 2:218
The Middle Prayer	1:668-669
The Months of <i>Hajj</i>	1:553
The <i>Mufasssal</i> Section of the Qur'ān	9:215
The <i>Mut'ah</i>	1:664, 1:679
The <i>Mutashābihat</i> and <i>Muhkamāt</i> <i>Āyāt</i>	2:111-115
The Names of Makkah	2:217
The Necessity of Washing the Feet	3:113
The Nine Signs of <i>Mūsā</i>	6:97
The Order to Worship Allah Alone and to Be Dutiful to Parents	2:448

The Parable of the Light of Allāh	7.83
The Permission to Marry Chaste Women From the People of the Scriptures	3:104
The Pen	10:101
The Penalty of Killing Game in the Sacred Area or in the State of <i>ḥudm</i>	3:267
The Permission to Marry Four Women	2:374
The Prescribed Punishment for slandering Chaste Women	7.23
The Prescribed Punishment for <i>Zinā</i> (Illicit Sex)	7:18
The Prohibited is Allowed in Cases of Emergency	1:472
The Prohibited Things	1:469, 3:496
The People of <i>Al-Aṣṣaf</i>	4:68
The Permissibility of being Kind to Disbelievers who do not fight against the Religion	9:595
The Prohibited Things	1:469
The Punishment of those who Cause Mischief in the Land	3:161
The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension	3:166
The Qur'ān is Allāh's <i>Kalām</i> (Speech)	5:230
The Qur'ān was revealed on <i>Laylatul-Qadr</i>	8:670
The Religion with Allāh is Islām	2:133, 2:202
The Reward of the Foremost in Faith	9:415
The Reward of Those on the Right	9:423
The Right of the Neighbor	2:450
The Rights of the Divorced woman	10:48
The Rights the Spouses have over Each Other	1:633
The Ruling Concerning Female Orphans	2:595
The Ruling Concerning Desertion on the Part of the Husband	2:599
The Rulings of <i>Ḥyāb</i>	7:67
The Rulings of <i>Ḥukūf</i>	1:518
The Sacred Months	4:421
The Seven Destructive Sins	2:435
The Shade, the Manna and the Quail	1:233
The Slave Girl's Punishment for Adultery is Half	2:427
The Story of a <i>Mujāhid</i> who fought for the sake of Allāh	7:344
The Story of Ādam and Iblīs	6:44, 6:400, 8:351
The Story of Ād	6:650, 8:524, 9:66, 9:357
The Story of Al-Ḥudaybiyyah and the Peace Treaty that followed	9:157
The Story of Al-Khiḍr	6:182

<i>Index</i>	659
The Story of Bal'am bin Bā'ūrā'	4 204
The Story of Dhul-Qarnayn	6 203
The Story of Dinnām bin Tha'labah	10:462
The Story of Fir'awn and His People	9 364
The Story of Hābil (Abel) and Qābil (Cain)	3.150
The Story of Hārūt and Mārūt, and the Explanation that They were Angels	1 314
The Story of Hūd and the People of 'Ad	4.91, 5 72
The Story of Ibrāhīm and his People	6:458, 8 265
The Story of Lūṭ and His People	4 108
The Story of Maryam and Al Masīh	2 148, 6 239, 6 655
The Story of Mūsā	4 129, 5-106, 5-310, 6-182, 6.654, 7-303, 7-376, 8.464, 8 680
The Story of Nūh and His People	4 86, 4.635 5-50, 5 65, 6-645, 10.178
The Story of Rebuilding the House by Quraysh before the Messenger of Allāh ḡ was sent as a Prophet	1-391
The Story of Sāliḥ and Thamūd	4.101, 5.77
The Story of Shu'ayb, and the Land of Madyan	4 113
The Story of Sulayman	7-308
The Story of Thamūd	9 359
The Story of the Emissary of 'Ad	4:97
The Story of the Dead People	1 680
The Story of the Descent of 'Isā	3:29-43
The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed	8 178
The Story of the Emissary of 'Ad	4 97
The Story of the Jews Who sought a King to be appointed over Them	1-686
The Story of the Jinns Listening to the Qur'ān	9 74
The Story of the murdered Israeli Man and the Cow	1 256
The Story of the People of Al-Kahf	6-117
The Story of the People of the Elephant	10 589
The Story of the People of Ditch	10:425
The Story of the People of Lūṭ	9:362
The Story of the People of Madyan and the Call of Shu'ayb	5 95
The Story of the People of Nūh and the Lesson from it	9.353
The Story of the She-Camel	10:501
The Story of the Sorcerer, the Monk and the Boy	10:427
The Story of Two Israelites	8.255
The Story of the Two Litigants	8:321
The Story of 'Uzayr	2:38

The Story of worshipping the Calf	4:163
The Story of Ya'qub and Ma'jûj	6:491
The Story of Yûnus	8:285
The Story of Yûsuf	5:136
The Story of Zakariyyâ and His Supplication for a Son	5:226
The Story of Zayd and Zaynab	7:695
The Sûr (the Trumpet)	6:387, 7:367-369, 8:207, 8:421, 9:230
The Testimony of <i>Tawhîd</i>	2:131
The Times when Servants and Young Children should seek Permission to enter	7:122
The Tree of <i>Zaqqûm</i> and its Companions	8:257
The Trumpet	6:387, 7:367-369, 8:207, 8:421, 9:230
The <i>Udhhiyyah</i> is <i>Sunnah Mustahabbah</i>	6:580
The Veil over the Hearts of the Idolators	6:23
The Will	1:490
The Weighing of the Deeds on the Day of Judgement	4:24
The Wives of the People of Paradise are Pure	1:169
The Wives of the Prophet ﷺ are Members of His Household	7:680
The Women who are Lawful for the Prophet ﷺ	7:720
There is no Sin on Elderly Women if They do not wear a <i>Jilbâb</i>	7:123
Those employed to collect Alms	4:454
Those Who Deserve Charity	2:65
<i>Udhhiyyah</i>	6:567
<i>Ummi</i>	1:271
<i>Ummah</i>	5:28
<i>Ummam</i>	3:342
Using <i>Jawârih</i> to Hunt Game is Permissible	3:97, 3:100
Unintentional Oaths	3:251
<i>Walî</i>	1:647
Water Game is Allowed for the <i>Muhrim</i>	3:272
Warning Against Intentional Murder	2:547
What Does 'Great Reward' Mean?	2:462
When a Companion says, "This is from the Sunnah" Then the Ruling is <i>Marfû'</i>	8:40
Will the Repentance of those who Commit Intentional Murder be Accepted?	2:549
Warning Against the <i>Fitnah</i> of Spouses and Offspring	10:27
Weighing the Deeds	4:23
Wiping Over the <i>Khuffs</i> is an Established Sunnah	3:116
Witnesses Should Attend the Dictation of Contracts	2:87

When does cutting off the hand of the thief Become Necessary?	3:173
<i>Wuḍū'</i>	3:107-120
<i>Yahūd</i>	1:249
<i>Zaqqūm</i>	8:257
<i>Zajrah</i>	8:240

BATTLES

<i>Al-Hudaybiyyah</i>	9:155
The Battle of Badr	2:119, 2:254-265, 4:251-280, 323-347
The Battle of Bani An-Nadīr	9:543-551
The Battle of Ḥamrā' Al-Asad	3:323
The Battle of Hunayn	4:398
The Battles of ʿIsā	3:29-43
The Battle of the Conquest of Makkah	9:122
The Battle of the Elephant	10:589
The Battles of Romans and the Persians	7:520-525
The Battle of Tabūk	4:405, 432-434, 528-530
The Battle of Uhūd	2:253-265, 287-300.
The Campaign against Banu Qurayyah	7:667
The Campaign of the Confederates (<i>Al-Aḥzāb</i>)	7:646-665
<i>Masjid Aq-Dīrār</i>	4:514
The Nakhlah Manouvers	1:601

THE COMMAND TO (OR FOR)

Answer Allāh and His Messenger ﷺ	4:286
Avoid <i>Zinā</i> (Unlawful Sex) and what leads to it	5:616, 5:618
Be Free and Clear from the Idolators	4:611
Be Good and Dutiful to Parents	7:462
Be Honest in Weights and Measures	5:620
Be patient and perform the Five daily Prayers	6:410
Being Kind to Relatives	2:368
Call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh	6:687
Collect the <i>Zakāh</i>	4:508
Complete <i>Hajj</i> and <i>ʿUmrah</i>	1:539
Eat Lawful Provisions and to be Thankful, and An Explanation of what is Unlawful	5:536, 6:658
Emigrate	6:70, 8:369
Endurance when Engaging the Enemy	4:331
Equality in Punishment	5:546
Establish the Invitation to Allāh	2:232

Follow the Qur'an and Sunnah	7:682
Fulfill the Covenant of Allāh	3:518
Give Full Measure and Full Weight	3:517
Grant Slaves a Contract of Emancipation	7:78
Handle the Orphan's Wealth properly	4:283
Have Enmity towards the Disbelievers and to abandon supporting Them	9:585
Have Patience and <i>Ribāt</i>	2:360
Have <i>Taqwā</i> , <i>Wasīlah</i> , and <i>Jihād</i>	3:169
<i>Hijāb</i>	8:23, 8:45
Invite people to Allāh with Wisdom and Good Preaching	5:545
Justice and to Convey the Witness for Allāh	2:606
Keep Company with the Believers	6:142
Keep Oneself Chaste if One is not able to get married	7:77
Lower the Gaze	7:64
Maintain the Ties of Kinship	5:609, 7:590
Marry	7:75
Offer the Prayers at their appointed Times	6:59
Pray, give the <i>Zakāh</i> and obey the Messenger ﷺ	7:120
Recite the Qur'an and to patiently	2:492
Return the Trusts	8:31
Say <i>Ṣalāh</i> upon the Prophet ﷺ	6:564
Shun <i>Shirk</i> and Lying	8:53
Speak the Truth	1:536
Spend in the Cause of Allāh	10:218
Stand in (Voluntary) Night Prayer (Later Abrogated)	9:87
Strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom	4:49
Take Adornment when going to the <i>Masjid</i>	3:507
Ten Commandments	6:622
The Command to Worship Allāh and engage in <i>Jihād</i>	2:229, 2:234
The Necessity of Holding to the Path of Allāh and the Community of the Believers	2:503
The Necessity of Obeying the Messenger	2:495
The Necessity of Obeying the Rulers in Obedience to Allāh	2:221-223
The Necessity of Performing <i>Hajj</i>	1:49
The Necessity of Reciting <i>Al-Fātiḥah</i> in Every <i>Rak'ah</i> of the Prayer	2:498-500
The Necessity of Referring to the Qur'an and Sunnah	2:572
The Necessity of Referring to What Allāh has Revealed for Judgement	3:115
The Necessity of Washing Between the Fingers for <i>Wuḍū'</i>	

The Necessity of Washing the Feet for <i>Wuḍū'</i>	3:113
The Necessity of Writing Future Transactions	2:85
The <i>Mahr</i> is Obligatory	2:372 2:376, 1:665, 2:410
The Order for Consultation and to Abide by it	2:303
The Order for <i>Jihād</i> against the Disbelievers and Hypocrites	2:529, 2:539, 4:474, 4:546,
The Order for Justice and Sincerity	4:43
The Order for Just Testimony	3:518
The Order for Kindness to Parents	3:510
The Order for Patience and Gratitude	9:496
The Order for <i>Taqwā</i> as much as one is Capable	10:29
The Order to Be Just	2:494
The Order to Fast	1:495-517
The Order to Fight People of the Scriptures until They give the <i>Jizyah</i>	4:404
The Order to Fight to eradicate <i>Shirk</i> and <i>Kufr</i>	4:313
The Order to Listen to the Qur'ān	4:247
The Order to Perform <i>Wuḍū'</i>	3:107
The Order to Speak the Truth	4:538
The Orders and Etiquette for Friday	9:638

THE PROHIBITION OF

Anal Sex	1:618
Annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims	8:27
Approaching Prayer When Drunk or <i>Junub</i>	2:466
Arguing during <i>Hajj</i>	1:557
Asking for Forgiveness for Hypocrites	4:484
Being Kind towards Combatant Disbelievers	9:597
Bribery	1:522
Buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it	9:644
Causing Mischief in the Land	4:81
Consuming the Orphan's Property	3:516
Disclosing Uninvestigated News	2:527
Exaggeration in the Religion	3:239
Extravagance	3:490, 4:50
<i>Fāḥishah</i> , Sin, Transgression, <i>Shirk</i> and Lying about Allāh	4:52
Fighting in the Sacred Area, except in Self-Defense	1:529
Fighting during the Sacred Months, except in Self-Defense	1:534
Fleeing from Battle, and its Punishment	4:276

Following the Ways of the People of the Book	1:332
Following the Footsteps of <i>Shaytan</i>	1:465
Forcing One's Slave-Girls to commit <i>Zina</i>	7:80
<i>Fusûq</i> during <i>Hajj</i>	1:555
Going against the Messenger's Commandment	7:133
Hiding the Truth and distorting It with Falsehood	1:209
Hunting Game in the Sacred Area and During the State of <i>ihram</i>	3:264
Hunting Land Game During <i>ihram</i>	3:274
Ideas of the Disbelievers about Death and Predestination	2:301
Ill-Treatment of Divorced Women	10:48
Imitating the People of the Scriptures	9:483
Insulting the False gods of the Disbelievers, So that they Do not Insult Allâh	3:436
<i>Khamr</i> (Intoxicants) and <i>Maysir</i> (Gambling)	3:254-256
Killing Children	3:511
Leaving the <i>Masjid</i> while the <i>Imâm</i> is delivering the Friday Sermon	9:646
Making a Decision in advance of Allâh and His Messenger; ordering Respect towards the Prophet ﷺ	9:183
Marrying <i>Mushrik</i> Men and Women	1:611
Mocking and ridiculing One Another	9:198
Murder and Suicide	2:432
<i>Mu'ah</i> Marriage	2:423
Mutilating the Dead and stealing from the Captured Goods	1:527
Prayer for the Funeral of Hypocrites	4:490
<i>Rafath</i> During <i>Hajj</i>	1:554
Residing Among the Disbelievers While Able to Emigrate	2:559
<i>Ribâ</i>	7:551
Sexual Intercourse with Menstruating Women	1:615-618
Speaking during the Prayer	1:671
Swearing to abandon a Good Deed	1:624
<i>Tabarruj</i>	7:678
Taking Advisors Among the Disbelievers	2:249
<i>Tahلل/Halâlâh</i>	1:642
Using <i>Al-Azâm</i> for Decision Making	3:89
Unfounded Suspicion	9:200
Unjustified Killing	3:514
Unlawfully Earned Money	2:431
What was Slaughtered in other than Allâh's Name	3:451
<i>Wilayah</i> with the Disbelievers	2:621, 3:204, 3:211, 2:287, 2:141, 4:394
<i>Wisd</i>	1:517